ṚK-SAṂHITĀ

ऋक्संहिता

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&
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(With English Translation, Construction, Word-meaning, commentaries of Skanda and Veṅkaṭa with notes thereon, Translation of Sāyaṇa's commentary into English and Bengali, Exposition of Sāyaṇabhāṣya in Sanskrit, English and Bengali, Western Interpretations and appendices)

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पितरि प्रीतिमापन्ने
प्रीयन्ते सर्वदेवताः।

मत्पित्रे
महाप्रभुपादाय
नवद्वीपधामवास्तव्याय
श्रीविष्णुप्रियापरिवारसम्भूताय
श्रीमन्महाप्रभुश्रीविग्रहपूजकोपासकाय
पण्डितप्रवरायाशेषशास्त्राध्यापकायाचार्यवर्याय

श्रीमदानन्दगोपालगोस्वामिदेवशर्मणे
भक्तिप्रणतिसहस्रपूर्वकं
समर्प्यंत इयम्

ऋक्संहिता

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मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥

INTRODUCTION

Veda is a word derived from the root *vid*, to know.[1] We know *dharma* and *adharma*, virtue and vice, from the Vedas. Through the various injunctions (*vidhis*) of the Vedas some deeds are prescribed and some others are prohibited. By the performance of the former virtue is accrued to the performer and by the latter, vice. These *dharma* and *adharma* cannot be understood by any other means than the Vedas. Since Veda teaches us or causes us to know (*vid*) these supernormal (*alaukika*) entities, the appellation *veda* is justified. These are called *alaukika* since no normal means of cognition (*pramāṇa*) viz. perception (*pratyakṣa*) or inference (*anumāna*) is capable of enlightening us about these. Vedic scholars read—

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते।
एतं विदन्ति वेदेन तस्माद् वेदस्य वेदता ॥[2]

Without mentioning literally about *dharma* and *adharma* Sāyaṇa has hinted at these very phenomena in a bit different way— इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकमुपायं यो ग्रन्थो वेदयति स वेदः[3] (Bhāṣyabhūmikā of TS and AB). It means—The book which illuminates the supernormal means of (i) attainment of the desired object and (ii) avoidance of undesired object (or evil) is known as Veda. A man knows by perception that the desired (*iṣṭa*) satiety from hunger is attained (*prāpti*) by means (*upāya*) of taking some food. Similarly he is aware of the means (*upāya*) viz. taking of medicine by which the undesired evil (*aniṣṭa*) may be avoided (*parihāra*). In the case of the good

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1. It may be derived as विद्यतेऽनेनेति करणे घञ्. Many would like to derive from √*vid*, to gain (*lābha*) or from √*vid*, to consider (*vicāraṇa*), meaning thereby 'a book through which the Ultimate Reality is gained or considered'.

2. Quoted by Sāyaṇa in many places e.g. beginning of TS and of AB.

3. Here and in the preceding verse वेद is presumably derived as विद्यते ज्ञायते अनेन इति करणवाच्ये घञ्.

or evil being one's own, the means of attainment or avoidance may be understood through perception (*pratyakṣa*); but if it be of anybody else, inference (*anumāna*) is to be resorted to. In other words, the normal (*laukika*) means (*upāya*) are thereby proved to be sufficient for attainment of good and avoidance of evil.

The followers of Vedic tradition take exception to the above statement and maintain that all the means to attain good and all the means to avoid evil cannot come within the purview of *pratyakṣa* or *anumāna*. That by duly offering oblation to a deity on the fire-place viz. Āhavanīya one is entitled to attain heaven (*svarga*) can be known neither by perception nor by inference; on the contrary, our perception and inference run counter to the above Vedic standpoint since by visual perception we have earlier cognized the consumption of milk by fire without any result accrued to the person offering. Here inference also will be of no avail owing to lack of perceptual evidence. As regards avoidance of evil also similar uselessness of perception and inference may likewise be shown. Eating of *kalañja* is prohibited by *Śruti* (Veda) and anybody eating *kalañja* will be subjected to evil. So in order to avoid the evil viz. *adharma* or *pāpa* one has to refrain from eating this food. Does this prohibitive Vedic injunction correspond to our perceptual or inferential knowledge? By eating this food on some earlier occasion one never felt any uneasiness nor suffered from a disease but attained satisfaction from hunger. The futility of perception in this regard necessarily brings in its trail the futility of inference too.

The normal means of perception and inference being thus proved infructuous in the attainment of good and in the avoidance of evil, the scope for Veda comes in. Veda is a supernormal means which enlightens the followers of the Vedas about these otherwise obscure phenomena. We know from Veda, the supernormal means, that 'the person offering *homa* in the respective fire-places and thereby performing Agnihotra attains heaven (*svarga*)'. (Cf. अग्निहोत्रं जुहुयात् स्वर्गकामः). Again from Veda alone we know that '*kalañja* should not be eaten'. (Cf. न कलञ्जं भक्षयेत्).

So far we have discussed the meaning of the word *veda* on the basis of its etymology as shown by some ancient scholars.

It is very difficult to ascertain the exact meaning of a word from its derivation ; far more difficult is to define a concept depending only on the derivation. A cow (*go*), derived from the √*gam*, will be so called even if she is not on the move but is asleep. The word *maṇḍapa*, derived as *maṇḍa-pā-ka*, should have meant 'one who drinks the scum', but actually means a 'pavilion'. Hence the Vedic scholars have proposed a definition of the Veda as—मन्त्रब्राह्मणयोर्वेदनामधेयम् (आपस्तम्बीय परिभाषासूत्र, १।३३) i.e. *mantra* and *brāhmaṇa* taken together are known as Veda. This definition has been accepted by all the traditional schools of theistic philosophical systems also. Sāyaṇa refers to this definition in Bhāṣyopakramaṇikā of RV.[1] This definition, as commented upon by Kapardisvāmin, smacks of its being influenced by the derivation of the word *veda* from the √*vid*, to know. Since *mantra* and *brāhmaṇa* enlighten (√*vid*) us on various deeds capable of producing *niḥśreyasa* e.i. ultimate good, they should be understood by the appellation *veda*.[2]

Even after the acceptance of this definition another problem is posed before us that unless the concepts of *mantra* and *brāhmaṇa* are satisfactorily defined and explained, the whole effort of defining *veda* falls through. *Mantra* has been defined by Jaimini as—तच्चोदकेषु मन्त्राख्या (2. 1. 32) which means 'anything that reveals (or reminds) the deed to be performed is the *mantra*', and this *mantra* requires to be recited

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1. P. 15, Chowkhamba edition.

2. निःश्रेयसकराणि कर्माण्यावेदयन्ति वेदाः। मन्त्रब्राह्मणयोर्वेद इति नामधेयं वेद इति समाख्या। ताभ्यां हि मन्त्रब्राह्मणाभ्यां निःश्रेयसकराण्यग्निहोत्रदर्शपूर्णमासज्योतिष्टोमादीनि साङ्गानि कर्माण्यवबुध्यन्ते प्रतीयन्ते। (कपर्दिस्वामिभाष्य, १।३३)

It should not be lost sight of that prosperity of this world and of the other (heaven) is known as *abhyudaya* in contrast with the ultimate cessation from bondage (*mokṣa*), attained by knowledge par excellence (*parāvidyā*), which is known as *niḥśreyasa*. Generally the sacrifices are referred to as the means to *abhyudaya* only ; here the commentator has perhaps indicated that by the performance of *karman* one would attain purity of mind which will later on take one to the final goal viz. *niḥśreyasa*.

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for the performance of the said deed. Being unsatisfied with this definition[1] of *mantra* Śabarasvāmin, the author of the *bhāṣya*, has referred to another definition (rather description) earlier proposed by Upavarṣa, which is only enumerative in character ; for example, 'an expression which ends with the word *asi* or *tvā* etc. is a *mantra*'. This so-called definition of *mantra* has further been examined by Kumārila with quotations from Upavarṣa's Vṛtti-work. But both of them (Śabara & Kumārila) found this definition to be equally vulnerable as the previous one.[2] Now Kumārila comes up with a solution which has been accepted by the posterity. 'An expression which has been admitted by the experts in the Vedas as *mantra* will attain the appellation *mantra*'—अध्येतृवृद्धव्यवहारसिद्धं चेदम्. Some may argue that the experts may differ about an expression which may be known by some as *mantra* and not so by others. This is definitely a logical possibility but our experience is that the specialists in the subject have never differed on an expression being called a *mantra*. Without entering anew into another similar discussion regarding the definition of *brāhmaṇa* we may conclude by holding that the portion of the Vedas which is not reckoned by the experts as *mantra* is called *brāhmaṇa*.[3]

Although the definitions of *mantra* and *brāhmaṇa* have been scrutinized in the preceding paragraphs, the etymology of the words may be demonstrated. Yāska says, "मन्त्रा मननात्"[4] i.e. a *mantra* offers ample scope for thought and deliberation (*manana*) on the implication of the expression revealed to the seer. A reader must not feel contented with the apparent meaning of a *mantra* and he should always be in search of a higher significance which will emerge only after persistent speculations.

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1. अभिधानस्य चोदकेष्वेवंजातीयकेष्वभियुक्ता उपदिशन्ति—मन्त्रानधीमहे, मन्त्रानध्यापयामः, मन्त्रा वर्तन्त इति। प्रायिकमिदं लक्षणम् । (शवरभाष्य, २।१।३२ सूत्र)

2. तच्चैतद् वृत्तिकारेणोदाहरणापदेशेनाऽख्यातम् । एतदपि प्रायिकमेव। (तत्रैव)

3. शेषे ब्राह्मणशब्दः (मी० सू० २।१।३३)

4. निरुक्त, ७।१२

It is for this reason that the preceptor directs his disciples to recite and meditate on a particular *mantra* as many times and as regularly as possible. Mere recital remains far off from revelation, the distance between these two extremes being obviated through the understanding of the import (*śravaṇa*), logical discussion (*manana*) and meditation (*nididhyāsana*).[1]

The word *brāhmaṇa* is derived as *brahman-aṇ*. This derivation of *brāhmaṇa* cannot help us in determining the meaning of *brāhmaṇa* unless the meaning of the word *brahman* is first determined. Brahman, the Ultimate Reality, is the primary meaning of the word but secondarily it often conveys any book which propounds Brahman.[2] Since the Upaniṣad or Brahma-*vidyā* finds place in the *Brāhmaṇa*-portion, the said appellation is justified. Some other scholars would like to restrict the sense of *brahman*, in the word *brāhmaṇa*, to the *mantra*-portion only of the Veda, and the *brāhmaṇa*-portion being a sort of exposition of the *mantra*, the title *brāhmaṇa* is thereby adequately explained.

Besides the above division of the Vedas into *mantra* and *brāhmaṇa*, there is also another ramification which has been endorsed by both the Eastern and the Western scholars. *Brāhmaṇa* again being sub-divided into *brāhmaṇa*, *āraṇyaka* and *upaniṣad*, we get now in all four types of Vedic literature. In this four-fold division the word *brāhmaṇa* has lesser denotation than in the two-fold one. *Āraṇyaka* means that branch of *brāhmaṇa* literature which is so recondite and abstruse that it requires for its intelligibility an engaging attention undistracted by any trouble and turmoil and also requires a sort of mental peace available only in a deep forest (*araṇya*).[3] The word *āraṇyaka* must not be taken literally since a person residing in a forest may not possess sufficient composure and calmness whereas a family-man encumbered with hundred and odd difficulties may easily preserve a tranquil mind and a serene temper

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1. आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः (बृ० उ० २।४।५ ; ४।५।६)

2. ब्रह्मशब्दो जगत्कारणे परमात्मनि मुख्यतया वेदे प्रयुज्यते ।........ तस्य ब्रह्मणः प्रतिपादकत्वेन वेदोऽपि ब्रह्मशब्दस्यार्थः । (तै० ब्रा० १।१।१)

3. अरण्याध्ययनादेतदारण्यकमितीर्यते ।
अरण्ये तदधीयीतेत्येवं वाक्यं प्रवक्ष्यते ।। (प्रारम्भश्लोक ६, तै० आ०)

worthy of attaining the lofty ideal. Briefly speaking, *āraṇyaka* is a branch of Vedic learning which leads a sacrificer from the stage of physical oblation of milk, curd etc. to an exalted mental state of giving up all attachments including the longing for mundane and celestial prosperity and happiness. Next we come to *upaniṣad* which propounds the nature of Brahman or Ātman. To know Brahman is to become Brahman, the eternal. This is the *summum bonum* of a being who gets it by the realisation of the Upaniṣadic doctrine.[1]

That the deity is mainly propounded in a *mantra* has been admitted by almost all the traditional Vedic scholars.[2] Any attempt to understand the meaning of a *mantra* becomes futile if one fails to determine the deity referred to. Similarly the performance of the sacrificial deed will produce no result unless there is the knowledge of the deity concerned.[3] Thus knowledge of the deity is essential both for comprehension of meaning and for attainment of the cherished result.

The derivation of the word *deva*, as shown by Yāska in his Nirukta, helps us in ascertaining, to some extent, the nature of the deities in general. Yāska says—"देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा" (निरुक्त ७।१५). Thus *deva* is 'one who gives the desired result of the sacrifice to the sacrificer' or 'one who shines' or 'one who is resplendent' or 'one who resides in the heavenly region'. Of these four derivations the first acquaints us with a function of a deity and the fourth, with the place of residence ; the second and the third derivations[4] supply

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1. For details see Īśopaniṣad, edited by Sitanath Goswami, Pp 23-24, 2nd edition and Kenopaniṣad of the same editor, p. 189, 2nd edition.

2. या तेनोच्यते सा देवता (सर्वानुक्रमणी, परिभाषा, २।५)
Also cf. *Mantra* 1, *Sandarbha* 13 & 16

3. न हि कश्चिदविज्ञाय याथातथ्येन दैवतम् ।
लौक्यानां वैदिकानां वा कर्मणां फलमश्नुते ।। (बृहद्देवता, १।४)
तत्र तत्र यथावच्च मन्त्रान् कर्मसु योजयेत् ।
देवतायाः परिज्ञानात् तद्धि कर्म समृध्यते ।। (बृहद्देवता, १।२१)

4. As regards meaning the second and the third derivations are identical ; the only difference lies in the roots—√*dīp* and √*dyut* which are synonymous—from which the word is derived.

some hints regarding the intrinsic nature of the deities. Human beings i.e. the sacrificers are always in darkness, physical and mental. Physical darkness is evident at night but in the daytime too light comes through the rays of the sun which dispel the darkness. The resplendent sun is also a deity by virtue of its capability of rending the veil of darkness. Mental darkness of a man is far more evident in each field of the mental domain. Only knowledge possesses this shining brilliance worthy of dissipating darkness. And knowledge (चित्, आत्मन्) is the Supreme Deity worshipped in all the Vedas. The first and the fourth derivations may fall in line with the middle ones only under special circumstances. If we understand by the first derivation that a deity 'gives (*dāna*) knowledge', the same resplendent nature of the deity is comprehended. Again, in the fourth derivation if we mean that a deity being a resident of heaven where there is profuse light will himself be definitely a repository of light and revelation, the same nature of the deity will be grasped.

There are innumerable instances where the Vedic gods have been referred to as shining, beaming with light, resplendent, brilliant etc. Does this brilliant entity possess any form ? This is the question which has ever been asked and discussed. One more allied problem is posed—Is this deity one or many ?

In Mīmāṃsā-sūtra the opponents argue that the gods have forms and hence they can eat the offered objects as milk, curd, soma etc., they show their prowess, they can feel satiety from hunger, thirst etc. and finally the worshipped gods can bestow results of the sacrifices. So these five viz. form etc.[1] of a god are to be accepted by the followers of the Vedic tradition. In answer to the above contention of the opponents Śabarasvāmin, the commentator of the Sūtras, holds that *karman* and *karman* alone can give result of a sacrifice through *apūrva* just as the axe (*kuṭhāra*) can produce the result (viz. splitting) through the movement of the axe. So as a logician Śabarasvāmin cannot unnecessarily postulate the deity as the bestower of the result

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1. विग्रहो हविषां भोग ऐश्वर्यं च प्रसन्नता ।
फलप्रदानमित्येतत् पञ्चकं विग्रहादिकम् ॥

(फलदातृत्व).[1] Further, the gods are powerless as regards the dispensation of the results since they have to depend on the deeds (*karman*) which the people might have performed. They cannot give evil effect to a performer of good deeds and *vice versa*. In the circumstances, only *karman* can be accepted as the bestower of results but not the gods. The portions of *mantra* and *brāhmaṇa*[2] cited in support of the forms etc. are, in accordance with this view, eulogistic expressions (*arthavāda*) purported to support the injunctions (*vidhi*) only. Thus the Mīmāṃsakas, especially Śabarasvāmin, negative the existence of the form etc. of a god. In this doctrine *karman* (rather *apūrva*) is primary (*pradhāna*) and the deity being necessary for the performance of *karman* is only subservient (*guṇa*, *apradhāna*) to *karman*.[3]

In spite of the above discussion as adumbrated by Śabara, the renowned exponent of Mīmāṃsa school, it must be observed that Mīmāṃsā, as a school, does recognize the forms of the deities. The above argument in Mīmāṃsāsūtra 9.1.9 is resorted to by Śabara only with a view to showing that the said school can easily dispense with the forms of the deities. In fact Śabara himself has indirectly given consent to the existence of the forms of gods. At the time of discussing about the gods' right to perform sacrifices he says—"न देवानां देवतान्तराभावात्".[4] While explaining this line of Śabara the

1 (a) अपि वा शव्दपूर्वत्वाद् यज्ञकर्म प्रधानं स्याद् गुणत्वे देवताश्रुतिः (मी० सू० ९।१।९)

(b) शब्दश्च यजतिवाच्यात् फलमाह, न देवतायाः।......तस्मान्न देवता प्रयोजिका।......फलसंयोगस्तु वाक्यादेव यजत्यर्थस्य। तस्य च श्रुत्या करणताऽवगम्यते, न देवतायाः। (शावरभाष्य, मी० सू० ९।१।९)

(c) तदेवमस्माद् वाक्याद् यागात् फलं श्रूयते, न देवतायाः। (टुप्टीका, ९।१।९)

2 जगृभ्मा ते दक्षिणमिन्द्र हस्तम् (RV 10. 47. 1), मघवन् काशिरित्ते (RV 3. 30. 5), तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे (RV 8. 17. 8). The word *kāśi* means fist.

3 तत्र यद्यपि देवतार्थता यागस्य गम्यते, फलार्थतापि तेन न प्रतिषिध्यते। फलं च पुरुषार्थः। पुरुषार्था च नः प्रवृत्तिः। न चासौ देवतायाः। तस्मान्न देवताप्रयुक्ताः प्रवर्तिष्यामहे। या तु सम्प्रदानस्याभिप्रेतता, सा फलवती यजेः साधनत्वे सत्युपपद्यते। (शाबरभाष्य, ९।१।९)

4 शाबरभाष्य, ६।१।५

commentator Kumārila points out the incompatibility of this line with so-called doctrine of formlessness of gods. If gods are, as propounded by some scholars, formless and, if they are identical with words (*śabda*), the question of gods' right to perform sacrifices does not arise at all.[1] Further, Jaimini, the author of this *sūtra*-work, wrote four more chapters known as Saṅkarṣakāṇḍa where the forms of the deities have been discussed. In the third chapter of the said work it is observed that gods can, at their will, assume any form and also can dissociate themselves from those forms. A consistent logician like Jaimini cannot have such diametrically opposed views. One more instance is being cited for allaying the most popular misconception of the Mīmāṃsā-standpoint about the forms of the deities. Kumārila pays obeisance to Śiva in his common form with three eyes etc.[2]

In the Advaita school of Vedānta system Śaṅkara has established the doctrine that the gods possess forms. Even after the acceptance of the said Mīmāṃsā view that the Vedic expressions signifying forms of gods are eulogistic expressions i.e. *arthavādas* Śaṅkara establishes that there being no contradiction of such laudations gods should be known as possessing forms.[3]

In view of the above discussion one may safely conclude that a section of the Mīmāṃsakas admits gods being identical with words (*śabda*). Hence in this doctrine Agni, Agni Pavamāna, Agni Sviṣṭakṛt, Vaiśvānara, Jātavedas are different from one another. An attempt to find out a second name of a god is bound to be abortive. 'One name for one god' is the gist of

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1 येषां शब्द एव देवता तेषामप्ययुक्तो ग्रन्थः।

2 विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे।
श्रेयःप्राप्तिनिमित्ताय नमः सोमार्धधारिणे ॥ (श्लोकवार्तिक, १।१।१ सू:, १ कारिका) This is also the first *śloka* of Devikīlaka.

3 यत्र सोऽवान्तरवाक्यार्थः प्रमाणान्तरगोचरो भवति, तत्र तदनुवादेनार्थवादः प्रवर्तते। यत्र प्रमाणान्तरविरुद्धस्तत्र गुणवादेन्। यत्र तु तदुभयं नास्ति तत्र......विद्यमानवाद इति प्रतीतिशरणैर्विद्यमानवाद आश्रयणीयो, न गुणवादः।........तस्मादुपपन्नो मन्त्रादिभ्यो देवादीनां विग्रहवत्त्वाद्यवगमः। (शाङ्करभाष्य, १।३।३३, ३४२-४८ पृ:, नि० सा० सं)

this doctrine. Thus in this school of Mīmāṃsā there is an infinite number of gods worshipped by us.

If the deities possess forms, are those (forms) similar to or different from the human forms ? Yāska, the author of a Niruktā has propounded both the probabilities with instances from the Vedic texts and also with reasons adduced thereto. The deities are referred to as talking and conversing with cogent arguments which preclude them from having forms of lower beings as of animals etc.[1] Further, they are described with human forms and actions as riding on horses, having beautiful wives ; they are requested to drink Soma, to listen to the invocations etc.[2]

In sharp contrast with the above arguments Yāska shows that such descriptions and invocations cannot prove that gods should be anthropomorphic. For instance, the pressing stones (*grāvāṇah*) are referred to as inviting others for drinking Soma, already tasted by them[3]. In such cases the Vedic scholars interpret the *mantras* secondarily to mean that 'the contact of Soma with the stones is the drinking of Soma by the stones'. Similarly, the portions connoting the various human limbs may very well be the result of the jubilant outbursts of human beings who are fond of considering the worshipped deities having similar forms as theirs.[4] Otherwise the description of the deity

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1 (a) पुरुषविधाः स्युरित्येकं, चेतनावद्वद्धि स्तुतयो भवन्ति, तथाभिधानानि । (निरुक्त, ७।६)-

(b) ननु चैतन्यमपुरुषाकारविग्रहाणामपि हि गवादीनामस्ति । न । नास्ति । न तु ते विवेकक्षमाः ।..... तस्माद्धिताहितपरिज्ञानात् पौरुषविध्यस्य च सिषाधयिषितत्वादनपेक्ष्य सामान्यं विशिष्टचैतन्यः पुरुषो नियम्यते। (दुर्गाचार्य, निरुक्त, ७।६)

2 अथापि पौरुषविधिकैरङ्गैः संस्तूयन्ते ।......अथापि पौरुषविधिकैर्द्रव्यसंयोगैः ।......अथापि पौरुषविधिकैः कर्मभिः । (निरुक्त, ७।६)

Also cf. f. n. 2 of p. 14

3 अपुरुषविधाः स्युरित्यपरमपि तु यद् दृश्यते । अपुरुषविधं तद् यथाग्निर्वायुरादित्यः पृथिवी चन्द्रमा इति, यथो एतच्चेतनावद्वद्धि स्तुतयो भवन्तीत्यचेतनान्यप्येवं स्तूयन्ते । (निरुक्त, ७।६-७) ।

4 अभिषवे सोमसंयोगमात्रमशनमुपचर्यते ग्राव्णाम् । तस्मादपौरुषविध्यमिति । न हि ग्राव्णां यथाभूतान्यास्यानि सन्ति यत्संयोगेन च स्तूयन्ते । तद्वदिन्द्रादीनामप्ययथाभूतैर्बाहुमुष्ट्यादिभिः स्तुतिः स्यात् । (दुर्गाचार्य, निरुक्त, ७।७)

Sarasvatī, who is no other than a river, as riding on a chariot will be sheer absurdity.[1] Thus these expressions should be understood only figuratively.[2]

Now Yāska finds out some consistency of these two views by holding that some gods possess human forms and some do not.[3] Another solution also is presented for the sake of uniformity. In case of the gods viz. Earth, Water, Fire etc. who presumably do not have human forms we may easily assume their presiding deities being arthropomorphic. In fact, the later Śāstras as Mahābhārata etc. represent Agni as a Brāhmaṇa, Pṛthivī as a lady.[4]

As we have discussed earlier, Vedic gods, if identified with words (*śabda*) are innumerable. A reference to numerous gods is found in Ṛgveda (3. 9. 9) where 3339 gods worship Agni. If the said *mantra* is to be taken literally we meet practically 3340 gods, including Agni. But, who is this Agni and is he different from these gods ? These are the most difficult problems to be solved after a serious study of the Vedic literature. Our tradition will doubtless be helpful in the ascertainment of reality. Bṛhadāraṇyakopaniṣad (3.9.1)refers to 3003 and 303 gods, these figures being subsequently reduced to 33, 6, 3, 2, 1½ and finally 1 (one). It is next mentioned that the 3003 or 303 gods are only manifestations of 33 gods. But the final query of an inquisitive student is the One Single Puruṣa who is propounded in the Upaniṣads. (3.926). This is the only divinity ,the only god viz. *Brahman* or *Ātman*. The Westerners cannot tolerate the intrinsic unity of the Vedic literature and they always try to posit a later date to a *mantra* which conveys the sense of One Ultimate Reality. The Ṛgveda abounds with *mantras*[5] propounding

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1 न ह्यु दकात्मिकाया नद्या वहन्त्या रथेऽवस्थानं सम्भवति। (दुर्गाचार्य, तत्रैव)

2 तदेवमादिष्वसंभवाद् मुख्यार्थकल्पनायाः सर्वत्र रूपकप्रवादाः स्तुतय इत्युपेक्ष्यम् । (तत्रैव)

3 अपि वोभयविधाः स्युः (निरुक्त, तत्रैव)

4 अपि वा पुरुषविधानामेव सतां कर्मात्मान एते स्युर्यथा यज्ञो यजमानस्य, एष चाख्यानसमयः। (तत्रैव)

5 Cf. 2.1. 3-6 ; 4. 26. 1 ; 4. 40. 5 ; 10. 125. 1-8 etc.

the intrinsic unity of the deities (एकं सद् विप्रा बहुधा वदन्ति —RV 1. 164.46). In this view of the Advaitins all the gods are only various unreal forms adopted under the influence of *māyā* (इन्द्रो मायाभिः पुरुरूप ईयते—RV 6. 47. 18 and रूपंरूपं मघवा बोभवीति —RV 3. 53. 8). Yāska also subscribes to the same view as adumbrated by the Advaita scholars that the One Single Ātman is extolled in many forms and this adoption of many unreal forms by the One Reality (Ātman) has been possible due to the immense power (*māhābhāgya*) of that Entity. This power (*śakti*) of Reality may be likened to the powers and functions of *māyā* or *ajñāna* of the Advaitins. (माहाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते—Nirukta, 7.4). The other gods viz. Agni, Indra, Vāyu, Sūrya, Bhaga, Jātavedas etc. who are worshipped by the worshippers are figuratively expressed by Yāska as the various limbs and sub-limbs of that Reality. (एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति—*ibid.*) Yāska has gone to the extent of saying that the worship of the horse, chariot, weapon etc. of a deity is tantamount to the worship of the deity possessing these objects; that deity again being the manifestation of one Ātman all sorts of laudation, worship etc. of anything of this universe culminate in the laudation of that Entity viz. Brahman. (आत्मैवैषां रथो भवत्यात्माऽश्वा आत्मायुधमात्मेषव आत्मा सर्वं देवस्य देवस्य—*ibid.*)

In such a doctrine of Advaitavāda as thrashed out by the Vedic scholar Yāska it is required that some determinant (*upādhi*) must be resorted to. Kātyāyana, the author of Sarvānukramaṇī, does not go to an abstract level for this determinant of Ātman. Kātyāyana says that Ātman, who is devoid of any attribute, may be worshipped through a determinant viz. the solar orb, which is perceived everyday by everybody. Thus in the opinion of this school, of which Kātyāyana is only a major exponent, the entire Ṛgveda is full of the praises of this single entity viz. Sūryamaṇḍala, Sūrya or Āditya. (एकैव वा महानात्मा देवता । स सूर्य इत्याचक्षते । स हि सर्वभूतात्मा— Sarvānukramaṇī, Paribhāṣā, 2. 14-16). This doctrine has further been substantiated with the *mantra* of the Ṛgveda.

Although Yāska does not expressly mention the above view of Kātyāyana, Yāska's reference to Ātman may be considered to be a reference to this view also. Many ancient scholars pro-

pounded this theory of solar worship in the Ṛgveda but the celebrated commentators of the Ṛgveda generally refrain from explaining the *mantras* in this vein.

Besides referring to many views of the ancient Vedic scholars Yāska has mentioned the tradition of the Nirukta school where only three deities have been recognized. The entire universe may be divided into three regions as—the earth, the atmosphere and the heaven, and one god for each of the regions may be accepted for being worshipped. The many other gods referred to are to be included in these three gods according to the regions they reside. So Yāska says that Agni is the deity of the earth; Vāyu or Indra is the deity of the middle region viz. atmosphere; and Sūrya is the deity of the heavenly region. All other gods will be considered by a follower of Nirukta school as manifestations of any of these three gods.[1] Accordingly, deities will be grouped into three classes residing in three regions. This division of Vedic gods is scientific from another aspect too since Agni brings the oblation to the other gods, Indra bestows rain or moisture to the earth and Sūrya draws the moisture from the earth. Thus the eternal cycle of rain, growth of corn, receiving moisture from the earth, formation of cloud and again rain goes on uninterrupted through these three gods. Kātyāyana too does not lose sight of these essential functions of the three deities and hence in his Sarvānukramaṇī he shows that the combination of these three is to be found in only one i.e. in Brahman who is represented as Om. (ओंकारः सर्वदेवत्यः पारमेष्ठ्यो वा ब्राह्मो दैव आध्यात्मिकः। तत्तत्स्थाना अन्यदेवतास्तद्विभूतयः—Sarvānukramaṇī, Paribhāṣā, 2. 11-12)

Indian tradition beginning from the Ṛgveda down to the age of the commentators of the philosophical systems has uniformly come to the conclusion that by worshipping Agni or Vāyu we never worship the natural phenomenon; on the other hand, the eternal brilliant nature pervading the external object is adored. Any attempt to understand a Vedic verse without

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1. तिस्र एव देवता इति नैरुक्ता अग्निः पृथिवीस्थानो वायुर्वेन्द्रो वान्तरिक्षस्थानः सूर्यो द्युस्थानस्तासां माहाभाग्यादेकैकस्या अपि बहूनि नामधेयानि भवन्त्यपि वा कर्मपृथक्त्वाद्.......एकस्य सतोऽपि वा पृथगेव स्युः पृथग्घि स्तुतयो भवन्ति तथाभिधानानि। (निरुक्त, ७।५)

this minimum grounding is sure to turn into a wild-goose chase. Unfortunately most of the Westerners start with the presupposition that the Vedas are at best a good old record of some poetical compositions of Indian people. According to them only later on, as if no supreme and sublime thought can grow amongst Indians during those pre-historic days, some deities "have become divine beings out of abstractions"[1] and they (Westerners) hold, "The songs of the Ṛgveda prove indisputably that the most prominent figures of mythology have proceeded from personifications of the most striking natural phenomena".[2] The fact is that we worship neither the crude element of fire nor the presiding deity of fire but only the Supreme Reality manifested through fire. Similar is the case with all the other gods adored in the Vedas. Vedic seers were never as fool as to bow down before a horse or a chariot or the dice (*akṣa*). It is but natural that all the gods, who are essentially the same, will be praised in similar expressions. A scholar failing to understand this fundamental doctrine expressed through the Vedic *mantras* smells theories of Henotheism or Kathenotheism.[3]

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1. A History of Indian Literature by M. Winternitz vol. I. Part I, C. U. edition. p. 67

2. *ibid.*, p. 65. Also cf. "The higher gods of the Ṛgveda are almost entirely personifications of natural phenomena, such as Sun, Dawn, Fire, Wind." (A History of Sanskrit Literature by A. A. Macdonell, p. 69)

3. "The practice of the poets...of invoking different gods as if each of them were paramount, gave rise to Professor Max Müller's theory of Henotheism or Kathenotheism, according to which the seer held 'the belief in individual gods alternately regarded as the highest' and for the moment treated the god addressed as if he were an absolutely independent and supreme deity, alone present to the mind." (*ibid.*, p. 71)

Also cf. "এ সূক্তে ইন্দ্রে জগদীশ্বরত্ব, ও সূক্তে বরুণে জগদীশ্বরত্ব, অন্য সূক্তে অগ্নিতে জগদীশ্বরত্ব, সূক্তান্তরে সূর্যে জগদীশ্বরত্ব, এইরূপ পুনঃ পুনঃ আছে। পাশ্চাত্ত্য পণ্ডিত মক্ষমূলের ইহার মর্ম কিছুই বুঝিতে না পারিয়া, একটা কিম্ভূতকিমাকার ব্যাপার ভাবিয়া, কি বলিয়া এরূপ ধর্মের নামকরণ করিবেন, তদ্বিষয়িণী দুশ্চিন্তায় ম্রিয়মাণ। এরূপ কাণ্ডটা তো কোন পাশ্চাত্ত্য ধর্মে নাই, ইহা না Theism, না Polytheism, না Atheism—

As regards the method of the interpretation of the Vedas Yāska has presented some clues through which a reader may reach the ultimate stage of the realisation of the Vedic *mantras*. The so-called recitation of the Vedas without the comprehension of meaning has been denounced by Yāska in no uncertain terms.[1] Reading without understanding is a form of hypocrisy and the reader fails to attain the result of the sacrifice, if performed. One feels no satisfaction from mere reading of the Vedas since it is totally barren i. e. flowerless (*apuṣpa*) and fruitless (*aphala*).[2] The meaning of a *mantra* or an expression is known as its flower (*puṣpa*) and fruit (*phala*)—अर्थं वाचः पुष्पफलमाह (Nirukta, 1. 20). Here Yāska acquaints us with three different types of interpretations of the Vedic *mantras* ; they are *yājña*, *daivata* and *adhyātma* i.e. interpretations relating to sacrifice, deity and Self respectively. If a person desires to attain *abhyudaya* i.e. prosperity of this world (*ihaloka*) and of the other world (*paraloka*), he will start with the sacrificial interpretation (याज्ञ अर्थ=पुष्प) and stop at the divine interpretation (दैवत अर्थ=फल). Nature teaches us that flower precedes fruit ; here sacrifice being a step towards attainment of divinity should be considered the flower in relation to the later stage of divinity, the fruit.[3] If, on the other hand, a person cherishes the lofty ideal of attaining

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কোন ismই নয়! ভাবিয়া চিন্তিয়া পণ্ডিতপ্রবর গ্রীকভাষার অভিধান খুলিয়া খুব দেড়গজী রকম একটা নাম প্রস্তুত করিলেন—Kakenotheism বা Henotheism. এই সকল বিদ্যা যে এদেশে অধীত, অধ্যাপিত, আদৃত এবং অনুবাদিত হয়, ইহা সামান্য দুঃখের বিষয় নহে।" (বঙ্কিম গ্রন্থাবলী. বিবিধ, বঙ্গীয়-সাহিত্য-পরিষৎ প্রকাশিত, ২৪৫ পৃঃ)

1. It has partly been discussed in p. 25 and p. 117

2. अधेन्वा चरति माययैष वाचं शुश्रुवाँ अफलामपुष्पाम् (RV 10.71. 5cd). Although Sāyaṇa here mentions only about two interpretations viz. *yājña* and *daivata* (cf. वाचोऽर्थौ याज्ञदैवते), Yāska has clearly maintained the mutual dependence of the three interpretations as—याज्ञदैवते पुष्पफले देवताध्यात्मे वा (Nirukta, 1.20).

3. यदाभ्युदयलक्षणो धर्मोऽभिप्रेयते तदा याज्ञं पुष्पं दैवतं फलम्। किं कारणम्। पूर्वं हि पुष्पं भवति फलार्थम्। याज्ञमपि च पूर्वं तन्यते, देवतार्थं चेत्येतस्मात् सामान्याद् याज्ञं पुष्पं दैवतं फलम्। (निरुक्त, १।२०, दुर्गाचार्य)

niḥśreyasa or salvation, he would start with the divine interpretation (दैवत अर्थ=पुष्प) and, if necessary, with sacrificial interpretation (याज्ञ अर्थ=पुष्प) but terminate with the interpretation pertaining to Self (अध्यात्म अर्थ=फल).[1] In this way three different interpretations of the *mantras* have been suggested by Yāska and a person should have recourse to the one he is entitled to. Sāyaṇa, the most celebrated commentator of the Saṃhitās, shows only the sacrificial interpretation since that is easier to grasp for an ordinary person not endowed with the rare qualities for understanding the other difficult interpretations. An inquisitive student will, of his own accord, seek the refuge of a worthy preceptor who would teach the two more interpretations. He himself also can find out at least some *mantras* of the Ṛksaṃhitā where Sāyaṇa also could not refrain from, rather restrain himself from, interpreting in terms of the Supreme Self (*adhyātma*). Sāyaṇa has confessed that except in some *mantras* where *adhyātma*-meaning is essential he will remain contented with the *yājña*-meaning only.[2] The *daivata*-meaning also is to be found in a few instances.[3]

That all praises of all objects, persons and beings culminate in the praise of One Single Entity viz. Ātman has to be kept in mind of every reader of the Vedas. Yāska cites an instance from our daily experience. The weapons, dress, staff etc. of a king is extolled only to pay respect to the king. Thus commendation is shifted from the weapon of the king to the king himself. Again this glorification of the king is not at all an end in itself since the praise of a king is purported to praise the sacrifice.

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1. यदा पुनर्निःश्रेयसलक्षणो धर्मोऽभिप्रेयते तदोभे अपि याज्ञदैवते पुष्पत्वमेव बिभृतः। दैवते हि याज्ञमन्तर्भूतमेव तदर्थत्वादतो न पृथगुच्यते (।तत्रैव)

2. After commenting upon the first *ṛk* of *asyavāmīya-sūkta* (RV I.164) by having recourse to the *adhyātma* interpretation Sāyaṇa observes— "एवमुत्तरत्रापि अध्यात्मपरतया योजयितुं शक्यम्। तथापि स्वरसत्वाभावाद् ग्रन्थविस्तरभयाच्च न लिख्यते। यत्र 'द्वा सुपर्णा' (1. 164. 20) इत्यादौ स्फुटमाध्यात्मिको ह्यर्थः प्रतीयते तत्र तत्र प्रतिपादयामः।"

3. *Vide* Sāyaṇa on RV 1.164. 16 ; 1.164.21 etc.

The king deserves the adoration of the people as he creates favourable circumstances for a sacrifice.[1] The performance of the sacrifice ends temporarily in the satisfaction of the deity to whom the oblation is offered but the final glory must reach the Supreme Reality through these deities who are the manifestations of that Reality.[2] This is the process of shifting of praise[3] to the Ultimate Being. Do we really think in this line ? Had this been the human tendency, much of our conceit and vainglory would have ended and we would not have been befooled by our fellowmen by their cajolements.

This edition of Vedic Selections is contemplated to include some remarkable *sūktas* of the Ṛgveda. It is demanded of me by my readers that for what special purpose this edition of the Ṛgveda is added to the host of editions already published. From my experience of teaching the Post-Graduate students for the last sixteen years I could gather that students badly need an edition where the contention of Sāyaṇācārya will be explained and interpreted in a very simple language and lucid style intelligible to them. With this end in view every line of Sāyaṇa's *bhāṣya* has been translated into English and Bengali and an exposition thereof has been presented in Sanskrit (*Vivaraṇam*), English (*Exposition*) and Bengali (*Tātparya*). Special care has been taken for the explanation of the passages for *viniyoga*. I cannot forget those days of Under-Graduate classes when a single line of *viniyoga* became a perennial source of trouble and for the comprehension of which I turned over the pages of many books only to be baffled and baulked. Hence in this edition with a view to clarifying the lines of *viniyoga* sometimes a special 'Discussion' in English and a '*Samīkṣā*' in Sanskrit are resorted

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1. यज्ञसंयोगाद् राजा स्तुतिं लभेत, राजसंयोगाद् युद्धोपकरणानि । (निरुक्त, ९।११)

2. युद्धोपकरणानि राजसंयोगात् स्तुतिं लभन्ते । तस्य तान्यङ्गानीति तत्-सम्बन्धात् स्तूयन्ते । राजापि यज्ञसंयोगाद् यज्ञोऽपि देवतासम्बन्धाद् देवता अप्यात्मसम्बन्धात् । सोऽयमेवमात्मैवाङ्गप्रत्यङ्गभावेनावस्थितः सर्वावस्थातः स्तूयत इत्यात्मस्तुतिरेवेयं सर्वा । (दुर्गाचार्य, निरुक्त, ९।११)

3. This is known as स्तुतिसंक्रमन्याय.

to. Before embarking upon the difficult task of translating and expounding the commentary of Sāyaṇa it has been considered necessary to reproduce the full text of the commentaries of Sāyaṇa, Skandasvāmin and Veṅkaṭamādhava. Evidently there are many points and arguments which are common to all the three commentaries ; but each of these commentaries possesses a characteristic feature, a special outlook and a distinctive mode of expression. Hence while reproducing the commentaries by Skanda and Veṅkata some explanatory notes have been provided at the bottom of the pages and these, I believe, will substantially assist a reader in understanding the import of those commentaries. It is a fact that there has been a duplication of the text of Sāyaṇabhāṣya—once at the outset and next at the time of the detailed discussion. It may appear that the former could have been dispensed with but perhaps for the correct appraisal of the superbness of this commentary the full text of the *bhāṣya* of a *mantra* should remain within one's easy view without being interrupted by any exposition or interpretation. The *bhāṣya* of one *mantra* has been divided into many *Sandarbhas* or paragraphs in order to fulfil the exegetical requirements as deemed proper by the present editor. In the latter half there is always a cross reference of the pages of the earlier reproduction of Sāyaṇa's commentary. Inspite of the fact that one single problem has often been expounded in three languages, the contents of the three have perhaps never been exactly the same ; I have not translated a Sanskrit passage (*Vivaraṇam*) into English (*Exposition*) or into Bengali (*Tātparya*). A student will always get some new light by going through one more exposition written in another language. In general '*Vivaraṇam*' and '*Samīkṣā*' have been more informative and suited to the needs of the students with curious inquiry but in some *Sandarbhas* the English '*Exposition*' and the English '*Discussion*' have excelled. The present editor is quite aware of the bulk of the edition consisting of only one *sūkta* (1.1) of the Ṛgveda. None should forget that Sāyaṇa himself writes the commentary of the first *mantra* to such a great extent that it is tantamount to the commentary of at least three *sūktas*; of course, an excuse has been offered by Sāyaṇa himself by holding that such an extensive discussion of one single *mantra* will serve as a specimen for propounding the intensive character of a

Vedic *mantra*. The exposition of this extensive discussion will naturally be a difficult task. Almost all relevant problems have been dealt with as fully as necessary and a major portion of the technical terms and Vedic peculiarities has already found place in the first *sūkta* as a result of which the task of editing the later volumes of this book will be easier. Students of ordinary calibre need not read the entire '*Exposition*', '*Vivaraṇam*' or '*Tātparya*' since the bracketed portions [ ] are meant for the advanced students only.

While editing this book I must pay obeisance to my *guru*, the late Mahāmahopādhyāya Dr Jogendranath Tarka-Sāṃkhya-Vedāntatīrtha D. Litt. from whom I always drew inspiration for embarking upon any literary undertaking. I have utilised all his books, wherever necessary, without referring to the names of the books which are mostly written in Bengali. Prof. Dr Satkari Mookerjee, M.A., Ph.D. has not only been my guide for Doctoral research but he has ever been a guide in all the fields of my academic and private life. No words can express my feelings of reverence and gratitude to this savant of modern age. I respectfully mention the names of my other teachers in the Vedas—Mahāmahopādhyāya Sitarama Sastri, Mm. Chinnaswami Sastri and Dr Kshitish Chandra Chatterji. Dr Chatterji's edition of 'Vedic Selections' is an unparallelled work which requires no eulogistic remark from this humble self. While writing a single line about textual criticism, grammar or any Vedic peculiarity I have first consulted this edition. The name of Pt Pattabhiram Sastri is also mentioned with respect since he helped me by furnishing with some hints about *viniyoga* when I started my career as a University teacher. I must acknowledge the services of Dr Himansu Narayan Chakravarti, one of my best students of the University, for translating the *sandarbhas* in Bengali and for rendering all sorts of help for editing a book of this magnitude. Dr Prajnaranjan Datta's assistance for proof-reading and for carrying of corrected proofs to the press cannot be forgotten. I also mention the names of Sri Tarapada Panda, Sm. Bhabani Lahiri, Sm. Uma Chakravarti and Sri Pranab Bandhu Banerji for the help they rendered.

I am fully aware of my incompetence and incapacity to edit a 'Vedic Selections' since I have no traditional Vedic learning

from a *guru*. With all the humility I present this edition before the learned society and the students who alone can give me some opportunity to learn a little by showing the mistakes I have committed. With firm belief in and profound devotion to Śriman-Mahāprabhu I started my work and today with the same disposition of mind I complete the first volume of 'Vedic Selections' ('*Ṛksaṃhitā*'). Let His blessings pave the way for the publication of the subsequent volumes.

Mahāprabhupāḍā
Nabadwip Dham
Śrīpañcamī, 1378 B. S.
21. 1. 1972

Sitanath Goswami

Abbreviations

AA—Aitareya Āraṇyaka
AB—Aitareya Brāhmaṇa
ABS—Sāyaṇa on AB
APSS—Āpastamba Śrautasūtra
AS—Āśvalāyana
ASS—Āśvalāyana Śrautasūtra
BSS—Baudhāyana Śrautasūtra
C. U.—Calcutta University
GN—Gārgyanārāyaṇa on ASS
IRI—RV published by Indian Research Institute
KSS—Kātyāyana Śrautasūtra
Pāṇ—Pāṇini (Sūtra)

अनु०—अनुक्रमणिका
आप० श्रौ० सू०—आपस्तम्बश्रौतसूत्र
आ० श्रौ० सू०—आश्वलायनश्रौतसूत्र
उ० सू०—उणादिसूत्र
ऋ० सं०—ऋक्संहिता (शाकलशाखा)
ऐ० आ०—ऐतरेयारण्यक
ऐ० ब्रा०—ऐतरेयब्राह्मण
का० श्रौ० सू०—कात्यायनश्रौतसूत्र
कौ० सं०—कौथुमसंहिता
छा० उ०—छान्दोग्योपनिषद्
जै० न्या० मा० वि०—जैमिनीयन्यायमालाविस्तर
जै० सू०—जैमिनिसूत्र
तै० आ०—तैत्तिरीयारण्यक
तै० ब्रा०—तैत्तिरीयब्राह्मण
तै० सं०—तैत्तिरीयसंहिता
धा०—धातु, धातुपाठ

RV—Ṛgveda (saṃhitā)
S—Sāyaṇa
TA—Taittirīya Āraṇyaka
TB—Taittirīya Brāhmaṇa
TDB—Tāṇḍyamahābrāhmaṇa
TS—Taittirīya Saṃhitā
Uṇ.—Uṇādisūtra
VVRI—RV published by Vishveshvarananda Vedic Research Institute.
VSMP—RV published by Vaidic samshodhan Mondal, Poona

नि०—निरुक्त
निघ०—निघण्टु
पा० सू०—पाणिनिसूत्र
फि० सू०—फिट्सूत्र
बृ० दे०—बृहद्देवता
बौ० श्रौ० सू०—बौधायनश्रौतसूत्र
मनु—मनुसंहिता
वा० पा० सू०—पाणिनिसूत्रान्तर्गतवार्तिक
श० ब्रा०—शतपथब्राह्मण
शाङ्खा० श्रौ० सू—शाङ्खायनश्रौतसूत्र
शान्ति—महाभारत, शान्तिपर्व
स० श्रौ० सू०—सत्याषाढश्रौतसूत्र
सि० कौ०—सिद्धान्तकौमुदी



Construction, Word-meaning and Translation of Mantras after Sāyaṇa

Maṇḍala I, Sūkta 1

m. 1— यज्ञस्य पुरोहितम्, देवम्, होतारम् ऋत्विजम्, रत्नधातमम्, अग्निम्, ईळे।

यज्ञस्य पुरोहितम्—the priest of the sacrifice ; देवम्—the donor ; होतारम् ऋत्विजम्—the Hotṛ-priest ; रत्नधातमम्—the best (तमप्) of those who maintain (धा) the jewel (रत्न) ; अग्निम्—Agni ; ईळे—[I] praise.

[I] praise Agni, the priest of the sacrifice, the donor, the Hotṛ-priest and the best of those who maintain (or increase) the jewel (i.e. the result of sacrifices).

m. 2—अग्निः पूर्वेभिः नूतनैः उत ऋषिभिः ईड्यः। सः देवान् इह आ वक्षति।

अग्निः—Agni ; पूर्वेभिः—by the ancient ; नूतनैः—by the modern ; उत—and ; ऋषिभिः—by the seers ; ईड्यः—worthy of being praised ; सः—he ; देवान्—the deities ; इह—here ; आ वक्षति —may bring.

Agni is worthy of being praised by the ancient and modern seers. May he bring the deities here (in the place of sacrifice).

m. 3—अग्निना [यजमानः] दिवेदिवे पोषम् एव, यशसम्, वीरवत्तमम्, रयिम्, अश्नवत्।

अग्निना—through Agni ; दिवेदिवे—day by day ; पोषम् एव—growth only ; यशसम्—imprinted with fame ; वीरवत्तमम्—best (तमप्) related to (वत्—मतुप्) heroes (वीर—पुत्रभृत्यादि) ; रयिम्—riches ; अश्नवत्—attains.

[The sacrificer] attains through Agni riches which only grow day by day, which are imprinted with fame and which are best related to heroes (sons and servants).

m. 4—[हे] अग्ने, [त्वम्] यम् अध्वरम् यज्ञम् विश्वतः परिभूः असि सः इत् देवेषु गच्छति ।

अग्ने—Oh Agni ; यम्—the ; अध्वरम्—non-violent (where there is no slaying of animals etc.) ; यज्ञम्—sacrifice ; विश्वतः—on all sides ; परिभूः असि—remain encircling ; सः इत्—that very (sacrifice) ; देवेषु—to the deities ; गच्छति—goes.

[Oh] Agni ! the non-violent sacrifice around which [you] remain and [which you] encircle, that very [sacrifice] goes to the deities.

m. 5—होता, कविक्रतुः, सत्यः, चित्रश्रवस्तमः अग्निः देवः देवेभिः आ गमत् ।

होता—performer of oblation ; कविक्रतुः—endowed with knowledge or action (क्रतु) of the past and future (कवि) [lit. कवि means one who sees the past and the future] ; सत्यः—expert (साधु—यत् प्रत्यय) in good (सत्) [deeds] ; चित्रश्रवस्तमः—best (तमप्) of those having manifold (चित्र) glory (श्रवस्) ; अग्निः देवः—the deity Agni ; देवेभिः—with the deities ; आ गमत्—may come.

May the deity Agni, the performer of oblation(*homa*), endowed with knowledge of the past, expert in good deeds and best of those having manifold glory, come with the deities.

m. 6—अङ्ग अग्ने, त्वम् दाशुषे यत् भद्रम् करिष्यसि तत् तव इत् । [हे] अङ्गिरः, [एतत्] सत्यम् ।

अङ्ग अग्ने—Oh Agni ; त्वम्—you ; दाशुषे—to the giver ; यत् भद्रम्—the welfare ; करिष्यसि—will perform (bestow) ; तत्—that ; तव इत्—yours only ; अङ्गिरः—[oh] Aṅgiras ; सत्यम्—true.

Oh Agni ! the welfare which you will bestow upon the giver is only yours. [Oh] Aṅgiras ! [It is] true.

m. 7—[हे] अग्ने, वयम् दिवेदिवे दोषावस्तः धिया नमः भरन्तः त्वा उप एमसि ।

अग्ने—[Oh] Agni ; वयम्—we ; दिवेदिवे—day by day ; दोषावस्तः

—day and night ; धिया—mentally ; नमः—obeisance ; भरन्तः —performing ; त्वा उप—to you ; एमसि—come.

[Oh] Agni ! day by day, both day and night, by performing mental obeisance we come to you.

m. 8—[हे अग्ने], राजन्तम्, अध्वराणाम् गोपाम्, ऋतस्य दीदिविम्, स्वे दमे वर्धमानम् [त्वा उप एमसि] ।

राजन्तम्—the resplendent ; अध्वराणाम् गोपाम्—the protector (गोपा) of sacrifices (अध्वर) ; ऋतस्य दीदिविम्—the illuminator (दीदिवि) of truth (ऋत i.e. the sure and unfailing result of sacrifice) ; स्वे दमे—in own residence ; वर्धमानम् —increasing.

[Oh Agni ! we come to you], the resplendent, the protector of sacrifices, the illuminator of truth (the result of deeds), increasing in [your] own residence.

m. ९—[हे] अग्ने, सः [त्वम्] नः सूनवे पितेव सूपायनः भव ; [सूनवे पितेव] नः स्वस्तये सचस्व ।

अग्ने—[Oh] Agni ; सः—that ; नः—to us ; सूनवे—to a son ; पितेव—as a father ; सूपायनः—easily (सु) accessible (उपायनः) ; भव—be ; नः—our ; स्वस्तये—for welfare ; सचस्व—unite.

[Oh] Agni ! [you], the said person, be easily accessible to us, as a father [is] to the son ; [you] unite [with us] for our welfare [as a father does for his son].

ऋक्संहिता

प्रथमं मण्डलम्

प्रथमसूक्तम्

वैश्वामित्रो मधुच्छन्दा ऋषिः। अग्निर्देवता। गायत्री छन्दः।

(संहितापाठः)	(पदपाठः)
अग्निमीळे पुरोहितं	अग्निम्। ईळे। पुरःऽहितम्।
यज्ञस्य देवमृत्विजम्।	यज्ञस्य। देवम्। ऋत्विजम्।
होतारं रत्नधातमम्॥ १॥	होतारम्। रत्नऽधातमम्॥ १॥

सायणभाष्यम्—स च "अग्निमीळे" (१।१।१क) इत्यारभ्य "यथा वः सुसहासति" (१०।१९१।४घ) इत्यन्तोऽष्टकाण्डैर्दशमण्डलैश्चतुःषष्टयध्यायैः पञ्चाशीत्यनुवाकैरीषदधिकसहस्रसूक्तैरीषदधिकद्विसहस्रवर्गैरीषदधिकाभिर्दश—सहस्रसंख्याकाभिर्ऋग्भिश्चोपेतः। तस्य च ग्रन्थस्य कृत्स्नस्याप्याम्नातक्रमेणैव सामान्यविनियोगो ब्रह्मयज्ञजपादौ पूर्वमेवाभिहितः। विशेषविनियोगस्तु, तत्तत्क्रतौ सूत्रकारेण प्रदर्शितः। स च त्रिविधः—सूक्तविनियोगस्तृचादि-विनियोग एकैकस्या ऋचो विनियोगश्चेति।

तत्र 'अग्निमीळे' इति सूक्तं प्रातरनुवाक आग्नेये क्रतौ विनियुक्तम्। स विनियोग आश्वलायनेन चतुर्थाध्यायस्य त्रयोदशे खण्डे सूत्रितः—'अवा नो अग्न इति षळग्निमीळेऽग्निं दूतम्' (आ० श्रौ० सू० ४।१३।७) इति। तत्र हीनपाद-ग्रहणात् सूक्तनिश्चयः 'सूक्तं सूक्तादौ हीने पादे' (आ० श्रौ० सू० १।१।१८) इति परिभाषितत्वात्। तस्मिन् सूक्ते प्रथमाया ऋचो द्वितीयस्यां पवमानेष्टौ स्विष्टकृतो याज्यात्वेन विनियोगः। स च द्वितीयाध्यायस्य प्रथमे खण्डे सूत्रितः—'साह्वान् विश्वा अभियुजोऽग्निमीळे पुरोहितमिति संयाज्ये' (आ० श्रौ० सू० २।१।२६) इति। तत्र कृत्स्नपादग्रहणाद् ऋगित्यवगम्यते, 'ऋचं पाद-ग्रहणे' (आ० श्रौ० सू० १।१।१७) इति परिभाषितत्वात्। तथा 'संयाज्ये इत्युक्ते सौविष्टकृती प्रतीयात्' (आ० श्रौ० सू० २।१।२१) इति परिभाषित-त्वात् स्विष्टकृत्सम्बन्धनिश्चयः। तत्रापि द्वितीयमन्त्रत्वेनोदाहृतत्वाद् याज्यात्वम्।

यद्यपि 'साह्वान्' (ऋ० सं० ३।११।६) इत्यनया पुरोनुवाक्ययैव देवताया अनुस्मरणरूपसंस्कारः सिद्धस्तथापि याज्यानुवाक्ययोः समुच्चयो द्वादशेऽध्याये चतुर्थपादे मीमांसितः।

पुरोनुवाक्यया याज्या विकल्प्या वा समुच्चिता।
विकल्प्याऽन्यतरेणैव देवतायाः प्रकाशनात्॥
पुरोवाक्यासमाख्यानाद् वचनाच्च समुच्चयः॥

(जैमिनीयन्यायमालाविस्तरः १२।४।२)

देवताप्रकाशनकार्यस्यैकत्वाद् युग्मयोयथा विकल्पस्तथैवैकयुग्मगतयोरिति चेन् मैवं; पुरोनुवाक्येति समाख्याया उत्तरकालीनयाज्यामन्तरेणानुपपत्तेः। किञ्च 'पुरोनुवाक्यामनूच्य याज्यया जुहोति' (तै० सं० ३।४।१०।४) इति प्रत्यक्षवचनेन देवतोपलक्षणहविष्प्रदानकार्ये भेदोक्तिपुरःसरं साहित्यं विधीयते। तस्मात् समुच्चय इति।

एतच्च 'अग्निम्' इत्यादि सूक्तं नवर्चम्, 'अग्निं नव मधुच्छन्दा वैश्वामित्रः' इत्यनुक्रमणिकायामुक्तत्वात्। विश्वामित्रपुत्रो मधुच्छन्दोनामकस्तस्य सूक्तस्य द्रष्टृत्वात् तदीय ऋषिः।

'ऋष गतौ' (धा० १२८७) इति धातुः। 'सर्वधातुभ्य इन्' (उ० सू० ५५७)। 'इगुपधात् कित्' (उ० सू० ५५९)। वेदप्राप्त्यर्थं तपोऽनुतिष्ठतः पुरुषान् स्वयम्भूर्वेदपुरुषः प्राप्नोत्। तथा च श्रूयते—"अजान् ह वै पृश्नीं-

स्तपस्यमानान् ब्रह्म स्वयम्भ्वभ्यानर्षत्, त ऋषयोऽभवन्" (तै० आ० २।९।१) इति । तथातीन्द्रियस्य वेदस्य परमेश्वरानुग्रहेण प्रथमतो दर्शनादृषित्व-मित्यभिप्रेत्य स्मर्यते—

युगान्तेऽन्तर्हितान् वेदान् सेतिहासान् महर्षयः ।
लेभिरे तपसा पूर्वमनुज्ञाताः स्वयम्भुवा ॥

(महाभारत, शान्ति, २१०।१९)

इति ।

ऋष्यादिज्ञानाभावे प्रत्यवायः स्मर्यते—

अविदित्वा ऋषिं छन्दो दैवतं योगमेव च ।
योऽध्यापयेज्जपेद् वापि पापीयाञ्जायते तु सः ॥

(बृहद्देवता ८।१३६)

ऋषिच्छन्दोदैवतानि ब्राह्मणार्थं स्वराद्यपि ।
अविदित्वा प्रयुञ्जानो मन्त्रकण्टक उच्यते ॥

इति । वेदनविधिश्च स्मर्यते—

स्वरो वर्णोऽक्षरं मात्रा विनियोगोऽर्थ एव च ।
मन्त्रं जिज्ञासमानेन वेदितव्यं पदे पदे ॥

इति ।

अग्निमित्यादिसूक्तस्य च्छन्दोऽनुक्रमणिकायां यद्यप्यत्र नोक्तं तथापि परिभाषायामेवमुक्तम्—"आदौ गायत्रं प्राग्घिरण्यस्तूपात्" (अनु० १२।१४) इति हिरण्यस्तूप ऋषिर्येषां मन्त्राणां वक्ष्यते ततः प्राचीनेषु मन्त्रेषु सामान्येन गायत्रं छन्द इत्यर्थः ।

पुरुषस्य पापसम्बन्धं वारयितुमाच्छादकत्वाच्छन्द इत्युच्यते । तच्चा-रण्यकाण्डे समाम्नायते—"छादयन्ति ह वा एनं छन्दांसि पापात् कर्मणः" (ऐ० आ० २।१।६) इति । अथवा चीयमानाग्निसन्तापस्याच्छादकत्वाच्छन्दः । तच्च तैत्तिरीया आमनन्ति—"प्रजापतिरग्निमचिनुत । स क्षुरपविर्भूत्वाऽतिष्ठत् । तं देवा बिभ्यतो नोपायन् । ते छन्दोभिरात्मानं छादयित्वोपायन् । तच्छन्दसां छन्दस्त्वम् ।" (तै० सं० ५।६।६।१) इति । यद्वा, अपमृत्युं वारयितुमाच्छादयतीति छन्दः । तदपि छान्दोग्योपनिषद्याम्नातम्—"देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशन्, ते छन्दोभिरात्मानमाच्छादयन्, यदेभि-राच्छादयंस्तच्छन्दसां छन्दस्त्वम्" (छा० उ० १।४।२) इति ।

तथा द्योतनार्थं-दीव्यतिधातुनिमित्तो देवशब्द इत्येतदाम्नायते—"दिवा वै नोऽभूदिति तद्देवानां देवत्वम्" (तै० ब्रा० २।२।९।९) इति । अतो दीव्यतीति

देवः, मन्त्रेण द्योत्यत इत्यर्थः। अस्मिन् सूक्ते स्तूयमानत्वादग्निर्देवः। तथा चानुक्रमणिकायामुक्तम्—"मण्डलादिष्वाग्नेयमन्द्रात्" (अनु० १२।१२) इति।

तस्य सूक्तस्य प्रथमामृचं भगवान् वेदपुरुष आह। अग्निम् ईळे इति। अग्निनामकं देवमीळे स्तौमि। 'ईड स्तुतौ' (धा० १०१९) इति धातुः। डकारस्य ळकारो बह्वृचाध्येतृसम्प्रदायप्राप्तः। तथा च पठ्यते—

अज्मध्यस्थडकारस्य ळकारं बह्वृचा जगुः।
अज्मध्यस्थढकारस्य ळ्हकारं वै यथाक्रमम्॥

इति। मन्त्रस्य होत्रा प्रयोज्यत्वादहं होता स्तौमीति लभ्यते। कीदृशमग्निम्? यज्ञस्य पुरोहितम्। यथा राज्ञः पुरोहितस्तदभीष्टं सम्पादयति तथाग्निरपि यज्ञस्यापेक्षितं होमं सम्पादयति। यद्वा, यज्ञस्य सम्बन्धिनि पूर्वभाग आहवनीयरूपेणावस्थितम्। पुनः कीदृशम्? देवम् दानादिगुणयुक्तम्। पुनः कीदृशम्? होतारम् ऋत्विजम्। देवानां यज्ञेषु होतृनामक ऋत्विगग्निरेव। तथा च श्रूयते—"अग्निर्वै देवानां होता" (ऐ० ब्रा० ५।२; १२।३) इति। पुनरपि कीदृशम्? रत्नधातमम् यागफलरूपाणां रत्नानामतिशयेन धारयितारं पोषयितारं वा।

अत्राग्निशब्दस्य यास्को बहुधा निर्वचनं दर्शयति—"अथातोऽनुक्रमिष्यामः। अग्निः पृथिवीस्थानः, तं प्रथमं व्याख्यास्यामः। अग्निः कस्मात्? अग्रणीर्भवति। अग्रं यज्ञेषु प्रणीयते। अङ्गं नयति सन्नममानः। अक्नोपनो भवतीति स्थौलाष्ठीविः, न क्नोपयति, न स्नेहयति। त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणिः—इताद् अक्ताद् दग्धाद् वा नीतात्, स खल्वेतेरकारमादत्ते, गकारमनक्तेर्वा, दहतेर्वा, नीः परः। तस्यैषा भवति—अग्निमीळ इति।" (निरुक्त, ७।१४)

अस्यायमर्थः—सामान्येन सर्वदेवतानां लक्षणस्याभिहितत्वादनन्तरं यतः प्रतिपदं विशेषेण वक्तव्यत्वमाकाङ्क्षितमतोऽनुक्रमेण वक्ष्यामः। तत्र पृथिवीलोके स्थितोऽग्निः प्रथमं व्याख्यास्यते। कस्मात् प्रवृत्तिनिमित्तादग्निशब्देन देवताभिधीयत इति प्रश्नस्य 'अग्रणी' रित्यादिकमुत्तरम्। देवसेनामग्रे स्वयं नयतीत्यग्रणीः। एतदेकमग्निशब्दस्य प्रवृत्तिनिमित्तम्। तथा च ब्राह्मणान्तरम्—"अग्निर्वै देवानां सेनानीः" इति। एतदेवाभिप्रेत्य बह्वृचा मन्त्रब्राह्मणे आमनन्ति—"अग्निर्मुखं प्रथमो देवतानाम्" (ऐ० ब्रा० १।४) इति मन्त्रः। "अग्निर्वै देवानामवमः" (ऐ० ब्रा० १।१) इति ब्राह्मणम्। तथा तैत्तिरीयाश्चामनन्ति—"अग्निरग्रे प्रथमो देवतानाम्" (तै० ब्रा० २।४।३।३)। "अग्नि-

रवमो देवतानाम्" (तै० सं० ५।५।१।४) इति च। वाजसनेयिनस्त्वेवमामनन्ति —"स वा एषोऽग्रे देवतानामजायत, तस्मादग्निर्नाम" इति।

यज्ञेष्वग्निहोत्रेष्टिपशुसोमरूपेष्वग्रं पूर्वदिग्वर्त्याहवनीयदेशं प्रतिं गार्हपत्यात् प्रणीयत इति द्वितीयं प्रवृत्तिनिमित्तम्।

सन्नममानः सम्यक् स्वयमेव प्रह्वीभवन्नङ्गं स्वकीयं शरीरं नयति, काष्ठदाहे हविष्पाके च प्रेरयतीति तृतीयं प्रवृत्तिनिमित्तम्।

स्थूलाष्ठीवनामकस्य महर्षेः पुत्रो निरुक्तकारः कश्चिदक्नोपन इत्यग्निशब्दं निर्वक्ति। तत्र न क्नोपयतीत्युक्ते न स्नेहयति, किन्तु काष्ठादिकं रूक्षयतीत्युक्तं भवति।

शाकपूणिनामको निरुक्तकारो धातुत्रयादग्निशब्दनिष्पत्तिं मन्यते। इतः 'इण् गतौ' (धा० १०४५) इति धातुः। अक्तः 'अञ्जू व्यक्तिम्रक्षणकान्तिगतिषु' (धा० १४५८) इति धातुः। दग्धो 'दह भस्मीकरणे' (धा० ९९१) इति धातुः। नीतो 'णीञ् प्रापणे' (धा० ९०१) इति धातुः। अग्निशब्दो ह्यकार-गकार-निशब्दानपेक्षमाण एतिधातोरुत्पन्नादयनशब्दादकारमादत्ते, अनक्ति-धातुगतस्य ककारस्य गकारादेशं कृत्वा तमादत्ते, यद्वा दहतिधातुजन्याद् दग्धशब्दाद् गकारमादत्ते। नीरिति नयतिधातुः, स च ह्रस्वो भूत्वा परो भवति। ततो धातुत्रयं मिलित्वाग्निशब्दो भवति। यज्ञभूमिं गत्वा स्वकीयमङ्गं नयति—काष्ठदाहे हविष्पाके च प्रेरयतीति समुदायार्थः। तस्याग्निशब्दार्थस्य देवताविशेषस्य प्राधान्येन स्तुतिप्रदर्शनायैषा 'अग्निमीळ' इत्यृग् भवतीति।

तामेतामृचं यास्क एवं व्याख्यातवान्—"अग्निमीळे अग्निं याचामि। ईळिरध्येषणाकर्मा पूजाकर्मा वा। पुरोहितो व्याख्यातः। यज्ञस्य देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा। यो देवः सा देवता। होतारं ह्वातारम्। जुहोतेर्होतेत्यौर्णवाभः। रत्नधातमम् रमणीयानां धनानां दातृतमम्" (निरुक्त ७।१५) इति।

अस्यायमर्थः—ईडति-धातोः स्तुत्यर्थत्वं प्रसिद्धम्। 'धातूनामनेकार्थत्वम्' इति न्यायमाश्रित्य याच्ञाध्येषणापूजा अप्यत्रोचितत्वात्तदर्थतया व्याख्याताः। पुरोहितशब्दो द्वितीयेऽध्याये (निरुक्त २।१२) 'यद्देवापिः शन्तनवे पुरोहितः' (ऋ० सं० १०।९८।७) इत्येतामृचमुदाहृत्य 'पुर एनं दधति' इति व्याख्यातः। तैत्तिरीयाश्च पौरोहित्ये स्पर्धमानस्य पश्वनुष्ठानं विधाय तत्फलत्वेन 'पुर एनं दधते' (तै० सं० २।१।२।९) इत्यामनन्ति। देवशब्दो 'दान-दीपन-द्योतनानामन्यतममर्थमाचष्टे। यज्ञस्य दाता दीपयिता द्योतयिताऽयमग्निरित्युक्तं भवति। दीपन-द्योतनयोरेकार्थत्वेऽप्यस्ति धातुभेदः। यद्यप्यग्निः पृथिवीस्थानस्तथापि

देवान् प्रति हविर्वहनाद् द्युस्थानो भवति। देवशब्द-देवताशब्दयोः पर्यायत्वाद् मन्त्रप्रतिपाद्या काचिदग्निव्यतिरिक्ता देवता नान्वेषणीया। होतृशब्दस्य ह्वयति-धातोरुत्पन्नत्वेन देवानामाह्वातारमिति। और्णवाभनामकस्तु मुनिर्जुहोतिधातो-रुत्पन्नो होतृशब्द इति मन्यते। अग्नेश्च होतृत्वं होमाधिकरणत्वेन द्रष्टव्यम्। रत्नशब्दो द्वितीयाध्याये मघमित्यादिष्वष्टाविंशतौ धननामसु पठितः (निघण्टु २।१०)। रमणीयत्वाद् रत्नत्वम्। दधातिधातुरत्र दानार्थवाचीति। तदिदं निरुक्तकारस्य यास्कस्य मन्त्रव्याख्यानम्।

अथ व्याकरणप्रक्रियोच्यते। अगि-धातोर्गत्यर्थात् (धा० १४६) "अङ्गेर्न-लोपश्च" (उ० सू० ४९०) इत्यौणादिकसूत्रेण नि-प्रत्ययः, इदित्त्वान्नुमागमेन प्राप्तस्य नकारस्य लोपश्च भवति। अङ्गति स्वर्गं गच्छति हविर्नेतुमित्यग्निः। तत्र "धातोः" (पा० सू० ६।१।१६२) इत्यकार उदात्तः। "आद्युदात्तश्च" (पा० सू० ३।१।३) इति प्रत्ययगत इकारोऽप्युदात्तः। "अनुदात्तं पदमेकवर्जम्" (पा० सू० ६।१।१५८) इति द्वयोरन्यतरमुदात्तमवशेष्येतरस्यानुदात्तत्वं प्राप्तम्। तत्र "धातुस्वरे प्रथमतोऽवस्थिते सति पश्चादुपदिश्यमानः प्रत्ययस्वरोऽवशिष्यते। "सति शिष्टस्वरो बलीयान्" इति हि न्यायः। ततोऽन्तोदात्तमग्निप्रातिपदिकम्। "अनुदात्तौ सुप्पितौ" (पा० सू० ३।१।४) इत्यमित्येतद् द्वितीयैकवचनमनुदात्तम्। तस्य "अमि पूर्वः" (पा० सू० ६।१।१०७) इति यत् पूर्वरूपं तदुदात्तम्, "एकादेश उदात्तेनोदात्तः" (पा० सू० ८।२।५) इति सूत्रितत्वात्। अग्निशब्दो धातुजन्मेति मते सेयं प्रक्रिया सर्वापि द्रष्टव्या।

मतद्वयं यास्केन प्रदर्शितम्। "नामान्याख्यातजानीति शाकटायनो नैरुक्त-समयश्च। न सर्वाणीति गार्ग्यो वैयाकरणानां चैके।" (निरुक्त १।१२) इति। गार्ग्यस्य मतेऽग्निशब्दस्याखण्डप्रातिपदिकत्वात् "फिषोऽन्त उदात्तः" (फि० सू० १) इत्यन्तोदात्तत्वम्। पूर्वोक्तेष्वग्रणीरित्यादिनिर्वचनेषु प्रकृतिप्रत्ययाद्य-शेषप्रक्रिया यथोचितं कल्पनीया। एतदेवाभिप्रेत्य यास्क आह—"अथ निर्वचनम्। तद् येषु पदेषु स्वरसंस्कारौ समर्थौ प्रादेशिकेन गुणेनान्वितौ स्यातां तथा तानि निर्ब्रूयात्। अथानन्वितेऽर्थेऽप्रादेशिके विकारेऽर्थनित्यः परीक्षेत केनचिद् वृत्ति-सामान्येन। अविद्यमाने सामान्येऽप्यक्षरवर्णसामान्याद् निर्ब्रूयात्, न त्वेव न निर्ब्रूयात्।" (निरुक्त २।१) इति।

अस्यायमर्थः—तत् तत्र निर्वचनीयपदसमूहमध्ये येष्वग्न्यादिपदेषु पूर्वोक्तरीत्या स्वरसंस्कारौ समर्थौ व्याकरणसिद्धौ स्याताम्। स्वर उदात्तादिः। संस्कारो नि-प्रत्ययादिः। किञ्च तौ स्वरसंस्कारौ प्रादेशिकेन गुणेनान्वितौ स्याताम्। शब्दस्यैकदेशः पूर्वोक्तोऽगिधातुः प्रदेशः। तत्र भवो गुणो गतिरूपोऽर्थः। तेना-

न्वितौ। तान्यग्न्यादिपदानि तथा व्याकरणानुसारेण निर्ब्रूयात्। तच्च निर्वचनमस्माभिः प्रदर्शितम्। अथ पूर्वोक्तवैलक्षण्येन कश्चित् स्वेन विवक्षितोऽर्थो नान्वितस्तस्मिञ् शब्देऽनुगतो न भवेत् तस्यैव व्याख्यानम्–अप्रादेशिके विकार इति। अग्रनयनादिरूपः क्रियाविशेषो विकारः। स च प्रदेशेनाग्निशब्दैकदेशेनात्र नाभिधीयत इत्यप्रादेशिकः। एवं सति यः पुमानर्थनित्यः स्वविवक्षितेऽर्थे नियतो निर्बन्धवान्–ब्राह्मणानुसारेण वा देवतान्तरविशेषणत्वेन योजयितुं वा स निर्बन्धः–तदानीं स पुमान् केनचिद् वृत्तिसामान्येन स्वविवक्षितमर्थं परीक्षेत तस्मिञ् शब्दे योजयेत्। वृत्तिः क्रिया, तद्रूपेण सामान्यं सादृश्यम्। अस्माभिश्चाग्रनयनादिरूपं क्रियात्वसामान्यमुपजीव्याग्रणीत्वाद्यर्थो योजितः। तदिदं यास्काभिमतं निर्वचनम्। स्थौलाष्ठीविरक्षरसाम्यान्निर्वक्ति। अक्नोपनशब्दस्यादौ निषेधार्थमकाररूपमक्षरं विद्यते। अग्निशब्दस्याप्यादावकारोऽस्ति, तदिदमक्षरसाम्यम्। शाकपूणिस्तु वर्णसाम्यान्निर्ब्रूते। दग्धशब्दाग्निशब्दयोर्गकाररूपवर्णेन साम्यम्। सर्वथापि निर्वचनं न त्याज्यमिति।

'ईळे' इत्येतत् पदं कृत्स्नमप्यनुदात्तम्; "तिङ्ङतिङः" (पा० सू० ८।१।२८). इत्यतिङन्तादग्निशब्दात् परस्य 'ईळे' इत्यस्य तिङन्तस्य निघातविधानात्। पदद्वयसंहिताकाले त्वीकारस्य धातुगतस्य "उदात्तादनुदात्तस्य स्वरितः" (पा० सू० ८।४।६६) इति स्वरितत्वम्। तस्मादूर्ध्वंभाविन एकारस्य तिङ्प्रत्ययरूपस्य "स्वरितात् संहितायामनुदात्तानाम्" (पा० सू० १।२।३९) इत्यैकश्रुत्यं प्रचयनामकं भवति।

पुरः-शब्दोऽन्तोदात्तः 'अयं पुरो भुवः' (तै० सं ४।३।२।१) इत्यत्र तथैवाम्नातत्वात्। 'पूर्वाधरावराणामसि पुरधवश्चैषाम् (पा० सू० ५।३।३९) इति पूर्वशब्दादस्प्रत्ययः पुरादेशश्च। ततोऽत्र प्रत्ययस्वरः। धाञो निष्ठायां "दधातेर्हिः" (पा० सू० ७।४।४२) इत्यादेशे सति प्रत्ययस्वरेणान्तोदात्तो हितशब्दः। तत्र समासान्तोदात्तत्वे प्राप्ते तदपवादत्वेन "तत्पुरुषे तुल्यार्थ०" (पा० सू० ६।२।२) इत्यादिनाव्ययपूर्वपदप्रकृतिस्वरत्वम्। यद्वा, "पुरोऽव्ययम्" (पा० सू० १।४।६७) इति गतिसंज्ञायां "गतिरनन्तरः" (पा० सू० ६।२।४९) इति पूर्वपदप्रकृतिस्वरत्वम्। तत ओकार उदात्तः। अवशिष्टानामनुदात्तस्वरितप्रचयाः पूर्ववद् द्रष्टव्याः। आद्याक्षरस्य संहितायां प्रचयस्वरप्राप्तौ "उदात्तस्वरितपरस्य सन्नतरः" (पा० सू० १।२।४०) इत्यतिनीचोऽनुदात्तः।

"यजयाच०" (पा० सू० ३।३।९०) इत्यादिना यजतेर्नङ्प्रत्यये सत्यन्तोदात्तो यज्ञशब्दः। विभक्तेः सुप्-स्वरेणानुदात्तत्वे सति पश्चात् स्वरितत्वम्।

देवशब्दः पचाद्यजन्तः। स च फिट्स्वरेण प्रत्ययस्वरेण चित्स्वरेण वान्तोदात्तः।

ऋत्विक्-शब्द ऋतौ यजतीति विग्रहे सति "ऋत्विग्दधृक्" (पा० सू० ३।२।५९) इति निपातितः। "गतिकारकोपपदात् कृत्" (६।२।१३९) इति कृदुत्तरपदप्रकृतिस्वरेणान्तोदात्तः। विभक्तिस्वरः पूर्ववत्।

होतृशब्दस्तृन्प्रत्ययान्तः, नित्स्वरेणाद्युदात्तः। स्वरितप्रचयौ पूर्ववत्।

रत्नशब्दो "नव्विषयस्यानिसन्तस्य" (फि० सू० २६) इत्याद्युदात्तः। तथा चाम्नायते—'रत्नं धात' (ऋ० सं ४।३५।८) इति। रत्नानि दधातीति विग्रहः। समासत्वादन्तोदात्तो रत्नधा-शब्दः। यद्वा, कृदुत्तरपदप्रकृतिस्वरः। तमप्-प्रत्ययस्य पित्स्वरेणानुदात्तत्वे सति स्वरितप्रचितौ। संहितायामाद्याक्षरस्य प्रचयो द्वितीयाक्षरस्य सन्नतरत्वमिति।

वेदावतार आद्याया ऋचोऽर्थश्च प्रपञ्चितः।
विज्ञातं वेदगाम्भीर्यमथ संक्षिप्य वर्ण्यते ॥१॥

स्कन्दस्वामिभाष्यम्—

विघ्नेश विधिमार्तण्डचन्द्रेन्द्रोपेन्द्रवन्दित।
नमो गणपते तुभ्यं ब्रह्मणां ब्रह्मणस्पते ॥
मन्त्राणामवबोद्धव्यो यतोऽर्थोऽङ्गत्वसिद्धये।
ऋग्वेदस्यार्थबोधार्थमतो भाष्यं करिष्यते ॥[1]

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1. It has ever been discussed in the works on the Veda and in the allied philosophical treatises whether the injunction स्वाध्यायोऽध्येतव्यः (TA 2. 15)—which literally means : One should read one's own Vedic recension—prescribes the comprehension of meaning also along with the memorisation and accentuated pronunciation of the syllables of that particular Vedic recension. A *brāhmaṇa*-boy, who is initiated (*upanīta*) only at the age of eight, has to learn the accented Vedic syllables from his preceptor and is hardly able to understand the meaning ; he can at best memorise them and by sustained efforts can successfully pronounce them. The root अधि-इ in the word

ते मन्त्राः पञ्चप्रकाराः—प्रैषाः, करणाः, क्रियमाणानुवादिनः, शस्त्राभिष्टवनादिगताः, जपानुवचनादिगता इति।[1] प्रैषास्तावद् 'दैव्याः शमितार आरभध्वम्' (ऐ० ब्रा० ६।६) इत्येवमादयः। करणाः 'इदमहमर्वावसोः सदने सीदामि'

अध्येतव्यः means repetition of the accented syllables in the manner demonstrated by the preceptor. Thus in the opinion of one school led by Prakāśātmayati etc. the expression स्वाध्यायोऽध्येतव्यः means—One should perform *svādhyāya* by *adhyayana* i.e. One should be able to pronounce the accented syllables of one's own Vedic recension independently (or without the help of the preceptor). This much is the strength of the above injunction and it ceases to prescribe anything more. In other words, this injunction fails to prescribe the comprehension of the meaning of the Vedic texts.

The other school preaches that the above injunction means—By practising *svādhyāya* one should learn the meaning which will culminate in the attainment of one's goal (*puruṣārtha*). In this interpretation it is evident that mere pronunciation is not the import of such injunction but one should also understand the meaning of the Veda. That the meaning of the Veda is to be learnt by a reader has been amply propounded by the Veda itself through many *mantras*, and Yāska, the author of Nirukta, has spared no pains for establishing the necessity of understanding the meaning of the Veda. One who reads the Veda but does not understand the meaning is likened to an ass carrying sandal wood. On the other hand, he who understands the meaning enjoys all benefit including the attainment of the region free from any sorrow. Further, mere recital bereft of the comprehension of meaning may be compared with a heap of dry combustible objects lying useless owing to the absence of the necessary kindling of fire. The combustible objects could not be utilised for the lack of fire and similarly the purpose of reading the Veda is defeated for the want to meaning, (Nirukta 1. 18)

In addition to the aforesaid testimonies many other reasons and scriptural evidences are produced by Yāska and later commentators of the Veda. cf. Nirukta 1.17-20 ; Sāyaṇa in Ṛgvedabhāṣyabhūmikā, Pp 38-48, Chowkhamba ; Sāyaṇa in *bhāṣya* of AB, Pp 2-3 ; Pañcapādikāvivaraṇa, Pp. 456-469 Madras ed ; Advaitaratnarakṣaṇa Pp 1-2 ; Jaiminisūtra 1.2.31-45. However, the meaning of the *mantras* being intended the commentary of the *mantras* is fully justified.

1. Here, Skandasvāmin initiates this discussion in short but in a bit different manner. He classifies the *mantras* into

(श० ब्रा० १।५।१।२४) इत्येवमादयः। क्रियमाणानुवादिनः 'युवा सुवासाः' (ऋ० सं ३।८।४) इत्येवमादयः। शस्त्राभिष्टवनादिगताः 'आ त्वा रथं यथोतये' (ऋ० सं ८।६८।१), 'ब्रह्म जज्ञानम्' (कौ० सं १।३२१) इत्येवमादयः। जपानुवचनादिगताः 'तदद्य वाचः प्रथमं मसीय' (ऋ० सं १०।५३।४), 'आपो रेवतीः' (ऋ० सं १०।३०।१२) इत्येवमादयः। एते सर्वे प्रयोगकाले स्वार्थान् प्रतिपादयन्तः कर्मणोऽङ्गत्वं प्रतिपद्यन्ते, नोच्चारणमात्रेण। कुत एतत्? ये तावत् प्रैषाः करणाः क्रियमाणानुवादिनस्तेषां योऽर्थस्तस्य कर्मणोऽङ्गभूतत्वाद् अङ्गभूतस्य चास्मृतस्यानुष्ठातुमशक्यत्वात् स्मरणस्य करणापेक्षितत्वात् प्रैषादिभिश्च कर्तुं शक्यत्वात्। ये तु शस्त्राभिष्टवनादिगतास्तेषां योऽर्थः स यद्यपि कर्मणो नाङ्गभूतः, तथापि ते तमेव प्रतिपादयन्तः कर्मणोऽङ्गत्वं प्रतिपद्यन्ते, नोच्चारणमात्रेण। स्तुतिर्हि शस्त्रमभिष्टवनञ्च। गुणैश्च गुणिनः सम्बन्धिताप्रतिपादनं स्तुतिरित्युच्यते, न तदर्थाक्षरोच्चारणमात्रम्। न हि ग्रहणार्थमभ्यासार्थं वा स्तुत्यर्थान्यप्यृगक्षराणि श्लोकाक्षराणि वोच्चारयन् लोके स्तौतीत्युच्यते। अतः शस्त्राभिष्टवनादिगता अपि स्वार्थमेव प्रतिपादयन्तः कर्मणोऽङ्गत्वं प्रतिपद्यन्ते, नोच्चारणमात्रेण। एवमेषां चतुर्विधानां मन्त्राणामर्थप्रत्यायनेन कर्माङ्गभावादनवबुद्धार्थाच्च मन्त्रात् तदर्थस्य प्रत्येतुमशक्यत्वाद् बोद्धव्य एषामर्थः। येऽपि जपानुवचनादिगतास्तेषां यद्यपि जपिनानुवचिना वा धातुनाऽक्षरोच्चारणमात्रं चोदितं

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five divisions and establishes a close relation of all thsse five classes of *mantras* with their meaning. The first three classes have direct relation with meaning since without the comprehension of meaning they cannot be utilised in the sacrificial tasks. As to the fourth viz. *śastra* and *abhiṣṭavana* Skandasvāmin says that those being eulogistic *mantras* can have their purposes served by being successfully applied to the persons or objects extolled. A man can praise or can be praised by an utterance only when it conveys some meaning. So this class is also related to the implication of a *mantra*. As regards the fifth class it is said by Skanda that *mantras* meant for *japa* or mere recital also cannot remain divested of meaning to their reader since each and every *mantra* has to be recited with the knowledge of the deity etc. The knowledge of the deity presupposes the knowledge of the meaning. Thus one has to learn the meaning of all the types of *mantras*.

नार्थप्रत्यायनम्, तथापि 'यो ह वाऽविदितार्षेयच्छन्दोदैवतब्राह्मणेन मन्त्रेण याजयति वाऽध्यापयति वा स्थाणुं वाऽर्च्छति गर्तं वाऽपद्यते'[1] इत्यार्षेयब्राह्मण- (१।१) श्रुतेरविदितदैवतस्य मन्त्रस्य कर्मण्यङ्गभावाभावादज्ञायमानार्थस्य च मन्त्रस्य दैवतस्य वेदितुमशक्यत्वाज्जपानुवचनादिगतानामपि बोद्धव्य एवार्थः। एवं सर्वमन्त्राणां कर्माङ्गत्वसिद्धयर्थं यतो बोद्धव्योऽर्थः, अत ऋग्वेदस्यार्थबोधार्थमस्माभिर्भाष्यं करिष्यते। तत्रार्षदैवतयोरर्थावबोध उपयुज्यमानत्वात् ते दर्शयिष्येते, न च्छन्दोऽनुपयुज्यमानत्वादिति[2]।

ऋषिराद्यो मधुच्छन्दा वैश्वामित्रः, ऋग्वेदस्याद्य ऋषिर्मधुच्छन्दा नाम, विश्वामित्रस्य पुत्रः। 'आग्नेयं प्रथमं सूक्तं मधुच्छन्दस आदितः' (बृ० दे० २।१२६)। मधुच्छन्दस ऋषेरादौ यत् सूक्तमृग्वेदस्य प्रथमं तदग्निदैवतम्।

अग्निमीळे[3] अग्निमहं स्तौमि। कीदृशम्? पुरोहितम्। शान्तिपौष्टिकैः कर्मभिर्यो राजानमापद्भ्यस्त्रायते स पुरोहित इत्युच्यते, तत्स्थानीयम्। कस्य?

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1. This *śruti* is quoted by Śaṅkara under Brahmasūtra 1.3.30 where the reading is a bit different. In place of वार्च्छति Śaṅkara reads वर्च्छति.

2. Although it is accepted by Skanda that one must know the seer, the metre and the deity of a *mantra*, he desists from mentioning the metre of a *mantra* on the ground that metre has got nothing to do with the meaning of a *mantra*. One should, as held earlier, know the deity since the deity is propounded in the *mantra* (cf. या तेनोच्यते सा देवता—सर्वानुक्रमणी,२।५). Similarly the seer also should be known since the meaning is dependent on the person to whom the *mantra* is revealed. For example the *sūkta* 1.24 revealed to Śunaḥśepa must be read with a definite knowledge of the circumstances in which it was revealed to the seer. Śunaḥśepa. Read in this connection यस्य वाक्यं स ऋषिः (सर्वानुक्रमणी, २।४). Thus the commentator or any author of a *bhāṣya* has to mention the deity and the seer. Sāyaṇa goes one step further and say that the metre also, must be known for comprehension of the meaning but this opinion is not shared by Skanda.

3. Some editions drop the portion अग्निमीळे but it is necessary in conformity with the rest of the portion of the *bhāṣya*. Skanda quotes the words of the *mantra* first and then glosses. This is evident from the bold types of the commentary.

यज्ञस्य यज्ञाधिकृतस्य 'यज्ञो वै यजमानः'[1] इति श्रुतेः। आपदामपहन्तार[2] मित्यर्थः[7]। देवम् दीव्यतिर्दानार्थे वा, दातारं दीप्तं वा। अथवा पुरोहितशब्दः क्रियाशब्दः[3] —पूर्वस्यां दिशि निहितमाहवनीयात्मना स्थापितम्। यज्ञस्येतत्तु देवमित्यनेन[4] सम्बध्यते। यज्ञस्य दातारं दीपयितारं वा। यज्ञं हि देवेभ्यो मनुष्येभ्यश्चाग्नि-र्ददाति ; तदायत्तत्वाद्[5] दीपयति च। न च यज्ञस्य देवमेव केवलम्, किं तर्हि ? ऋत्विजम् कतमम् ? होतारम्। 'अग्निर्वै देवानां होता' (ऐ० ब्रा० ५।२) इति श्रुतेः। अग्निर्दैव्यो होता, तदधिकृतस्तु मानुषो होता हौत्रं कर्म करोति। अथवा, ऋत्विग्घोतृशब्दावपि क्रियाशब्दावेव। ऋतावृतौ यष्टारमृत्विजम्, यो यो यागकालस्तत्र तत्र यष्टारमित्यर्थः। होतारम् आह्वातारम्। कस्य ? सामर्थ्याद् देवानाम्। रत्नधातमम् रत्नमिति धननाम। दधातिर्दानार्थः। धना-नामतिशयेन दातारम् ॥१॥

वेङ्कटमाधवभाष्यम्—

श्रीवेङ्कटार्यतनयो व्याचिकीर्षति माधवः।
ऋक्संहितामस्य देवः प्रसीदतु विनायकः ॥ १ ॥

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1. यजमानो वै यज्ञः (AB 5.2)
2. IRI reads अपहर्तारम्
3. A word connoting action.
4. IRI reads देवशब्देन साकं
5. As regards the construction of the word तदायत्तत्वात् there has been a difference of opinion, some being in favour of construing with ददाति and some others, with दीपयति. It is true that Agni carries the oblations (यज्ञ) to the different gods ; but does Agni carry oblation to men ? Here in the case of तदायत्तत्वात् being construed with ददाति the interpretation as regards men will be—Agni offers (ददाति) chances of performing sacrifice (यज्ञम्) by remaining blazing and thus it (यज्ञ) is dependent on him (तदायत्त). But if this word is construed with दीपयति only, there is no such problem since Agni reveals a sacrifice which is in his control (तदायत्त).

[1]लोकसिद्धं विभक्त्यर्थमनुक्ते तत्र न त्यजेत् ।[2]
निरुक्तमग्रतः कुर्याद् यावत्प्राणं तथा स्वरम् ॥ २ ॥

पदानि पूर्वं जानीयात् पदस्वरमनन्तरम् ।[3]
उपसर्गान् क्रियाशब्दैः संयोज्यार्थं प्रदर्शयेत् ॥ ३ ॥

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1. The commentary of Veṅkaṭamādhava is very short, at least in comparison with the other celebrated commentaries of the Ṛgveda. In these twentynine introductory *ślokas*, from 2 to 30, Veṅkaṭa draws attention of the readers towards some broad and basic principles enunciated by him and his predecessors. Whereas Sāyaṇa glosses each and every word and also assigns reason for the accents of words, especlally of those occuring in the first hundred and odd *sūktas*, Veṅkaṭamādhava drops, in most cases, such discussion. This may be due to the difference in approach of the two renowned Vedic commentators. This difference of approach has been hinted at by Veṅkaṭa himself in the Introductory Verses No. 25 & 26, where he refers to different schools by मन्यन्ते पण्डितास्त्वन्ये and माधवस्य त्वयं पक्षः.

2. Although in Vedic language the rules for the case-endings (*vibhakti*) are extremely flexible, the meanings of those case-endings should, unless otherwise mentioned (*anukta*), be taken as they are in classical Sanskrit.

3. Etymology and accent of words are to be learnt by a student. But Veṅkaṭa holds that after knowing the etymology one should try to understand the accent (*svara*). This is clarified in the second line—पदानि पूर्वम् etc. The word यावत्प्राणम् requires some clarification. For the pronunciation of *svara* the action of internal air (प्राण) is essential. Cf.

आत्मा बुद्धया समेत्यार्थान् मनो युङ्क्ते विवक्षया ।
मनः कायाग्निमाहन्ति स प्रेरयति मारुतम् ॥
(पाणिनीयशिक्षा, ६)

Here मारुत means प्राण or प्राणवायु.

निघाततिङ्पदस्यार्थे वाक्यार्थः पर्यवस्यति ।
अनिघातोऽपि पादादौ विशेषस्तत्र वक्ष्यते ॥ ४ ॥

निघाततिङ्पदस्यार्थं वाक्यान्ते दर्शयेच्छनैः ।
उदात्ततिङ्पदस्यार्थमुच्चैरादौ प्रदर्शयेत्[1] ॥ ५ ॥

यद्यदीत्यादिभिर्युक्तं[2] तिङर्थं च स्फुटं वदेत् ।
अवान्तराणां वाक्यानामन्तेऽर्थं तं च दर्शयेत् ॥ ६ ॥

अथात्र कारणं ब्रूहि वाक्यादौ तिङुदात्तवत् ।
सर्वानुदात्तमन्यत्र नार्थभेदस्तु कश्चन ॥ ७ ॥

अर्थभेदादिति ब्रूमः श्रोतारमिह तिङ्पदम् ।
उदात्तवत् समाहन्ति स यथाभिमुखो भवेत् ॥ ८ ॥

उदात्तकारकपदैस्तत्र पूर्वं समाहते ।
पदं सर्वाऽनुदात्तं स्यान्मध्येऽन्ते वाथ यद् भवेत् ॥ ९ ॥

अनुपादं विरम्यार्थमृषयः कथयन्त्यतः ।
पुनश्चोद्बोधनं कर्तुं पादादौ तिङुदात्तवत्[3] ॥ १० ॥

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1. Conjugated verb-forms (तिङन्तपद) are generally unaccented, the Paṇinian rule being तिङ्ङतिङः (8.1.28). But under certain circumstances these तिङन्त words become accented, the rules for which are framed by Pāṇini (cf. 8.1.29 to 8.1.66). Thus a commentator or a teacher should point out clearly where the tiṅanta-word is accented and the necessary reason for accent should be adduced.

2. Here is a direct reference to the Paṇinian rule निपातैर्यद्यदिहन्त etc. (8.1.30) which serves as an exception to 8.1.28.

3. *Tiṅanta*-words are unaccented by the *sūtra* तिङ्ङतिङः (8.1.28). But prior to that *sūtra* there are three *sūtras* viz. पदस्य (८.1.16), पदात् (8.1.17) and अनुदात्तं सर्वमपादादौ (8.1.18) with whose help can the meaning of this *sūtra* (8.1.28) be complete. Thus if a *tiṅanta*-word occurs at the beginning of a pāda, it is accented.

अनुदात्ते पदे यत्र तत्र संस्थापयेद् द्विधा ।
वायविन्द्रश्च चेतथस् तावा यातमुप द्रवत्[1] ॥ ११ ॥

भगवान् पाणिनिर्वेत्ति वाक्यवृत्तीः समञ्जसम् ।
प्रतिषेधो निघातस्य बोद्धव्यो विहितैरतः ॥ १२ ॥

तत्र सम्बोधनपदैर्नरः सम्बोधितोऽपि सन् ।
वाक्यार्थोद्बोधनं कर्तुं पुनराहन्यते तिङा[2] ॥ १३ ॥

ननूदात्तं पदं दृष्टं वाक्यमध्येऽपि तद् यथा ।
मा नः शंसो अररुष इन्द्र सोमं पिबेति च[3] ॥ १४ ॥

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1. Veṅkaṭa cites an instance where two *tiṅanta*-words of a *ṛk* remain unaccented. The meaning of a *tiṅanta*-word being primary and the rest of the words of a sentence being subservient to the *tiṅanta*-word, only one unaccented *tiṅanta*-word (निघाततिङ्पद) can remain in one sentence. But in the ṛk "वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू । तावा यातमुप द्रवत् ।।" (1.2.5) two *tiṅanta*-words are unaccented. Hence Veṅkaṭa justifies this by holding that two independent sentences are construed later as cause and effect. He observes—

सुतसोमपरिज्ञानं तदागमनकारणम् ।
न चोदात्तमिहाख्यातं वक्ष्यते तत्र कारणम् ।
ऋचामभिहितार्थानां यथा पश्चात् समन्वयः ।
हेतुत्वहेतुमद्भावौ तथैवात्रापि सङ्गतौ ॥

(Veṅkaṭa on RV 1.2.5)

2. A *tiṅanta*-word is *udātta* if it follows a vocative (आमन्त्रित) occuring in the beginning of a *pāda*. A vocative at the beginning of a *pāda* should be considered as absent (cf. Pāṇini 8.1.72) and accordingly the next *tiṅanta*-word is deemed the first word of the *pāda*. So this *tiṅanta*-word becomes accented.

3. Two exceptions are shown where the *tiṅanta*-word is accented even when it is in the middle of a *pāda* or a sentence. मा नः शंसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य । रक्षा णो

तत्र ब्रूमोऽर्थसंस्थानमिह यस्मिन् भवेत्तिङि ।
तत्तु सर्वानुदात्तं स्यादसंस्थित उदात्तवत् ॥ १५ ॥

मा प्राप्नोतु कदर्यस्य शंसोऽस्मान् ब्रह्मणस्पते ।
रक्षैवमिति मन्त्रार्थः पाने चावेशनं फलम् ॥ १६ ॥

लुडर्थे[1] ननु वाक्यार्थः स्पष्टं सन्तिष्टते तव ।
सत्यमाह भवानेतत् काकुस्तत्र तु विद्यते ॥ १७ ॥

यथा तिङ्क्षु हि-युक्तेषु ह्यर्थे वाक्यस्य संस्थितिः ।
एवं लुट्यपि संस्थानं तस्मिन् काकाविति स्थितिः ॥ १८ ॥

परा हि मे विमन्यव आ हि ष्मा सूनवे पिता ।
नहि वामस्ति दूरके आयजी वाजसातमा ॥ १९ ॥

ब्रह्मणस्पते ॥ (1.18.3) Here प्रणक् is a *tiṅanta*-word which is unaccented by the rule चादिलोपे विभाषा (Pāṇ. 8.1.63). Let the word of the opponents be not related to us and (च) may Brahmaṇaspati protect us—is the meaning of the *mantra* ; but this *and* (च) is dropped for which the rule चादिलोपे विभाषा has scope for application. Veṅkaṭa himself points to the fact in Introductory verse No. 16. However, रक्षा (रक्ष) is accented since it is at the beginning of a *pāda*.

Another *ṛk* referred to by Veṅkaṭa is इन्द्र सोमं पिब ऋतुना त्वा विशन्त्विन्दवः । मत्सरासस्तदोकसः ॥ (1.15.1) where we find two *tiṅanta*-words viz. पिब and विशन्ति of which the first is accented and the second, unaccented. The meaning of the *ṛk* is—'Oh Indra ! you drink Soma' *and* 'you be seated'. Owing to the omission of *and* (च) the first *tiṅanta*-word पिब is accented. The second word विशन्तु is unaccented since चादिलोपे विभाषा (Pāṇ. 8.1.63) provides that in such cases only the first *tiṅanta*-word will be accented. Under this *ṛk* Veṅkaṭa says—आख्यातानानुदात्तत्वे कारणमुक्तम् which is a direct reference to these introductory verses, especially verses No. 14 and 15.

1. Here Veṅkaṭa refers to the *sūtra* न लुट् (Pāṇ. 8.1.29)

आश्चर्यं एषु मन्त्रेषु तिङर्थः पर्यवस्यति ।[1]
हेतौ सं यन्मदायेति तेष्वतस्तिङुदात्तवत्[2] ॥ २० ॥

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1. There are instances when a sentence uttered in a particular tone implies a sense of astonishment, fear, negation etc. Such peculiar tone is known in Sanskrit terminology as *kāku.* For the implication by *kāku* we may sometimes require some significant words and sometimes again mere tone may serve the purpose. However, the particle हि helps in the culmination of a sentence in a sense of astonishment. Veṅkaṭa quotes four such *mantras* from the RV—(i) परा हि मे विमन्यवः पतन्ति etc. (1.25.4), (ii) आ हि ष्मा सूनवे पितापिर्यजति etc. (1.26.3), (iii) नहि वामस्ति दूरके यत्रा रथेन गच्छथः etc. (1.22.4) and (iv) आयजी वाजसातमा ता ह्यु१च्चा विजर्भृतः etc. (1.28.7) where the word हि changes the force of the sentences from mere statement to a sense of astonishment and accordingly in these cases the *tiṅanta*-words पतन्ति, यजति, अस्ति and विजर्भृतः are accented. Of these four instances Veṅkaṭa, however, mentions only in one case in the commentary that the word हि means विस्मय (astonishment). Cf. हिशब्दो विस्मये (Veṅkaṭa under 1.26.3).

2. Veṅkaṭa quotes another *mantra* which reads as—सं यन्मदाय शुष्मिण एना ह्यस्योदरे । समुद्रो न व्यचो दधे ॥ (1.30.3). Here the word हि makes the sense of reason (हेतु) predominant in the sentence. In his commentary of this *mantra* Veṅkaṭa says—तस्मादागच्छतीति. तस्मात् signifies हेतु and आगच्छति is to be construed by अध्याहार from the previous *mantra.* (cf. रीयते in 1.30.2c).

एवं येनेह युक्तं सत्तिङन्तं न निहन्यते ।
तदर्थे तत्र संस्थानं न तिङर्थ इति स्थितिः ॥ २१ ॥

एवं पदे समासे च यत्रोदात्तो व्यवस्थितः ।
वर्णे पदे वा तत्रापि काकुरस्तीति निश्चयः[1] ॥ २२ ॥

तत्रैकस्मिन् पदे काकुर्देवैरेवावगम्यते ।
सूक्ष्मविद्भिः समासस्थः प्राकृतैरपि तिङ्स्वरः ॥ २३ ॥

म्लेच्छेन.. .. ..हर्तृषु ।
वाक्यवृत्तिप्रकारोऽयं सदृशो लौकिकेष्वपि ॥ २४ ॥

मन्यन्ते पण्डितास्त्वन्ये यथाव्याकरणं स्वरम् ।
व्यवस्थितो व्यवस्थायां हेतुः कश्चिन्न विद्यते ॥ २५ ॥

माधवस्य त्वयं पक्षः स्वरेणैव व्यवस्थितिः ।
अन्यमर्थमभीप्स .. .. ॥ २६ ॥

अर्थज्ञान ऋषिज्ञानं भूयिष्ठमुपकारकम् ।
वक्ष्यन्त ऋषयस्तस्मात् स्वरूपस्थास्तु देवताः ॥२७॥

पादावसानविज्ञानं छन्दोज्ञानेन सिध्यति ।
पारुच्छेपा[2]दिषु ज्ञेयमतश्छन्दश्च यत्नतः[3] ॥ २८ ॥

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1. Venkaṭa sums up the discussion by holding that unless any other sense as astonishment, reason etc. is meant by *kāku*, in which case the *tiṅanta*-word will be accented, the *tiṅanta*-words are, as a general rule, unaccented where the sense of action becomes predominant.

2. The variant reading पारूच्छेप is not correct.

3. For the comprehension of the meaning of a *mantra* one should know the seer since it is absolutely important. The deities also should be known. The reasons for such knowledge of the seer and the deity have been mentioned in the f. n. in p. 27 in connection with the exposition of Skanda's contention. Skanda rejects the necessity of understanding the metre for the comprehension of the meaning of a *mantra* but Venkaṭa says that metre also is to be known by a reader. Venkaṭa subscribes to the view that the meanings of the clauses are generally completed in the *pādas*. In his commentary under 6.8.14 he says—"पादे पादे समाप्यन्ते

विनियोगपरिज्ञानाद् यजुषामर्थनिश्चयः ।
इतिहासैर्ऋगर्थानां बहुब्राह्मणदर्शितैः[1] ॥ २९ ॥

उपक्रमेषु सूक्तानामुद्युक्त इव दृश्यते ।
संहरन्निव चान्तेषु सूक्तं ज्ञेयमतो बुधैः ॥ ३० ॥

मधुच्छन्दा वैश्वामित्र ऋषिः । अग्निं स्तौमि, पुरोनिहितमुत्तरवेद्यां यज्ञस्य द्युस्थानं स्वे स्वे काले देवानां यष्टारम्, ह्वातारं देवानाम्, रमणीयानां धनानां दातृतमम् ।

ऋक्—२

(संहितापाठः)	(पदपाठः)
अग्निः पूर्वेभिर्ऋषिभि-	अग्निः। पूर्वेभिः। ऋषिऽभिः।
रीड्यो नूतनैरुत।	ईड्यः। नूतनैः। उत।
स देवाँ एह वक्षति ॥२॥	सः। देवान्। आ। इह। वक्षति ॥२॥

सायणभाष्यम्—अयम् अग्निः पूर्वेभिः पुरातनैर्भृग्वङ्गिरःप्रभृतिभिः ऋषिभिः ईड्यः स्तुत्यो नूतनैः उत इदानीन्तनैरस्माभिरपि स्तुत्यः । सः अग्निः स्तुतः सन् इह यज्ञे देवान् हविर्भुज आ वक्षति ।

'वह प्रापणे' (धा० १००४) इति धातुः, आवहत्वित्यर्थः । पूर्वेभिरित्यत्र 'बहुलं छन्दसि' (पा० सू० ७।१।१०) इति भिस ऐसादेशाभावः । 'पुर्व पर्व मर्व पूरणे' (धा० ५७६-७८) इति धातुः । पूर्वति-धातोरन्-प्रत्यय

प्रायेणार्था अवान्तराः". Thus in *mantras* revealed to the seer Pārucchepa i.e. in the *mantras* of the *sūktas* 1.138 and 1.139 many are in the metre *atyaṣṭi*, consisting of 68 syllables. This metre is not among the seven common metres.

1. In the Brāhmaṇas we often see some stories which are essential for the comprehension of the meaning of a *ṛk* (cf. 1.24).

औणादिकः। इन्प्रत्ययान्त ऋषिशब्दः। 'ऋष्यन्धक०' (पा० सू० ४।१।११४) इति निपातनाल्लघूपधगुणाभावः। कित्-प्रत्ययो वात्र ज्ञेयः (उ० सू० ५५९)। तौ शब्दौ नित्स्वरेणाद्युदात्तौ। ईड्यशब्दस्य ण्यत्प्रत्ययान्तत्वात् 'तित् स्वरितम्' (पा० सू० ६।१।१८५) इति स्वरिते शेषानुदात्तत्वे च प्राप्ते तदपवादत्वेन 'ईडवन्द०' (पा० सू० ६।१।२१४) इत्यादिनाद्युदात्तत्वम्। 'नवस्य नू त्नप्-तनन्-ख्नाश्च' (५।४।३०।६) इति वार्तिकेन नवशब्दस्य नू इत्यादेशस्तनन्-प्रत्ययश्च महावार्तिके विहितः। ततो नित्स्वरेणाद्युदात्तः। अवशिष्टस्वरा अग्न्यादिषु नूतनान्तेषु पूर्ववदुन्नेयाः। उत-शब्दो यद्यपि विकल्पार्थे प्रसिद्ध-स्तथापि निपातत्वेनानेकार्थत्वादौचित्येनात्र समुच्चयार्थो द्रष्टव्यः। 'उच्चा-वचेष्वर्थेषु निपतन्ति' (नि० १।४) इति निपातत्वम्। तर्हि 'निपाता आद्युदात्ताः' (फि० सू० ८०) इत्युकारस्योदात्तः प्राप्त इति चेन्न, प्रातः-शब्द-वदन्तोदात्तत्वात्। यथा प्रातः-शब्दोऽन्तोदात्तत्वेन स्वरादिषु (पा० सू० १।१।३७) पठित एवमुत-शब्दस्यापि पाठो द्रष्टव्यः, स्वरादेराकृतिगणत्वात्। यद्वा 'एवादीनामन्तः' (फि० सू० ८२) इत्यन्तोदात्तः। स इत्यत्र फिट्स्वरः। देव-शब्दः पूर्ववत्। देवानित्यस्य नकारस्य संहितायां 'दीर्घादटि०' (पा० सू० ८।३।९) इति रुत्वम्। 'अत्रानुनासिकः०' (पा० सू० ८।३।२) इत्यनुवृत्तौ 'आतोऽटि नित्यम्' (पा० सू० ८।३।३) इत्याकारः सानुनासिकः। 'भोभगो०' (पा० सू० ८।३।१७) इति रोर्यकारः। स च 'लोपः शाकल्यस्य' (पा० सू० ८।३।१९) इति लुप्यते। तस्यासिद्धत्वात् न पुनः सन्धिकार्यम्। आङो निपातत्वादाद्युदात्तत्वम्। इदमो ह-प्रत्यये (पा० सू० ५।३।११) सति निष्पन्नत्वाद् इह-शब्दे प्रत्ययस्वरः। वहति-धातोर्लोडर्थे छान्दसो लृट्। तस्य स्य-प्रत्ययगतस्य यकारस्य लोपोऽपि छान्दसः। यद्वा लेटि 'सिब्बहुलम्०' (पा० सू० ३।१।३४) इति सिप्प्रत्ययः। 'लेटोऽडाटौ' (पा० सू० ३।४।९४) इत्यडागमश्च। ततो वक्षतीति सम्पद्यते। तस्य तिङन्तत्वान्निघातः। संहितास्वराः पूर्ववत् ॥२॥

स्कन्दस्वामिभाष्यम्—किं कारणम्[1] ? उच्यते—यस्माद् अग्निः पूर्वेभिः पूर्वैरस्मत्तः पूर्वकालैर्भृग्वङ्गिरःप्रभृतिभिरीड्यः स्तुत्यः। नूतनैरुत

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1. The construction is with the word ईळे in the previous *mantra.*

नूतनमिति नवनाम । उतशब्दोऽप्यर्थे समुच्चये । नवैश्चेत्यर्थः । यावान् कश्चिदृषिस्तेन सर्वेण यतः स्तोतव्यः, अतोऽहं स्तौमीत्यर्थः । एवमस्यार्धर्चस्य पूर्वयर्चैकवाक्यता ।[1] अपरः पादो भिन्नं वाक्यम् । सः प्रकृतोऽग्निः देवान् आ इह वक्षति । आ इत्युपसर्गो व्यवहितोऽपि वक्षतीत्याख्यातेन सम्बध्यते । लडर्थे लेट् । इहेति कृत्स्नस्य जगतः प्रतिनिर्देशः । इहेति कृत्स्ने जगति ।[2] स एव देवानावहति यज्ञेषु, नान्यः कश्चिदित्यर्थः । अथवा, अनयोरर्धर्चयोरेकवाक्यताप्रसिद्धयर्थं यत्तदोरुद्देशप्रतिनिर्देशार्थयोर्नित्यसम्बन्धात् स देवानिति च प्रतिनिर्देशार्थतच्छब्दश्रुतेः पूर्वस्मिन्नर्धर्चे उद्देशार्थो यच्छब्दोऽध्याहर्तव्यः । यः पूर्वैर्नवैश्च स्तुत्योऽग्निः स देवानिह जगति, आवक्षति आवहति ।[3] अथवा, इहेति प्रकृतस्य कर्मणः प्रतिनिर्देशः । वक्षतीति लोडर्थे लेट् । इह कर्मणि देवानावहत्विति[4] ॥२॥

वेङ्कटमाधवभाष्यम्—अग्निः पूर्वैर्ऋषिभिः स्तोतव्योऽस्माभिश्च नवतरैः । स देवान् इह आ वहतु[5] ॥२॥

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1. The first hemistich (*ardharca*) is construed with RV 1.1.1. Note पूर्वया+ऋचा+एक०>पूर्वयर्चैक०.

2. Wherever there is any sacrifice in this world, the gods are brought there by Agni for acceptance of the oblations offered to them. Thus the लेट् in वक्षति is in place of लट्.

3. In this second interpretation Skanda does not consider the second hemistich as a separate sentence ; on the other hand, the word यः is admitted as an ellipsis in the first hemistich with a view to establishing the inseparable relation with सः in the second hemistich. Here also लेट् is in the sense of लट्.

4. Now Skanda comes to the third, and perhaps the best, interpretation. Let all the gods be brought here *i.e.* in this sacrifice. So लेट् is in the sense of लोट्.

5. Veṅkaṭa also is in favour of the sense of लोट् in वक्षति.

ऋक्—३

(संहितापाठः)	(पदपाठः)
अग्निना रयिमश्नवत्	अग्निना । रयिम् । अश्नवत् ।
पोषमेव दिवेदिवे ।	पोषम् । एव । दिवेऽदिवे ।
यशसं वीरवत्तमम् ॥ ३ ॥	यशसम् । वीरवत्ऽतमम् ॥ ३ ॥

सायणभाष्यम्—आधाने तृतीयेष्टौ प्रथमाज्यभागस्यानुवाक्या । सूक्तगता तृतीया ।

योऽयं होत्रा स्तुत्योऽग्निस्तेन अग्निना निमित्तभूतेन यजमानो रयिम् धनम् अश्नवत् प्राप्नोति । कीदृशं रयिम् ? दिवेदिवे पोषम् एव प्रतिदिनं पुष्यमाणतया वर्धमानमेव, न तु कदाचिदपि क्षीयमाणम् । यशसम् दानादिना यशोयुक्तम् । वीरवत्तमम् अतिशयेन पुत्रभृत्यादिवीरपुरुषोपेतम् । सति हि धने पुरुषाः सम्पद्यन्ते । रयि-शब्दो मघमित्यादि-धननामसु पठितः (निघ०२।१०) ।

तत्र फिट्स्वरः । अश्नोतेर्धातोर्लेटि व्यत्ययेन तिप् । 'इतश्च लोपः०' (पा० सू० ३।४।९७) इतीकारलोपः । 'लेटोऽडाटौ' (पा० सू० ३।४।९४) इत्यडागमः । ततोऽश्नवदिति भवति । तस्य निघातः । घञन्तत्वात् पोषशब्द आद्युदात्तः । एवशब्दस्य निपातत्वेऽपि 'एवादीनामन्तः' (फि० सू० ८२) इत्यन्तोदात्तत्वम् । वकारान्ताद् दिव्-शब्दात् परस्याः सप्तम्याः 'सुपां सुलुक्०' (पा० सू० ७।१।३९) इत्यादिना शे-भावे सति 'सावेकाचः०' (पा० सू० ६।१।१६८) इत्यादिना, 'ऊडिदम्पदादि०' (पा० सू० ६।१।१७१) इत्यादिना वा तस्योदात्तत्वम् । 'नित्यवीप्सयोः' (पा० सू० ८।१।४) इति द्विर्भावे सत्युत्तरभागस्य 'अनुदात्तं च' (पा० सू० ८।१।३) इत्यनुदात्तत्वम् । यशोऽस्यास्तीति विग्रहे सति 'अर्शआदिभ्योऽच्' (पा० सू० ५।२।१२७) इत्यच्प्रत्ययः । चित्स्वरं व्यत्ययेन बाधित्वा मध्योदात्तत्वम् । फिट्स्वरेणान्तोदात्ताद् वीरशब्दादुत्तरयोर्मतुप्तमपोः पित्त्वादनुदात्तत्वम् । 'ह्रस्वनुड्भ्याम्०' (पा० सू० ६।१।१७६) इति तु न, सावर्णान्तत्वाद् 'न गोश्वन्०' (पा० सू० ६।१।१८२) इति प्रतिषेधात् ॥ ३ ॥

स्कन्दस्वामिभाष्यम्—अग्निना इति तृतीयानिर्देशाद् दत्तमिति वाक्यशेषः। पञ्चम्यर्थे वा तृतीया। अग्निना दत्तमग्नेर्वा सकाशात्।[1] रयिम् धनम्। अश्नवत् अश्नुते प्राप्नोति। कः? सामर्थ्यात् स्तोता। न च केवलं धनम्, किं तर्हि? पोषमेव एव-शब्दोऽवधारणासम्भवाच्चार्थे। पुष्टिं च, कदा? दिवेदिवे अहन्यहनि, सर्वकालमित्यर्थः। यशसम् यशःशब्दः कीर्तिपर्यायः। छान्दसत्वाच्चामो न लुक्[2]। यशश्च कीर्तिं चेत्यर्थः। कीदृशं यशः? उच्यते—वीरवत्तमम्। वीराः पुत्राः, ते यस्मिन् सन्ति तद् वीरवत्, अतिशयेन वीरवद् वीरवत्तमं बहुभिः पुत्रैः सहितमित्यर्थः॥ ३॥

वेङ्कटमाधवभाष्यम्—अग्निना स्तुतेन[3] पशून् प्रजाश्च प्राप्नोति, पोषं च प्रजानां पशूनां च। अन्वहं यशश्च अतिशयेन वीरपुरुषयुक्तम्। यशस-शब्दो यशःशब्दपर्यायो मध्योदात्तः[4]॥ ३॥

ऋक्—४

(संहितापाठः)	(पदपाठः)
अग्ने यं यज्ञमध्वरं	अग्ने। यम्। यज्ञम्। अध्वरम्।
विश्वतः परिभूरसि।	विश्वतः। परिऽभूः। असि।
स इद्देवेषु गच्छति॥ ४॥	सः। इत्। देवेषु। गच्छति॥ ४॥

1. Skanda interprets the word अग्निना either by an elliptical word दत्तम् or by changing the third case-ending to the fifth. The meaning of the sentence will be—One gets wealth which is given by Agni, or One gets wealth from Agni.

2. In accusative singular of यशस्, which is neuter, the suffix अम् should have been elided by the rule—स्वमोर्नपुंसकात् (*Pāṇ*. 7. 1. 23). Here as a Vedic irregularity अम् is not elided and the form is यशसम् in place of यशः.

3. This interpretation tallies with that of Sāyaṇa.

4. Veṅkaṭa admits a separate word यशस, meaning the same as यशस्; but this word is accented in the middle syllable (मध्योदात्त).

सायणभाष्यम्—अभिप्लवषडहस्य मध्यवर्तिषूक्थ्येषु तृतीयसवने मैत्रावरुणस्य 'अग्ने यं यज्ञम्' इत्यादिको वैकल्पिकोऽनुरूपस्तृचः। एतच्च सप्तमाध्याये 'एह्यू षु' इत्यादिखण्डे सूत्रितम्—'अग्निं वो वृधन्तमग्ने यं यज्ञमध्वरम्' (आ० श्रौ० सू० ७।८) इति।

हे अग्ने, त्वं यं यज्ञं विश्वतः सर्वासु दिक्षु परिभूः परितः प्राप्तवान् असि, सः इत् स एव यज्ञो देवेषु तृप्तिं प्रणेतुं स्वर्गे गच्छति। प्राच्यादि-चतुर्दिगन्तेष्वाहवनीय-मार्जालीय-गार्हपत्याग्नीध्रीयस्थानेष्वग्निरस्ति। परि-शब्देन होत्रियादिधिष्ण्यव्याप्तिर्विवक्षिता। कीदृशं यज्ञम्? अध्वरम् हिंसारहितम्। न ह्यग्निना सर्वतः पालितं यज्ञं राक्षसादयो हिंसितुं प्रभवन्ति।

अग्निशब्दस्य षाष्ठिकम् (पा० सू० ६।१।१९८) आमन्त्रिताद्युदात्तत्वम्। न विद्यते ध्वरोऽस्येति बहुव्रीहौ 'नञ्सुभ्याम्' (पा० सू० ६।२।१७२) इत्यन्तोदात्तत्वम्। विश्वत इत्यत्र तसिलः प्रत्ययस्वरत्वं बाधित्वा पूर्ववर्णस्य 'लिति' (पा० सू० ६।१।१९३) इत्युदात्तत्वम्। परिभूरित्यत्राव्ययपूर्वपदप्रकृतिस्वरत्वे प्राप्ते तदपवादत्वेन कृदुत्तरपदप्रकृतिस्वरत्वम्। असीति तिङन्तस्य 'यद्वृत्तान्नित्यम्' (पा० सू० ८।१।६६) इति निघाताभावः।

स्कन्दस्वामिभाष्यम्—हे अग्ने, यं यज्ञम् अध्वरम् अध्वरशब्दोऽयं यज्ञमित्यनेन पौनरुक्त्यान्न यज्ञनाम। किं तर्हि? तद्विशेषणम्। ध्वरतिः हिंसाकर्मा। ध्वरणं ध्वरो हिंसा यस्मिन् नास्ति सोऽध्वरः। यज्ञे हि सर्वस्यानुग्रहः, न हिंसा। येऽपि हि तत्र पश्वादयो हिंस्यन्ते तेषामप्यनुग्रहमेव शिष्टाः स्मरन्ति—

ओषध्यः पशवो वृक्षास्तिर्यञ्चः पक्षिणस्तथा।
यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युच्छ्रितीः पुनः॥
(मनु ५।४०) इति,

तस्मादुपपन्नं हिंसावर्जितत्वम्। अथवा षष्ठ्यर्थे बहुव्रीहिः। अविद्यमानो ध्वरो यस्य सोऽध्वरः। रक्षोभिरहिंसितः।[1] सर्वत्र षष्ठ्यर्थे द्वितीया। यस्य

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1. In order to avoid repetition caused by the presence of the two synonymous word यज्ञ and अध्वर Skanda takes the word अध्वर as an adjective to यज्ञ. The derivative meaning of अध्वर is 'something in which there is no violence (killing)'. Although animals are killed in sacrifices, this slaying of

यज्ञस्य हिंसावर्जितस्य विश्वतः सर्वतः परिभूः परिपूर्वो भवतिः सर्वत्र परिग्रहे[1]। परिग्रही[2] असि भवसि । सः इत् इति इच्छब्द एवाथ । स एव देवेषु गच्छति । देवास्तमेव परिगृह्णन्ति नान्यमित्यर्थः ॥४॥

वेङ्कटमाधवभाष्यम्—अग्ने यं यज्ञं हिंसारहितमहिंसितं त्वत्सन्निधानादसुरैः[3], सर्वतः परिभवसि गार्हपत्यादिव्यूहेन अरानिव नेमिः[4], स एव देवेषु गच्छति ॥४॥

ऋक्—५

(संहितापाठः)	(पदपाठः)
अ॒ग्निर्होता॑ क॒विक्र॑तुः	अ॒ग्निः । होता॑ । क॒विऽक्र॑तुः ।
स॒त्यश्चि॒त्रश्र॑वस्तमः ।	स॒त्यः । चि॒त्रश्र॑वःऽतमः ।
दे॒वो दे॒वेभि॒रा ग॑मत् ॥५॥	दे॒वः । दे॒वेभिः॑ । आ । ग॒म॒त् ॥५॥

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animals cannot be deemed violent since the killed animals, birds or other living objects as trees etc. meet prosperity in the long run. In an alternative interpretation Skanda avoids such a highly disputable point and glosses that *adhvara* means something of which (षष्ठ्यर्थ) there is no violence. On account of the influence of Agni the *rākṣasas* cannot launch violent attacks on these sacrifices.

1. The root परि-भू means 'to encircle' and the word परिभू means 'one who encircles and surrounds'. The second case-endings of यम्, यज्ञम् and अध्वरम् being changed into the sixth the sentence means—The other gods encircle the sacrifice which is encircled by Agni.

2. परिग्रह means encompassment and परिग्रही, one who encompasses.

3. It seems Veṅkaṭa accepts the second interpretation of अध्वर as delineated by Skanda.

4. As the rim of a wheel encircles the spokes, so also the various fire-places of *gārhapatya* etc. encircle the sacrifice.

सायणभाष्यम्—अयम् अग्निः देवः अन्यैः [देवेभिः] देवैर्हविर्भोजिभिः सह आ गमत् अस्मिन् यज्ञे समागच्छतु। कीदृशोऽग्निः ? होता होमनिष्पादकः। कविक्रतुः कवि-शब्दोऽत्र क्रान्तवचनः, न तु मेधाविनाम। क्रतुः प्रज्ञानस्य कर्मणो वा नाम। ततः क्रान्तप्रज्ञः क्रान्तकर्मा वा। सत्यः अनृतरहितः, फलमवश्यं प्रयच्छतीत्यर्थः। चित्रश्रवस्तमः श्रूयत इति श्रवः कीर्तिः, अतिशयेन विविधकीर्तियुक्तः।

कविक्रतुश्चित्रश्रवस्तम इत्यत्रोभयत्र बहुव्रीहित्वात् पूर्वपदप्रकृतिस्वरत्वम्। सत्सु साधुः सत्यः। 'सत्यादशपथे' (पा० सू० ५।४।६६) इत्यत्रान्तोदात्तो हरदत्तेन निपातितः। लोडन्तस्य 'गच्छतु' इति शब्दस्य छत्वाभावः। उकार-लोपश्छान्दसः। ततो रूपं गमदिति भवति। स्पष्टमन्यत् ॥५॥

स्कन्दस्वामिभाष्यम्—अग्निः होता देवानाम्। कविक्रतुः कविशब्दोऽत्र क्रान्तवचनः, न मेधाविनाम। क्रतुशब्दः प्रज्ञानाम कर्मनाम वा, क्रान्तं गतं सर्वत्राप्रतिहतं प्रज्ञानं कर्म वा यस्य स कविक्रतुः[1]। सत्यः अविसंवादकः, यथाभिलषितफलप्रद इत्यर्थः। चित्रश्रवस्तमः 'चायृ पूजानिशामनयोः' (धा० ८८०) इत्यस्य चित्रमिति रूपम्। चित्रं पूजनीयम्। विचित्रपर्यायो वा चित्रशब्दः। श्रव इत्यन्ननाम वा, धननाम वा, कीर्तिपर्यायो वा। अतिशयेन पूज्यं विचित्रं वाऽन्नादीनामन्यतमं यस्य स चित्रश्रवस्तमः[2]। देवः दानादिगुणः देवेभिः सहयोगलक्षणैषा तृतीया[3]। देवैः सह आगमत् आगच्छतु ॥५॥

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1. कविक्रतु means—one whose intelligence (*prajñā*) or deeds (*karman*) move (*krānta*) everywhere (*sarvatra*) unrestricted (*apratihatam*).

2. Skanda gives two meanings of the word *citra*—venerable and manifold. Again the word *śrava*, in his opinion, possesses three meanings—food, wealth and glory. Thus the compound word consisting of these two constituent words may have six meanings in all ; the best of such persons is *citraśravastama*.

3. The third case-ending in *devebhiḥ* takes place in the sense of *saha*. Cf. "विनापि तद्योगं तृतीया। वृद्धो यूना इत्यादि-निर्देशात्"—Siddhāntakaumudī under 564 ; 2.3.19.

वेङ्कटमाधवभाष्यम्—अग्निः होता क्रान्तप्रज्ञः सत्यकर्मा[1]ऽतिशयेनाश्चर्यश्रवणो[2] देवो देवैः सहागच्छतु।

ऋक्—६

(संहितापाठः)	(पदपाठः)
यदङ्ग दाशुषे त्व-	यत्। अङ्ग। दाशुषे। त्वम्।
अग्ने भद्रं करिष्यसि।	अग्ने। भद्रम्। करिष्यसि।
तवेत्तत् सत्यमङ्गिरः ॥६॥	तव। इत्। तत्। सत्यम्। अङ्गिरः ॥६॥

सायणभाष्यम्—अङ्गेत्यभिमुखीकरणार्थो निपातः। अङ्ग अग्ने हे अग्ने त्वम् दाशुषे हविर्दत्तवते यजमानाय तत्प्रीत्यर्थं यत् भद्रं वित्त-गृह-प्रजा-पशुरूपं कल्याणं करिष्यसि तत् भद्रं तव इत् तवैव सुखहेतुरिति शेषः। हे अङ्गिरः अग्ने, एतच्च सत्यं न त्वत्र विसंवादोऽस्ति। यजमानस्य वित्तादिसम्पत्तौ सत्यामुत्तरक्रत्वनुष्ठानेनाग्नेरेव सुखं भवति। भद्रशब्दार्थं शाटचायनिनः समामनन्ति—'यद्वै पुरुषस्य वित्तं तद् भद्रं गृहा भद्रं प्रजा भद्रं पशवो भद्रम्' इति।

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1. Veṅkaṭa takes *kratu* in the sense of intelligence (*prajñā*) only but the sense of deeds (*karman*) is admitted in relation to the word *satyaḥ*, which is interpreted as *satya-karmā*.

2. By *śrava* Veṅkaṭa means *śravaṇa*, words heard, especially the remarkable ones.

अङ्गशब्दस्य निपातत्वेऽप्यभ्यादित्वाद् अन्तोदात्तत्वम् । 'दाश्वान् साह्वान्०' (पा० सू० ६।१।१२) . इति सूत्रेण 'दाशृ दाने' (धा० ८८२) इति धातोः क्वसु-प्रत्ययो निपातितः । तत्र प्रत्ययस्वरः । आमन्त्रितस्याग्निशब्दस्य पदात् परत्वेनाष्टमिकानुदात्तत्वं (पा० सू० ८।१।१९) न शङ्कनीयम्, "°अपादादौ" (पा० सू० ८।१।१८) इति पर्युदस्तत्वात् । ततः षाष्ठिकम् (पा० सू० ६।१।१९८) आद्युदात्तत्वमेव । भद्रशब्दस्य नब्विषयत्वेन (फि० सू० २६) आद्युदात्तत्व-प्रसक्तावपि 'भदि कल्याणे' (धा० १२) इति धातोरुपरि रक्प्रत्ययेन (उ० सू० १८६) निपातनाद् अन्तोदात्तत्वम् । अस्मिन् वाक्ये यच्छब्दप्रयोगाद् 'निपातैर्यद्यदिहन्त०' (पा० सू० ८।१।३०) इति निघाते प्रतिषिद्धे स्य-प्रत्ययस्वरेण सतिशिष्टेन करिष्यसि-शब्द उपान्त्योदात्तः । तवेत्यत्र 'युष्मद-स्मदोर्ङसि' (पा० सू० ६।१।२११) इत्याद्युदात्तत्वम् ।

'अङ्गिरा •अङ्गाराः' (नि० ३।१७) इति यास्कः । ऐतरेयिणोऽपि प्रजापतिदुहितृध्यानोपाख्याने समामनन्ति—'येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवन्' (ऐ० ब्रा० ३।३४) इति । तस्मादङ्गिरोनामकमुनिकारणत्वाद् अङ्गार-रूपस्याग्नेरङ्गिरस्त्वम् ।

अत्र पदात् परत्वेनाष्टमिकानुदात्तत्वम् (पा० सू० ८।१।१९) ॥६॥

स्कन्दस्वामिभाष्यम्—अङ्ग इति निपातोऽत्र पादपूरणः क्षिप्रार्थो वा सामर्थ्यात् । यत् क्षिप्रं[1] दाशुषे दाश्वान् यजमानः, हविषां दातृत्वात् तस्मै । त्वम् हे अग्ने, भद्रं भजनीयं स्तुत्यमुत्कृष्टम्, इष्टमित्यर्थः । किं पुनस्तत् ? धनमन्नं वा । करिष्यसि दाशुष इति सम्प्रदानचतुर्थीश्रुतेरिह करोतिः क्रिया-

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1. According to Skanda the indeclinable word *aṅga* serves the purpose of making up the deficit of two syllables. As an alternative to this he interprets the word as 'soon' (*kṣipra*). This sense of readiness or promptness may, perhaps, be better construed with *kariṣyasi*. (For the meaning of that word see the next foot note.) Whoever offers oblation to Agni gets promptly in return good results (*bhadra*) by way of food and wealth. But the word *kṣipra*, as read here, may wrongly be construed with *dāśuṣe*. Skanda has perhaps read the word *kṣipra* here as a substitute for *aṅga* which comes in textual order next to the word *yat*.

सामान्यवचनो दाने वर्तते, दास्यसीत्यर्थः[1]। तव इत् तत् इच्छब्द एवार्थे वर्तते, तवैव तत्। यज्ञान्तरे हविः कृत्वा तुभ्यमेव प्रदास्यत इत्यर्थः[2]। सत्यम् अविसंवाद्येवैकं[3], नैतदनृतं मयोच्यत इत्यर्थः। अथवा 'करिष्यसि' इत्ययं करोतिरन्तर्णीतसनर्थो द्रष्टव्यः। लडर्थे लृट्। यद् यजमानाय भद्रं धनमन्नं वा चिकीर्षसि। तवैव तत् सत्यं नान्यस्य कस्यचित्। यथाचिकीर्षितदानकरणसमर्थो नान्यः कश्चिदित्यर्थः[4]। हे अङ्गिरः, अङ्गिरा ऋषिः। तस्योत्पत्तिकारणमग्निः, नाग्निरङ्गिराः। एवं ह्यैतिहासिकाः स्मरन्ति—

त्रिसांवत्सरिकं सत्रं प्रजाकामः प्रजापतिः।
आहरत् सहितः साध्यैर्विश्वेदेवैस्तथा सह॥

तत्र वाग् दीक्षणीयायामाजगाम शरीरिणी।
रेतश्चस्कन्द तां दृष्ट्वा कस्याथं वरुणस्य च॥

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1. The word *karişyasi* literally means—(you) will do. But with association of the word *dāśuṣe* in fourth case-ending the word will mean—(you) will give. Although the root *kṛ*, to do, is common to all transitive verbs, here only the particular sense of giving is signified by it.

2. The fortune received from Agni will be returned by the sacrificer through the subsequent sacrifices.

3. Truth is accepted by all and not disputed by any.

4. Skanda has earlier specialized the meaning of the root *kṛ* as 'to give'. Now a second course is resorted to. The root *kṛ* is taken in its normal acceptation 'to produce'. But the irregularity is accepted by admitting a sense of desire (*sanartha*) although there is no suffix as *san*. Further the future tense (*lṛṭ*) is taken to mean the present tense (*laṭ*). Thus *karişyasi* ('will produce') means *cikīrṣasi* ('to desire to produce'). Hence the sentence means—Oh Agni ! whatever you desire to produce for the sacrificer is undisputably (*satyam*) yours only (*tava eva*) i. e. within only your powers. The import of the above expression is—Nobody excepting Agni can give the sacrificer the desired bounties.

तच्छुक्लं प्रवहन् वायुरग्नौ प्रास्यद् यदृच्छया ।
ततोऽर्चिषि भृगुर्जज्ञे अङ्गारेष्वङ्गिरा ऋषिः[1] ।।

तेनाङ्गिरसः कारणमग्निः, नाग्निरङ्गिराः । अत इदं सोऽयमित्यभिसम्बन्धात् कार्यशब्देन कारणस्याभिधानम्[2] । अङ्गिरसः कारणभूत इत्यर्थः । अथवा गुणतोऽग्नेरिदमभिधानम् । अङ्गानि शरीरावयवा तद्वदङ्गि शरीरम्, तस्य स्थितिहेतुरशितपीतरसोऽङ्गिरसः, तं करोति अङ्गिरसयति । 'तत् करोति तदाचष्टे' (वा० पा० सू० ३।१।२६) इति णिच् । ण्यन्तात् क्विप् । हे अङ्गिरः, शरीरस्थितिहेतोरशितपीतरसस्य कर्तरित्यर्थः । . जाठरो ह्यग्निरन्नं रसीकरोति । रसो लोहितमांसस्नाय्वस्थिमज्जाशुक्रभावेन परिणममानः शरीरस्थितिहेतुर्भवति[3] ।।६।।

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1. Owing to a few variations from Bṛhaddevatā 5.97-99 it seems that Skandasvāmin has quoted these three *ślokas* from memory. The story referred to is that of Prajāpati performing a *sattra*-type of sacrifice which lasted for three years. The Sādhyas and Viśvedevāḥ accompanied him. In the initiation ceremony (*dīkṣaṇīyā iṣṭi*) Vāc appeared bodily. At the sight of Vāc the semen of Ka (Prajāpati) and Varuṇa came out. The semen was thrown into Agni by being carried away by Vāyu. From the flame was born Bhṛgu and from the charred wood, the seer Aṅgiras. Agni, the cause of Aṅgiras, is also called Aṅgirasa, secondarily.

2. The above secondary usage of the word *aṅgiras* is further strengthened with the help of an instance. The pitcher grows out of a lump of clay ; but by showing the pitcher we say—"It is that lump of clay." Thus the cause is identified with the effect and the cause may be referred to by the term connoting the effect.

3. Another interpretation of the word *aṅgiras* has been shown by Skanda. *Aṅga* means limb and *aṅgi* is body since it possesses limbs. For the maintenance of the body we require chyle or essential juice (*rasa*) which is formed by the digestion of the things we eat and drink. This essential juice is called *aṅgirasa*. In order to mean 'one who produces *aṅgirasa*' the suffix *ṇic* is used. (cf Vārtika under 3. 1. 26) The final *a* of *aṅgirasa* is elided by the rule टेः (6. 4. 155). Now

वेङ्कटमाधवभाष्यम्—यत् त्वं क्षिप्रम् अग्ने हविः प्रयच्छतेऽनन्तरमेव[1] कल्याणं करिष्यसि, तवैव तत् सत्यम् अङ्गिरः! त्वमेकः, अन्यस्तु कृतं विस्मरत्यपि ॥६॥

ऋक्—७

(संहितापाठः)	(पदपाठः)
उप त्वाग्ने दिवेदिवे	उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषावस्तर्धिया वयम्।	दोषाऽवस्तः । धिया । वयम् ।
नमो भरन्त एमसि ॥७।	नमः । भरन्तः । आ । इमसि ॥७॥

सायणभाष्यम्—अग्नीषोमप्रणयने 'उप त्वाग्ने' इत्यादिकोऽनुवचनीयस्तृचः। एतच्च ब्राह्मणे समाम्नातम्—'उप त्वाग्ने दिवेदिव उप प्रियं पनिप्नतमिति तिस्रश्चैकां चान्वाह' (ऐ० ब्रा० ५।४) इति। तस्मिंस्तृचे या प्रथमा सा सूक्ते सप्तमी। तामेतां सप्तमीमृचमाह।

हे अग्ने, वयम् अनुष्ठातारो दिवेदिवे प्रतिदिनं दोषावस्तः रात्रावहनि च धिया बुद्धया नमः भरन्तः नमस्कारं सम्पादयन्तः उप समीपे त्वा एमसि त्वामागच्छामः।

उपशब्दस्य निपातस्वरः (फि० सू० ४।१२)। 'त्वामौ द्वितीयायाः' (पा० सू० ८।१।२३) इति युष्मच्छब्दस्यानुदात्तस्त्वादेशः। दोषाशब्दो

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the root is अङ्गिरस् to which is added the suffix क्विप् and the resultant form is अङ्गिरस् meaning 'one who produces *aṅgirasa*'. In vocative the form is अङ्गिरः. Thus the digestive stomach-fire or the gastric juice is meant by *aṅgiras*. However, is this meaning not too far-fetched ?

1. This word is a gloss of *kṣipra*, rather of *aṅga*, in the *mantra*. Veṅkaṭa has been very clear as regards the construction of the word *aṅga*.

रात्रिवाची । वस्तरित्यहर्वाची । द्वन्द्वसमासे कार्तकौजपादित्वाद् (पा० सू० ६।२।३७) आद्युदात्तः । 'सावेकाच०' (पा० सू० ६।१।१६८) इति धियो विभक्तिरुदात्ता । नम इति निपातः । भरन्त इत्यत्र शपः पित्त्वाच्छतुर्लसार्वधातुकत्वाच्चानुदात्तत्वे सति (पा० सू० ६।१।१८६) धातुस्वरः शिष्यते । इमसीत्यत्र 'इदन्तो मसि' (पा० सू० ७।१।४६) इत्यादेशो निघातश्च ॥७॥

स्कन्दस्वामिभाष्यम्—उपेत्युपसर्ग इमसीत्याख्यातेन सम्बन्धयितव्यः । हे अग्न, दिवेदिवे अहन्यहनि दोषावस्तः दोषेति रात्रिनाम । 'वस आच्छादने' (धा० १०२३) । रात्रौ स्वेन ज्योतिषा तमसामाच्छादयितः[1] । धिया यादृश्यस्माकं प्रज्ञा तादृश्या वयं नमः स्तुतिं भरन्तः 'हृञ् हरणे' (धा० ८९९) इत्येतस्यैवैतद् रूपम् । 'हृग्रहोर्भश्छन्दसि' (वा० पा० सू० ८।२।३२) इति हस्य भः । हरन्तः प्रापयन्तः स्तुतिं कुर्वन्त इत्यर्थः । त्वा त्वाम् उप एमसि आङत्र धात्वर्थानुवादी[2] । उपगच्छामः ॥७॥

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1. In Nighaṇṭu 1.7 there are twentythree names of night of which *doṣā* is the ninth. The root *vasa* means 'to cover'. By saying रात्रौ etc. Skanda perhaps indicates the compound सप्तमीतत्पुरुष. The word वस्तृ means 'one who covers'. दोषायां वस्ता > दोषावस्ता (७मी तत्). In vocative singular the form is दोषावस्तः. Agni performs the veiling of darkness prevailing at night. A veiled object is not perceived; so the veil over darkness cast by Agni does not allow people to perceive darkness. To put it simply: Agni dispels darkness at night. Thus according to Skanda *doṣāvastaḥ* may be translated as—Oh, the dispeller (of darkness) at night.

2. उप-आ-इमसि>उपेमसि. But उप is separated from the root as a Vedic peculiarity. Cf. व्यवहिताश्च (Pāṇ. 1.4.82). According to Skanda the prefix आ has got no separate meaning other than the one of the root. Hence उप-आ-इमसि will mean उप-इमसि i. e. 'We are going'.

वेङ्कटमाधवभाष्यम्—उपगच्छाम[1]स्त्वामग्ने, वयमन्वहं सायं च प्रातश्च[2] अग्निहोत्रकर्मणा नमः[3] भरन्तः ॥७॥

ऋक्—८

(संहितापाठः)	(पदपाठः)
राजन्तमध्वराणां	राजन्तम् । अध्वराणाम् ।
गोपामृतस्य दीदिविम् ।	गोपाम् । ऋतस्य । दीदिविम् ।
वर्धमानं स्वे दमे ॥८॥	वर्धमानम् । स्वे । दमे ॥८॥

सायणभाष्यम्—पूर्वमन्त्रे त्वामुपेम इत्यग्निमुद्दिश्योक्तम् । कीदृशं त्वाम् ? राजन्तम् दीप्यमानम् । अध्वराणां राक्षसकृतहिंसारहितानां यज्ञानां गोपाम्

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1. Veṅkaṭa also admits no additional meaning of the prefix *ā*. Hence he says उपगच्छामः.

2. Veṅkaṭa means by *doṣā* night or evening and by *vastar*, day or morning. Thereby he accepts *dvandva*-compound which, however, is open to exception in view of the *avagraha* in *Pada-pāṭha* since Śākalya, the author of *Pada-pāṭha* never uses *avagraha* in a *dvandva*-compound. According to Veṅkaṭa the word *dhī* of this *mantra* would mean action (*karman*). But what is that *karman* which is to be performed daily (*divedive*, *anvaham*) and both in the daytime and at night ? The answer is definitely the *agnihotra-homa*. It being done in the morning (*prātaḥ*) and in the evening (*sāyam*) daily Veṅkaṭa modifies the meaning of the word *doṣāvastaḥ* from 'day and night' to 'in the morning and in the evening'.

3. There is every doubt about the propriety of the reading अन्नं भरन्तः in place of नमः भरन्तः. VVRI reads अन्नं but almost all the printed editions read नमः.

रक्षकम् **ऋतस्य** सत्यस्यावश्यम्भाविनः कर्मफलस्य **दीदिविम्** पौनःपुन्येन भृशं वा द्योतकम् । आहुत्याधारमग्निं दृष्ट्वा शास्त्रप्रसिद्धं कर्मफलं स्मर्यते । **स्वे दमे** स्वकीयगृहे यज्ञशालायां हविर्भिः **वर्धमानम्** ।

राजन्तं वर्धमानमित्यत्रोभयत्र पूर्ववद्धातुस्वरः शिष्यते । दीदिविशब्दस्य 'अभ्यस्तानामादिः' (पा० सू० ६।१।१८९) इत्याद्युदात्तत्वम् । दम-शब्दो वृषादित्वाद् (पा० सू० ६।१।२०३) आद्युदात्तः ॥८॥

स्कन्दस्वामिभाष्यम्—कीदृशं त्वाम् ? उच्यते । **राजन्तम्** राजतिरैश्वर्यकर्मा । ईशानम् । कस्य ? **अध्वराणाम्**[1] यज्ञानाम् । **गोपाम्** रक्षितारं च । कस्य ? **ऋतस्य** यज्ञस्यैव । ऋतशब्दो ह्यपठितोऽपि भूयिष्ठं यज्ञनाम दृश्यते ।[2] **दीदिविम्** अत्यर्थं दीप्तम् । **वर्धमानम् स्वे** आत्मीये **दमे** यज्ञगृहे । दम इति गृहनाम, सामर्थ्यादत्र यज्ञगृहे वर्तते[3] ॥८॥

वेङ्कटमाधवभाष्यम्—दीप्यमानं यज्ञानां,[4] गोपायितारं सत्यस्य, दीप्तं स्वे दम आहवनीये समिध्यमानमुपेमः ॥८॥

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1. Skanda has evidently construed the word अध्वराणाम् with the preceding word राजन्तम् and similarly ऋतस्य with गोपाम्. It could have been construed otherwise i.e. अध्वराणाम् with the following word गोपाम्, similarly ऋतस्य with दीदिविम्.

2. Although the word *ṛta* is not included in the fifteen names connoting sacrifice (*yajña*) in Nighaṇṭu (3.17), this word has been used in many places to mean sacrifice. Cf. सत्यं वा यज्ञं वा—Nirukta 4.19.

3. In Nighaṇṭu 3.4 the word is read as दमे in the list of the names for *gṛha*.

4. Here the punctuation as a comma is essential ; otherwise the word यज्ञानाम् may be construed with गोपायितारम् i.e. अध्वराणाम् will be construed with गोपाम्. But Veṅkaṭa is generally not in favour of construing a word of one *pāda* with a word of another *pāda*. Compare the introductory remark of Veṅkaṭa—ज्ञेयमतश्छन्दश्च यत्नतः (*Śloka* 28). Also see the f. n. thereof.

ऋक्—९

(संहितापाठः)	(पदपाठः)
स नः पितेव सूनवे-	सः । नः । पिताऽइव । सूनवे ।
ऽग्ने सूपायनो भव ।	अग्ने । सुऽउपायनः । भव ।
सचस्वा नः स्वस्तये ॥९॥	सचस्व । नः । स्वस्तये ॥९॥

सायणभाष्यम्—हे अग्ने, सः त्वं नः अस्मदर्थं सूपायनः शोभनप्राप्तियुक्तो भव। तथा नः अस्माकं स्वस्तये विनाशराहित्यार्थं सचस्व समवेतो भव। तत्रोभयत्र दृष्टान्तः—यथा सूनवे पुत्रार्थं पिता सुप्रापः प्रायेण समवेतो भवति तद्वत् ।

अस्मच्छब्दादेशस्य (पा० सू० ८।१।२१) न इत्येतस्य 'अनुदात्तं सर्वम्०' (पा० सू० ८।१।१८) इत्यनुदात्तत्वम् । 'चादयोऽनुदात्ताः' (फि० सू० ८४) इति इव-शब्दोऽनुदात्तः। 'इवेन नित्यसमासः पूर्वपदप्रकृतिस्वरत्वं च वक्तव्यम्' इति समस्तः पितेवेति शब्दो मध्योदात्तः। शोभनमुपायनं यस्येति बहुव्रीहौ 'नञ्सुभ्याम्' (पा० सू० ६।२।१७२) इत्यन्तोदात्तत्वम् । सचस्वेत्यत्र पदात् परत्वं (पा० सू० ८।१।१७) नास्तीति न निघातः, लसार्वधातुकानुदात्तत्वे (पा० सू० ६।१।१८६) सति धातुस्वरावशेषः ॥९॥

स्कन्दस्वामिभाष्यम्—सः इति पूर्वप्रतिनिर्देशो वा तच्छब्दश्रुतिसामर्थ्यादेव वा योग्यार्थसम्बन्धो यच्छब्दोऽध्याहर्तव्यः यं त्वामस्तोष्महि इति[1] । स त्वं नः

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1. The pronominal word *saḥ* requires for construction a correlative word *yaḥ*. Due to the absence of this correlative word Skanda offers two solutions :—(i) Agni, who is referred to in the previous *mantras*, is to be comprehended by the pronominal word, *saḥ*. Thus *saḥ* is correlated to Agni extolled in all the previous eight *mantras*. (ii) A word as *yaḥ* has to be read with a view to correlating with *saḥ*.

अस्माकं पितेव सूनवे सूनुः (निघण्टु २।२) इत्यपत्यनाम। षष्ठ्यर्थे चतुर्थी[1]। यथा पिता पुत्रस्य, एवं हे अग्ने, सूपायनः सूपगमः सुखोपसर्पो भव। सचस्व सेवस्व च नः अस्मान् स्वस्तये 'स्वस्तीत्यविनाशनाम'[2] (निरुक्त ३।२१) अविनाशाय। रक्षितुमस्मानस्मत्समीपे नित्यं भवेत्यर्थः ॥९॥

वेङ्कटमाधवभाष्यम्—सः त्वम् अस्मभ्यं यथा पिता पुत्राय अग्ने, सूपचरः, एवं सूपचरो भव। सेवस्व चास्मानविनाशाय ॥९॥

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1. The fourth case-ending in *sūnave* is used in the sense of the sixth one. As the father is of the son, so Agni is of us. We can easily approach Agni as a son does his father. Durgācārya under Nirukta 3.21 does not accept change of the case-ending.

2. Durgācārya, the renowned commentator of Nirukta, shows an alternative reading—अविनाशिनः नाम. So स्वस्ति means either 'undestroyed' or 'non-destruction'.

ऋक्संहिता

प्रथमं मण्डलम्

प्रथमसूक्तम् (१।१)

वैश्वामित्रो मधुच्छन्दा ऋषिः। अग्निर्देवता। गायत्री छन्दः।

(संहितापाठः)	(पदपाठः)
अग्निमीळे पुरोहितं	अग्निम्। ईळे। पुरःऽहितम्।
यज्ञस्य देवमृत्विजम्।	यज्ञस्य। देवम्। ऋत्विजम्।
होतारं रत्नधातमम्॥ १॥	होतारम्। रत्नऽधातमम्॥१॥

(प्रतिमन्त्रं व्याख्यानतः पूर्वं सायणाचायण सुमहदायतनं किञ्चन भूमिकाभाष्यं प्रणीतम्। तत्र केचन पूर्वपक्षाः समुत्थाप्य निराकृताः। वेदस्य लक्षणं प्रमाणं च, मन्त्राणां विवक्षितार्थत्वं, विध्यर्थवादरूपब्राह्मणस्य प्रामाण्यं, वेदानामपौरुषेयत्वं, मन्त्राणां ब्राह्मणानां च लक्षणं, वेदानुबन्धचतुष्टयं चालोचितं भूमिकाभाष्ये। तच्च भूमिकाभाष्यं नात्र व्याख्यायते।)

सायणभाष्यम्—स च "अग्निमीळे" (१।१।१) इत्यारभ्य "यथा वः सुसहासति" (१०।१९१।४) इत्यन्तोऽष्टकाण्डैर्दशमण्डलैश्चतुःषष्ट्यध्यायैः पञ्चाशीत्यनुवाकैरीषदधिकसहस्रसूक्तैरीषदधिक द्विसहस्रवर्गैरीषदधिकाभिर्दशसहस्रसंख्याकाभिर्ऋग्भिश्चोपेतः ।। (सन्दर्भः १) ।।

Translation—It (the Ṛksaṃhitā text, referred to in the previous line,) begins with 'अग्निमीळे' (1.1.1a) and ends with 'यथा वः सुसहासति' (10.191.4d). It consists of eight *kāṇḍas*, ten *maṇḍalas*, 64 chapters (*adhyāyas*), 85 *anuvākas*, a few more than 1000 *sūktas*, a few more than 2000 *vargas* and a few more than 10,000 *ṛks*.

विवरणम—सायणाचार्यः खल्वृग्वेदसंहिताया मन्त्राणां व्याख्यानात् प्रागेव वेदलक्षणप्रामाण्यादिकमधिकृत्य सविस्तरं समीक्षाञ्चक्रे । मन्त्रव्याख्यानपूर्वभूतं तत् समीक्षणमुपोद्घातसंज्ञां लभते । उपोद्घातभागस्यान्तिमा पङ्क्तिर्हि—"अथ तत्र तत्र ब्राह्मणोदाहरणेन मन्त्रात्मकः संहिताग्रन्थो व्याख्यातव्यः" इति । तत्रत्यं 'संहिताग्रन्थं' परामृश्यैवात्र 'स च' इति तच्छब्देन निर्देशः क्रियते । स च संहिताग्रन्थ इति फलति ।

प्रथममण्डलस्य प्रथमसूक्तस्य प्रथममन्त्रस्य प्रथमः पादः खलु 'अग्निमीळे पुरोहितम्' इति । अत ऋग्वेदप्रारम्भोऽनेन 'अग्निमीळे' इति शब्दद्वयेनोल्लिख्यते । अन्तिम-(दशम-) मण्डलस्यान्तिम-(एकनवत्युत्तरशततम-) सूक्तस्यान्तिम-(चतुर्थ-) मन्त्रस्यान्तिमः (चतुर्थः) पादो हि 'यथा वः सुसहासति' इति । अनेनान्तिमपादेन संहिताया अन्तो विलिखितः । कृत्स्नायामस्यामृग्वेदसंहितायामृचो बह्वचो विद्यन्ते । एतासां भूयसीनामृचां मण्डलाष्टकादिरीत्या विभागः क्रियते । ऋचामेको विभागो मण्डलानुवाकसूक्तर्चं इति, अपरश्चाष्टकाध्यायवर्गर्चः । यद्यप्येकस्मिन् मण्डले कियन्तोऽनुवाका दृश्यन्ते पुनरेकैकस्मिन्ननुवाकेऽपि कानिचन सूक्तानि तथापि मण्डलगतसूक्तानामादितोऽन्तपर्यन्तं सान्तत्येन गणनाद् मन्त्रनिर्देशकालेऽनुवाकसंख्यासमुल्लेखो नावश्यकः । तथा हि—प्रथमे मण्डले प्रथमानुवाके त्रीणि सूक्तानि,

द्वितीयानुवाके चत्वारि। किन्तु द्वितीयानुवाकगतसूक्तानि यथाक्रमं चतुर्थं पञ्चमं षष्ठं सप्तमं च सूक्तमिति गण्यन्ते। अतोऽनुवाकानुल्लेखेऽपि न सूक्तग्रहणे क्लेशः। अत एव च पाश्चात्त्या मन्त्रोल्लेखकाले संख्यात्रयमेव निर्दिशन्ति—प्रथमा संख्या मण्डलसूचिका, द्वितीया सूक्तद्योतनी, तृतीया च मन्त्रं बोधयति। अष्टकरीत्या मन्त्रनिर्देशार्थं चतस्रः संख्याः समुल्लेख्याः। तासु प्रथमाऽष्टकं बोधयति, द्वितीयाऽध्यायं तृतीया च वर्गं, चतुर्थी खलु मन्त्रमिति।

द्वितीयमण्डलादारभ्य सप्तमपर्यन्तं षण् मण्डलानि गोत्रविशेषगतैर्ऋषिभिर्दृष्टानि। यथा द्वितीयं मण्डलं गार्त्समदं, तृतीयं वैश्वामित्रं, चतुर्थं वामदेव्यं, पञ्चममात्रेयं, षष्ठं भारद्वाजं, सप्तमं च वासिष्ठम्। अष्टममण्डलस्य द्रष्टृणामृषीणां बहूनां मध्ये काण्वा हि प्रथमतया समुल्लेखनीयाः। नवमं मण्डलं हि सौम्यम्। प्रथमस्य दशमस्य च बहव ऋषयो विद्यन्ते। अविभक्तस्य मूलवेदस्य विभागकाले विभागकर्त्रा व्यासाचार्येणैवंविधं विशेषमालोकयता विभागः कृत इत्यवधार्यते। सूक्तानुवाकविभागबीजं यथाऽऽनन्दतीर्थाचार्यैरुपनिबद्धं तदित्थम्—एकस्मादविच्छिन्नाद् मूलवेदादुपवेदानां विभागकालेऽविच्छिन्नानां क्रमिकाणां यावतां मन्त्राणां तेनैव क्रमेणोपवेदे ग्रहणं कृतं तावतो मन्त्रानादाय भवत्येकं सूक्तम्। उक्तं च—"सूक्तं त्वनारतं प्रोक्तम्" इति। ऋषयो मन्त्रदर्शनकाले यावतो मन्त्रानविच्छिन्न एकस्मिन् काले पश्यन्ति तावतां संग्रहेणानुवाकसंज्ञेत्येकं मतम्। अपरन्तु, यावन्तो मन्त्रा अविच्छेदेन विरामं विनैव पठ्यन्ते तावतामनुवागिति संज्ञा। उच्यते—'अनुवागेककालिके' ति। अनुवागिति अनुवाक इति चानर्थान्तरम्। अष्टकाध्यायवर्गादिविभागस्तु केवलमध्ययनसौकर्यार्थमिति मन्तव्यम्। तदुक्तमानन्दतीर्थाचार्यैः—

अष्टकाध्यायवर्गादिभेदं च कृतवान् प्रभुः।
स्वाध्यायविश्रमार्थाय तस्मात् क्रमविपर्ययः॥

इदानीमृग्वेदगतानां मण्डलसूक्तवर्गमन्त्रादीनां संख्या प्रदर्श्यते सायणाचार्येण। ऋग्वेदे काण्डसंख्या खल्वष्ट। ते च काण्डा अष्टका इति च व्यवह्रियन्ते। अध्याया हि साकल्येन चतुःषष्टिः। वर्गसंख्या षडुत्तरं सहस्रद्वयम् (२००६)। "संज्ञानमुशनाऽवदत्', इत्यादिकमेकं पञ्चदशर्चं सूक्तं कदाचनर्ग्वेदे परिपठ्यते। वर्गचतुष्टयात्मकस्य तस्य सूक्तस्यान्तर्भावे सत्यृग्वेदे साकल्येन दशोत्तरं सहस्रद्वयं वर्गा भवन्ति (२०१०)। केचिदष्टमे

मण्डलेऽष्टाचत्वारिंशात् सूक्तादनन्तरमेकादश वालखिल्यानि सूक्तानि पठन्ति। तेष्वेकादशसु सूक्तेषु ६।४।१४—६।४।३१ संख्यका अष्टादश वर्गाः सन्तीति वर्गसंख्यापि तस्मिन् पक्षे २०२८ भविष्यति। परन्तु 'वर्गादि आऋचान्ताः संख्या वालखिल्यैर्विना ज्ञेया" इति शासनाच्चरणव्यूहसूत्रे "वर्गाणां परिसंख्यातं द्वे सहस्रे षडुत्तरे" इत्युक्तम्। संज्ञानसूक्तगतानां वर्गाणां नात्र परामर्शः। एतादृशं विवादं परिहृत्य सायणाचार्येण सूक्तवर्गादिगणने सर्वत्र "ईषदधिके"त्यादि समुल्लिखितम्। मण्डलानि दशैव। अनुवाका हि पञ्चाशीतिः (८५)। वालखिल्यानां ग्रहणेऽपि नानुवाकसंख्यावृद्धिप्रसक्तिः, नापि च संज्ञानसूक्तस्य ग्रहणे। सूक्तसंख्या खलु सप्तदशोत्तरं सहस्रम् (१०१७)। एकादशानां वालखिल्यानां ग्रहणे चाष्टाविंशत्युत्तरं सहस्रम् (१०२८)। नात्र संज्ञानसूक्तस्य ग्रहणम्। चरणव्यूहसूत्रभाष्ये महिदासेन बाष्कलशाखागता सूक्तसंख्याऽवधृता। शाकलशाखातस्तत्र सूक्ताष्टकमधिकमिति पञ्चविंशोत्तरं सहस्रम् (१०२५) सूक्तानि बाष्कलशाखायाः। अस्यां शाखायां संज्ञानसूक्तमन्तर्भूतम्, वालखिल्यानामेकादशानामन्तिमं चतुष्टयं परित्यक्तमितरच्च सप्तकं परिगृहीतम्।

ऋग्वेदीयानामृचां संख्याऽधुना निर्णीयते। सूक्तसंख्यायामेव यदा वैमत्यं विद्यते तदा मन्त्रसंख्यायामपि वैमत्यं स्यादेवेति न संशयावसरः। वैदिकसंशोधनमण्डलप्रकाशितायामृक्संहितायां साकल्येन द्विषष्ट्युत्तरपञ्चशतसहितदशसहस्रसंख्याका मन्त्रा दृश्यन्ते (१०५६२)। अत्र वालखिल्यानामशीतिर्मन्त्रा अपि संगृहीताः। नैमित्तिकद्विपदानां वर्गद्वयत्वेन गणनं कृतम्। काश्चन द्विपदाः सन्ति यासामध्ययनार्थं द्वयोर्मेलनेनैकैवर्गिति मन्यते, हवने त्वृग्द्वयमेवेति चिन्त्यते। एवं हवनाध्ययनाभ्यां वैपरीत्यं हि द्विपदानां नैमित्तिकत्वम्। यास्तु द्विपदा हवनाध्ययनाभ्यां समानास्ता नित्या द्विपदाः। हवनार्थं यस्या द्विपदाया एकत्वं चिन्त्यते तथाऽध्ययनार्थमपीति तादृशी द्विपदा नित्येति बोद्धव्यम्। नैमित्तिकद्विपदानां संख्या चत्वारिंशदुत्तरं शतम्। चरणव्यूहसूत्रभाष्येऽवधृतम्—'अथाध्ययने ऋक्संख्योच्यते षण्णवत्यधिकचतुःशतोत्तरदशसहस्राणीति (१०४९६)।' नैमित्तिकद्विपदानां द्वे द्वे ह्यध्ययनार्थमेकैका भवतीति हवनदृष्ट्या मन्त्रसंख्या वर्धिता सती १०५६६ भवति, संज्ञानसूक्तस्य ग्रहणे च १०५८१ भवति। उक्तं च चरणव्यूहसूत्रे—

ऋचां दश सहस्राणि ऋचां पञ्च शतानि च।
ऋचामशीतिपादश्चैतत् पारायणमुच्यते॥

पादश्च "भद्रं नो अपि वातय मनः" (१०।२०।१) इत्येकपदा दशाक्षरैव ऋक् ।

सायणाचार्येण पदसंख्याऽक्षरसंख्या च नोल्लिखिता। किन्तु चरणव्यूह-सूत्रे वासिष्ठानां पदसंख्या १५२५१४, इतरगोत्रीयाणां १५२५८५ इत्यभिहि-तम्। तत्रापि वालखिल्यसूक्तानां संग्रहे पदानां संख्या जायते १५२५८५+१२०७=१५३७९२। उच्यतेऽत्र महिदासेन—

लक्षैकं तु त्रिपञ्चाशत् सहस्रं शतसप्तकम्।
पदानि च द्विनवतिः प्रमाणं शाकलस्य च ॥

अक्षरसंख्या पुनश्चतुर्लक्षद्वात्रिंशत्सहस्राणि (४३२०००)। पदाक्षरसंख्या चरणव्यूहसूत्रभाष्यमवलम्ब्य निर्दिष्टा। यदा सूक्तमन्त्रसंख्यायामेव विप्रति-पत्तिस्तदा पदाक्षरसंख्यायामपि स्यादिति तु निश्चप्रचम् ।

Exposition—Sāyaṇa delimits the extent of the RV by mentioning the two extremes of it. The RV starts with 'अग्निमीळे' (1.1.1a) etc. and ends with 'यथा वः सुसहासति' (10.191.4d), the final quarter of the last *mantra*. The entire RV has been divided into eight *kāṇḍas* or ten *maṇḍalas*. The *kāṇḍas*, which are also called *aṣṭakas*, have further been subdivided into *anuvāka*, *sūkta* and *ṛk*. Although a *maṇḍala* contains some *anuvākas* which again consist of some *sūktas*, the *sūktas* of a *maṇḍala* are counted from the beginning and the numbering does not change with the beginning of a new *anuvāka*. For example, the first *anuvāka* of the first *maṇḍala* comprises three *sūktas* and in the second *anuvāka* there are four. But these four *sūktas* are not numbered as 1, 2, 3, 4 but as 4, 5, 6 and 7. Thus owing to the continued marking of the *sūktas* of a *maṇḍala* only three numbers are sufficient for the reference of a particular *mantra*, the three numbers representing *maṇḍala*, *sūkta* and *mantra* respectively. But in the other system of dividing into *kāṇḍas* etc. four numbers are esential for representing *kāṇḍa* (or *aṣṭaka*), *adhyāya*, *varga* and *mantra* respectively.

The division of *mantras* into *maṇḍala*-system is rather scientific. The six *maṇḍalas* from second to seventh are the "Family-books" because to the seers of a particular *gotra* or family they have been revealed. The *gotras* of these six *maṇḍalas* are Gṛtsamada, Viśvāmitra, Vāmadeva, Atri, Bharadvāja and Vasiṣṭha respectively. The seers of the eighth *maṇḍala* are mainly of Kāṇva-*gotra*. The ninth *maṇḍala* has been devoted to the praise of the deity Soma. The first and the tenth *maṇḍalas* have been revealed to many seers. In this system of division there are traces of careful redaction as the first and the tenth *maṇḍalas* contain the same number of hymns i.e. 191.

Before Vyāsa there was a huge mass of unredacted *mantras* and it is Vyāsa who divided them into the various collection-volumes, each of which is called *Saṃhitā* or *Upaveda*. While bringing about these collection-volumes some *mantras* of the Vedic mass were taken serially without changing the order. This series of *mantras* forms one *sūkta*. An *anuvāka* is the collection of such uninterrupted *mantras* in the order in which they were revealed to the seers. Another view about *anuvāka* is that an *anuvāka* is that portion of the Veda which is to be read by a student in one sitting and without any interval. The division into *aṣṭaka* etc. is hardly scientific ; it is resorted to only from the view-point of learning and teaching.

In the *kāṇḍa*-system of division one should note that there are eight *kāṇḍas*, 64 *adhyāyas* and 2006 *vargas*. By including the 4 *vargas* of संज्ञान-सूक्त the number comes to 2010 and adding the 18 *vargas* of वालखिल्य-सूक्तs the number of *vargas* rises up to 2028. In the *maṇḍala*-system there are ten *maṇḍalas*, 85 *anuvākas*. 1017 *sūktas*. If वालखिल्य-सूक्तs

(11) are added, the number of *sūktas* comes to 1028. Of course, संज्ञान-सूक्त is excluded from this calculation. The number of *sūktas* in the Baṣkala-*śākhā* is 1025 since four *sūktas* of Vālakhilya have been left out and *Saṃjñāna-sūkta* has been added.

There is a serious dispute as regards the number of *mantras* in the RV. Although in the चरणव्यूहसूत्र the number has been fixed as 10,581, the commentator Mahidāsa is in a quandary. Once (in p. 17) he says that including Vālakhilya-*sūktas* the number is 10,552 but again (in p. 21) he remarks that the number will be 10,581. In the edition of the RV published from Vaidik Samsodhan Mandal there is an index showing the number of *mantras* of each *sūkta*. By adding[1] these figures the total comes to 10,562. In this grand total of *mantras*, the Vālakhilya-hymns have not been excluded and the नैमित्तिक द्विपदाs have been counted singly. There are some *dvipadās* (lit. *mantras* having two quarters) which are counted as separate *mantras* for the purposes of sacrifice ; but those very *mantras* are treated as hemistichs only in time of reading (*adhyayana*).[2] Thus the number of

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1. Sri Narendrakumar Guha, Establishment Superintendent of J. U., helped me in this task of addition.

2. "हवनाध्ययनाभ्यां समाना सा नित्या द्विपदा ....हवनाध्ययने विपरीता सा नैमित्तिकद्विपदा ।" (चरणव्यूहसूत्र, १७-१८ पृः)

When there are *dvipadās* of an odd number, suppose 11, the final one will have to be read alone since there is no *dvipadā* with which this may be tagged for the formation of a *ṛk* consisting of two hemistichs or four *pādas*. This eleventh *dvipadā* is known as नित्या द्विपदा. For example— साधुर्न गृध्नुः etc. (1. 70. 11) being the eleventh *dvipadā* of the *sūkta* will

mantras accepted for *adhyayana* will be less than the number admitted for sacrificial purpose. Mahidāsa holds the number as 10,496 for reading purpose. The *naimittika-dvipadās* being 140, the number of *mantras* of RV will necessarily increase by 70 i.e. the total comes to 10,566. If the *mantras* of संज्ञानसूक्त, which are not read in Śākala-recension, but read in Bāṣkala-recension, are taken into consideration, the number of *mantras* of RV will be 10,581 since this *sūkta* comprises fifteen (15) *mantras* only. This figure tallies with चरणव्यूहसूत्र where it is said—

ऋचां दश सहस्राणि ऋचां पञ्च शतानि च ।
ऋचामशीतिपादश्चैतत् पारायणमुच्यते ॥

The single quarter भद्रं नो अपि वातय मनः (10.20.1) is treated as a *mantra* (एकपदा ऋक्). So Śaunaka says—10,580 *mantras* and a quarter. It is very difficult to understand why Śaunaka counts this very quarter as an *ekapadā ṛk* although there are such other quarters (4.17.15 ; 5.41.20 ; 5.42.17 etc.) which are not similarly treated.

सायणभाष्यम्—तस्य च ग्रन्थस्य कृत्स्नस्याप्याम्नातक्रमेणैव सामान्यविनियोगो ब्रह्मयज्ञजपादौ पर्वमेवाभिहितः । विशेष-

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be a नित्या द्विपदा whereas the first ten *dvipadās* have to be *read* as five *mantras* but *applied* in sacrifices as ten *mantras*. Sāyana says in the introductory remark (पातनिका) of the eleventh *dvipadā*— द्विपदास्वयुक्संख्यासु या अन्त्या अतिरिच्यते सा तथैव पठितव्येत्युक्तम् । उत्तरा तादृशी द्विपदा". For the purpose of reading, the first ten *dvipadās* will constitute five *mantras* and the eleventh, one. Hence for अध्ययन this *sūkta* consists of six *ṛks* and for हवन, eleven *ṛks*. Sāyaṇa says at the beginning of this sūkta—"वनेम इति द्वैपदमेकादशर्चमध्ययनतः षडृचं, षष्ठं सूक्तम्."

विनियोगस्तु तत्तत्क्रतौ सूत्रकारेण प्रदर्शितः । स च त्रिविधः— सूक्तविनियोगस्तृचादिविनियोग एकैकस्या ऋचो विनियोगश्चेति ॥ (सन्दर्भः २) ॥

Translation—That the general application of that entire book in its textual order is enjoined in [the rituals as] *brahmaya-jñajapa* etc. has already been said earlier. But the special application has been shown by the author of the aphorisms in connection with the particular sacrificial rites. This (the special application) again is of three varieties viz. application of a *sūkta*, application of a *tṛca* (triplet) and application of one single *ṛk*.

विवरणम्—वैदिकमन्त्राणामध्ययनार्थमृषिच्छन्दोदेवताविनियोगा अवश्यं ज्ञातव्याः । एतेषां ज्ञानाभावे दोषः खलु भाष्यकृतैवानुपदं वक्ष्यते, ज्ञाने विधिरपि प्रदर्शयिष्यते । तत्रादौ विनियोग एव विचार्यते । विनियोगो नाम कर्मभिः सम्बन्धः, मन्त्रेण कर्मणः सम्बन्ध इत्यर्थः । अनयोर्द्वयोर्मध्ये कर्मणः प्राधान्यं मन्त्रस्याप्राधान्यं गुणत्वमङ्गत्वं वा । यथा करचरणादिकमङ्गमङ्गिनः पुरुषस्य कार्यं सम्पादयदप्राधान्यं भजते तथा मन्त्रोऽपि यागादिकर्म सम्पादयन्नङ्गतां प्राप्नोति । भवतु, कस्य मन्त्रस्य कस्मिन् कर्मणि पठनीयत्वेन विधानमिति यत्र वाक्ये निर्देशस्तदेव विनियोगवाक्यमिति फलितार्थः । ऋग्वेदीयप्रथम-मन्त्रव्याख्यासमये तस्यादिभूतस्य मन्त्रस्य विनियोगप्रदर्शनावसरे प्रथमतो भाष्यकृता विनियोगस्य द्वैविध्यं सामान्यविशेषरूपमुक्तम् । अग्निहोत्रेष्टि-पशुसोमरूपेषु वैदिककर्मसु तत्ततकर्मोपयोगिमन्त्राः पठ्यन्ते । एकस्मिन्नेव कर्मणि विविधमण्डलान्तर्गतविविधमन्त्रा विनियुक्ता दृश्यन्ते । परन्तु विद्यन्ते कानिचन कर्माणि यत्र न कस्यचन मन्त्रविशेषस्य विशेषतया विनियोगोऽपि तु संहितायां मन्त्राणां येन क्रमेण पाठो दृश्यते यथा च गुरुमुखाद् मन्त्रा गृह्यन्ते तथैवाविशेषेण मन्त्राणां पाठ्यत्वेन निर्देशः क्रियते वैदिकैः । विशेषतः कमपि मन्त्रमनिर्धार्य, पाठक्रममनुल्लङ्घ्य सामान्यतः सर्वेषां मन्त्राणां विनियोग एव सामान्यविनियोगः । स एष सामान्यविनियोगो भाष्यकृता सायणाचार्येणेतः पूर्वमेव भाष्योपोद्घाते निर्दिष्ट एव । उद्ध्रियते च सायणपङ्क्तिः—"मन्त्रकाण्डो ब्रह्मयज्ञादिजपक्रमेण प्रवृत्तो न तु यागानुष्ठानक्रमेण" इति । (वेदभाष्य-भूमिकासंग्रह, ५० पृः, चौखम्बा) । ब्रह्मयज्ञादीत्यत्रादिपदेन तदितराणि त्रीणि कर्माणि बोध्यन्ते—वाचस्तोमः, आश्विनशस्त्रम्, प्रायश्चित्तरूपं च वेदपारायणम् ।

गृहीतस्वाध्यायस्य पुरुषस्य प्रतिदिनं स्वाध्यायोऽवश्यमध्येतव्यः, यदि स्वाध्यायाध्ययनं न कर्तुं शक्यन्तर्हि न्यूनत एकाप्यृगध्येतव्या, एकमपि यजुः साम वा। एतदेव प्रतीकरूपेण स्वाध्यायाध्ययनं ब्रह्मयज्ञशब्देन व्यवह्रियते। ब्रह्मयज्ञकाले मन्त्रस्य जपवदनुच्चस्वरेणोपांशु वा पाठचत्वाद् ब्रह्मयज्ञस्य जपत्वेनोल्लेखः। ब्रह्मयज्ञजपसमये यदि मन्त्रद्वयं ततोऽप्यधिका वा मन्त्राः पठ्यन्ते तदा 'अग्निमीळे' इत्यादिसंहितागतक्रममनुसृत्यैव।

वाचस्तोमसंज्ञकाश्चत्वार एकाहाः सन्ति। सूत्रितं च कात्यायनेन—"वाचस्तोमाश्चत्वारः" (काः श्रौः सूः २२।६।२४)। वाचस्तोमे खल्वाम्नात-क्रमेणैव सर्वेषामृग्यजुःसाममन्त्राणां विनियोगो दृश्यते। तथा च याज्ञिकानां वचनम्—"सर्वा ऋचः सर्वाणि यजूंषि सर्वाणि सामानि वाचस्तोमे पारिप्लवं शंसति" इति।

आश्विनशस्त्रं खल्वतिरात्रसंस्थाके सोमयागे पठ्यमानमन्तिमं शस्त्रम्। प्रातरनुवाकवदत्रापि क्रतुत्रयमनुष्ठेयम्—आग्नेयक्रतुरुषस्यः क्रतुराश्विनः क्रतुरिति। उदिते च सूर्ये सौर्यं काण्डं प्रारभेत। परन्तु यदि क्रतुत्रय-समाप्त्यनन्तरमपि सूर्यो नोदियात्तदानीं सूर्योदयपर्यन्तं मन्त्राः पठनीयाः। तत्रादित आरभ्याम्नातक्रमेण सर्वेषामेवर्ग्वेदीयमन्त्राणां विनियोगः। "यस्या-श्विने शस्यमाने····सूर्यो नाविर्भवति सर्वा अपि दाशतयीरनुब्रूयात्।" (आः श्रौः सूः ६।५।१७, गार्ग्यनारायणीया वृत्तिः)

प्रायश्चित्तकर्माणि नाम पापक्षयमात्रसाधनानि। तेष्वेकतमं हि वेद-पारायणम्। पारायणं चादितः समारभ्यान्तपर्यन्तमविच्छिन्नमध्ययनम्। अयाज्ययाजनं निषिद्धद्रव्यप्रतिग्रहश्च निन्दितम्। यदि कोऽपि तथा याजयेत् प्रतिगृह्णीयाद् वा तर्हि भोजनरहितः सन् त्रिः स्वाध्यायमधीत्य त्रिर्वेदपारायणं वानुष्ठाय प्रायश्चित्तं कुर्यादिति तैत्तिरीयसिद्धान्तः (तैः आः २।१६)।

विशेषविनियोगो हि श्रुतिलिङ्गवाक्यप्रकरणस्थानसमाख्याभिर्निरूप्यते, श्रौतसूत्रकारैश्च तथा निरूप्यं विनियोगः प्रदर्श्यते। विशेषविनियोगनिरूपण-प्रकारश्च जैमिनिसूत्रे तृतीयाध्यायस्य प्रथमपादतस्तृतीयपादपर्यन्तं विशदीकृतः। विशेषविनियोगत्रैविध्यं भाष्यकृताऽत्र नामतः समुल्लिखितम्, अनुपदं व्याख्यास्यत इति तत्रैव तस्य विवरणं करिष्यत इति। संक्षेपतस्तु—केवलमेकस्या ऋचो विनियोग ऋग्विनियोगः, ऋक्त्रयस्य विनियोगस्तृचविनियोगः, सूक्तस्य विनियोगः सूक्तविनियोगः।

Exposition—One must know the seer, the metre, the deity and the application of a *mantra* ; otherwise the reading of the

mantra will bear no good result and the reader will be subjected to many vices. However, *Viniyoga* or application of the Ṛgvedic *mantras* is being discussed in this paragraph.

Sometimes *viniyoga* is defined as the relation between *karman* and *mantra*. Of these two viz. *karman and mantra* the former is to be known as primary (*pradhāna*) and the latter, subsidiary since one performs *karman* with *mantra*. To put it more clearly, *mantras* are recited with a view to performing *karman*. So the subsidiary character of a *mantra* is evident. Authors of Śrautasūtra let us know through *viniyoga* which particular *mantra* is to be recited in which *karman*. In short, *viniyoga* means application.

Sāyaṇa first shows the two main types of *viniyoga* viz. *sāmānya* and *viśeṣa* i.e. general and particular. When the entire Ṛgveda i.e. all the *mantras* of the Ṛgveda are prescribed for recitation in a particular deed, such application of the *mantras* in general is known as general application or *sāmānya-Viniyoga*. When, on the other hand, one or some selected *mantras* are prescribed for a particular deed, such application (of *mantra*) is called particular application or *viśeṣa-viniyoga*.

In *sāmānya-viniyoga* one has to read the *mantras* in the order (*krama*) in which they are found in the Saṃhitā and this textual order cannot be changed, nor can there be the omission of any *mantra*. This type of *viniyoga* has been referred to by Sāyaṇa in his Introduction to the Ṛgveda (Ṛgvedabhāṣyopodghāta, p. 50, Chowkhamba ed.) where only the following four cases of general application have been mentioned—*Brahmayajñajapa*, *Vācastoma*, *Āśvinaśastra*, and *Vedapārāyaṇa* for the sake of expiation.

A person born of the three high castes must read daily the entire recension (*śākhā*) of his Veda (cf स्वाध्यायोऽध्येतव्यः—TA

2.15). But if he fails to read this huge number of *mantras* he has to read at least one *ṛk*, one *yajus* or one *sāman*. This token reading of *mantras* is known as *Brahmayajña*. The appellation *japa* is due to its recitation in low voice (*upāṃśu*) as it is done in *japa*.

Vācastoma is a sort of one-day Soma-sacrifice(cf KSS 22.6.24) in which all *ṛk-*, *yajus-* and *sāma-mantras* are prescribed for recitation,

Āśvinaśastra is the final (29*th*) *śastra* of *Atirātra* type of Soma sacrifice and it is to be recited at dead of night. As in *Prātaranuvāka* here also the three *kratus* viz. *āgneya*, *uṣasya* and *āśvina* are to be performed. After sunrise the *saurya-kāṇḍa* should be done but in case even after the completion of the three *kratus* the sun does not come up, the reader of the *śastra* must not sit idle ; on the contrary, he has to read all the *mantras* of the Ṛgveda from the very beginning without skipping any. (cf APSS 14.1.2.)

Vedapārāyaṇa is uninterrupted and unbroken reading of the Veda from beginning to end. For expiation of sins there are many ways prescribed by the sages of which one is *Veda-pārāyaṇa*. TA says that in order to alleviate the sin produced by resorting to priesthood of an unworthy person or by acceptance of a prohibited object as a gift one should read thrice one's own recension (*svādhyāya*) from beginning to end. (cf. TA 2.16)

Viśeṣa-viniyoga is determined in six ways, viz. *śruti*, *liṅga* *vākya*, *prakaraṇa*, *sthāna* and *samākhyā*. These have been discussed in details by Jaimini and Śabarasvāmin under *Mīmāṃsā Sūtra* 3.1 to 3.3. Authors of *Śrautasūtra* have shown the application of each of the *mantras* by examining

all these six methods of determining the application of a *mantra*. The three types of *viśeṣa-viniyoga* will be discussed by Sāyaṇa himself in the following paragraphs and those will be explained under those paragraphs. Hence only the literal meaning of these three special applications is being mentioned. Where only one *ṛk* is prescribed for application in any sacrificial deed, it is known as *ṛgviniyoga* (application of only one *ṛk*). If the prescription is of three *ṛks*, the appellation of this special application will be known as *tṛca-viniyoga* and in case of the prescription of one complete hymn, it is known as *sūkta-viniyoga*.

सायणभाष्यम्—तत्राग्निमीळ इति सूक्तं प्रातरनुवाक आग्नेये क्रतौ विनियुक्तम् । स विनियोग आश्वलायनेन चतुर्थाध्यायस्य त्रयोदशे खण्डे सूत्रितः—'अवा नो अग्न इति षळग्निमीळेऽग्निं दूतमि'ति ।। (सन्दर्भः ३)।।

Translation—There (in the Ṛgveda or as an instance to *viśeṣa-viniyoga*) the *sūkta* beginning with अग्निमीळे is prescribed for application in the *Āgneyakratu* in *Prātaranuvāka*. This application has been mentioned by Āśvalāyana in the thirteenth *khaṇḍa* of the fourth chapter of his *Sūtra*-work in the following manner—'अवा नो अग्न इति षळग्निमीळेऽग्निं दूतम्' etc.

विवरणम्—सोमलतां यथाविधि निष्पीड्य ततो निष्कासितेन रसेन देवेभ्य आहुतिः प्रदीयते सोमयागे। यस्मिंश्च दिने सोमो हूयतेऽग्नौ तस्य सुत्यादिनमिति संज्ञा । एतस्मात् सुत्यादिनात् पूर्वस्या रात्रेरुत्तरार्धे ऋत्विजः प्रबुध्य स्नात्वा सोमपात्रादीनां संसादनमितरच्च कर्मजातं समापयन्ति । यजुर्वेदीयानामृत्विजां प्रमुखः खल्वध्वर्युः पक्षिणां प्रवदनात् पूर्वमेव होत्रे प्रातरनुवाकार्थमादिशति । एतच्चादेशदानं प्रैषदानमुपाकरणं वेत्युच्यते। उपाकरणसमनन्तरमेव होत्रा खलूपविशता मन्द्रेण स्वरेण प्रातरनुवाकार्थं निर्दिष्टा

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मन्त्रा अग्निमुषसमश्विनौ चोद्दिश्य पठ्यन्ते। एकैकस्या देवतायाः स्तुत्यर्थं सप्तभिश्छन्दोभिर्युक्ता मन्त्राः पठनीयाः। प्रातरनुवाकपाठे छन्दःक्रमश्च गायत्र्यनुष्टुप्त्रिष्टुब्बृहत्युष्णिग्जगतीपङ्क्तयः। अग्नेः स्तुत्यर्थं पाठ्या मन्त्रा आग्नेयः क्रतुरिति, उषसः स्तवार्थमुषस्यः कतुरिति, अश्विनोः स्तुतये च शंसनीया मन्त्रा आश्विनः क्रतुरिति नाम प्रापुः। उषस्ये क्रतौ निर्दिष्टाः कृत्स्ना एव मन्त्रा अवश्यं शंसनीया इत्याश्वलायनश्रौतसूत्रटीकाकृतो गार्ग्य-नारायणाः। एवमन्ययोः क्रत्वोः सर्वेषां छन्दसामेकैकं सम्पूर्णं सूक्तं गृह्णीयादिति तेषामेव मतम्।

आग्नेयक्रतुगतानां मन्त्राणां पाठावसरे प्रथमतया गायत्री छन्दः समाश्रीयते। आश्वलायनश्रौतसूत्र आग्नेयक्रतौ गायत्रीछन्दस्कानां मन्त्राणामुल्लेखकाले ह्येवमुक्तम्—अवा नो अग्न इत्यादि। तस्यार्थः—'अवा नो अग्ने' (१।७९।७) इत्यादिकाः षड़ृचः, 'अग्निमीळे' (१।१।१) इत्यादिकं कृत्स्नं सूक्तम्, 'अग्निं दूतम्' (१।१२।१) इत्यारभ्य सम्पूर्णं तत् सूक्तं पठनीयमिति। एवञ्च होत्रा प्रातरनुवाक आग्नेयक्रतावेतदग्निमीळ इति सूक्तं पठ्यते।

Exposition—In order to perform a *Soma*-sacrifice the creeper Soma must be pressed duly and the juice is offered as oblation to various deities. The day on which Soma is pressed and offered is called सुत्यादिन (pressing day). Long before the dawning of the day i. e. in the latter half of the previous night the priests get up. They perform some minor duties like the placing of the ritual implements in proper places. Adhvaryu, the chief priest of the *Yajus*-class, orders Hotā to recite some *mantras* in order to praise the gods. Adhvaryu should ask Hotā for recitation before the birds chatter. Hotā immediately commences recitation of the *mantras* in praise of the three deities Agni, Uṣas and the Aśvins. Each of these gods is extolled by *mantras* in the seven metres as given below—गायत्री, अनुष्टुप्, त्रिष्टुप्, बृहती, उष्णिक्, जगती and पङ्क्ति. This order of the metres must be preserved. The sum of *mantras* in these seven metres uttered

in praise of Agni is known as *Āgneya-kratu*. In this way *mantras* in praise of Uṣas are called *Uṣasya-kratu* and those recited to please the Aśvins are said to be *Āśvina-kratu*. Hotā should recite the entire *Uṣasya-kratu* and he cannot drop any of the *mantras* belonging to this *kratu*. But it is not necessary to read all the *mantras* of the two other *kratus*; he is to take in each *kratu* at least one entire hymn of each metre. He should recite sitting and in a loud voice.

Thus when Hotā will read the *mantras* of *Āgneya-kratu*, he may select this hymn viz. अग्निमीळे etc. (1.1) containing nine *mantras*. Such application of this hymn is approved by Āśvalāyana in his Śrautasūtra 4.13.7. In the list of *mantras* of *Āgneya-kratu* ASS says—'अवा नो अग्न इति षळग्निमीळेऽग्निं दूतम् etc.' It means—The six *mantras*[1] beginning with 'अवा नो अग्ने' (1. 79. 7), the hymn beginning with 'अग्निमीळे (1. 1), the hymn starting with 'अग्निं दूतम्' (1. 12) etc. in गायत्री metre[2] are to be recited in *Āgneya-kratu* of *Prāt*.

These very *mantras* should also be read out in Āśvinaśastra as it has been likened with *Prāt*. In his Sūtra 'प्रातरनुवाकन्यायेन तस्यैव समाम्नायस्य सहस्रावममोदेतोः शंसेत्' (ASS 6.5.8) AS says that the entire series of *mantras* which has been approved to be the *Prāt*. should be read out in Āśvinaśastra and the number of *mantras* recited should be at least one thousand. This recitation should stop with the rising of the sun.

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1. अवा नो अग्न ऊतिभिः is the complete *pāda*. Although अवा नो अग्ने is less than a *pāda*, still it cannot signify a full hymn as the hymn does not begin with अवा नो अग्ने which occurs in the seventh verse. *Cf*, सूक्तं सूक्तादौ हीने पादे (ASS 1.1.18). For details and further illustration see Exposition of Para 4.

2. "......अग्निं दूतम्......इति गायत्रम्" (ASS 4.13.7) shows that these are *mantras* in गायत्री *metre*.

[It should be noted that each and every *mantra* of *Prāt.* is capable of being applied as Āśvinaśastra. But curiously enough Sāyaṇa mentions in some cases that those *mantras* or hymns of *Prāt.* form a part of Āśvinaśastra and in some other cases he does not. For the examples of the latter we may cite the *bhāṣya* of 1.1.1., 1.3.1, 1.12.1 etc. and for those of the former the *bhāṣya* of 1.34.1, 1.44.1, 1.123.1 etc. may be mentioned.

By an analysis of the *bhāṣya* of Sāyaṇa it has been found that upto 1.31.1 Sāyaṇa has been consistent in not mentioning the प्रातरनुवाकन्याय i.e. the *mantras* of *Prāt.* have not been mentioned to be applicable in Āśvinaśastra also. For the first time Sāyaṇa has utilised the प्रातरनुवाकन्याय in 1.34.1. But when the same case arises again in 1.36.1 his attention is diverted in determining the deity of the two *mantras.*[1] That is why the प्रातरनुवाकन्याय is absent there. From 1.44.1 onward Sāyaṇa never forgets to make use of the प्रातरनुवाकन्याय.

Thus after quoting the authority from ASS Sāyaṇa should have added one sentence like 'तथाश्विनशस्त्रेऽपि प्रातरनुवाकन्याये-नातिदिष्टत्वात्'. This is in conformity with ASS and the *bhāṣya* of Sāyaṇa on the major portion of the RV.]

प्रातरनुवाकमधिकृत्य समीक्षा

ऐकाहिकेऽपि सोमयागे कर्तव्ये सोमरसं निष्कास्य होमकरणात् पूर्वं दिवसचतुष्टयमिष्टिपशुरूपाः केचन यागाः कर्तव्याः, अन्यान्यपि कियन्ति कर्माण्यपेक्षितानि। चतुर्थदिवसीयकर्मसमापनानन्तरमृत्विजः सर्वे निद्रां यान्ति, यजमानस्तत्पत्नी च जागृयाताम्। अपररात्रे यजमानो यजमान-पुरुषाश्च निद्रात ऋत्विजः प्रबोधयन्ति। ते चर्त्विजः प्रबुद्धाः कृतस्नानाः कर्म प्रारभेरन्। तदानीं पात्रसंसादन-प्रोक्षणाज्यासादनानि कर्तव्यानि। अभि-षवार्थं सामांशस्य ग्रावसु स्थापनम्। होत्रा च काश्चनाहुतयः संसाध्याः।

1. The discussion occurring there is to determine whether यूप or अग्नि should be the deity of the two *mantras*—1.36.13 & 14.

अध्वर्युः प्रातरनुवाकाख्यमन्त्रपाठार्थं होत्रे प्रैषं ददाति। तथा च प्रेषितो होता प्रातरनुवाकं शंसति। अध्वर्योः प्रातरनुवाकार्थं प्रैषदानं होत्रा च प्रातरनुवाकमन्त्रपाठप्रारम्भः पक्षिणां प्रवदनात् पूर्वमेव भवितव्यम्। हविर्धानयोर्मध्यदेशं प्राप्य तत्रोपविश्य होता प्रातरनुवाकमनुब्रूयाद् मन्द्रेण स्वरेण। प्रातरनूच्यते पठ्यत इति प्रातरनुवाकः। वस्तुतस्तु मन्त्रपाठोऽयमुषःकाले तथापि प्रातःकालसमीपवर्तित्वात् प्रातरनुवाकत्वं द्रष्टव्यम्।

यान् खलु देवानुद्दिश्यैते प्रातरनुवाकमन्त्राः पठ्यन्ते ते चाग्निरुषा अश्विनौ च प्रातर्यज्ञभूमिं गच्छन्तीति प्रातर्यावाण इत्युच्यन्ते। एकैकां देवतामुद्दिश्य सप्तभिश्छन्दोभिर्युक्ता ऋचोऽनुब्रूयात्। यद्यपि छन्दसामक्षरसंख्यावृद्धिक्रमेण गायत्र्युष्णिगनुष्टुब्बृहतीपङ्क्तित्रिष्टुब्जगत्यश्छन्दांसीति कथ्यन्ते तथापि प्रातरनुवाके नायं क्रमः। अत्र गायत्र्यनुष्टुप्त्रिष्टुब्बृहत्युष्णिग्जगतीपङ्क्तय इत्येवं क्रम आश्रयणीयः। उभयत्रापि वृहत्या मध्यमस्थानत्वं लक्षणीयम्। एकैका चर्गर्धर्चश एव पठनीया। पङ्क्तिस्थले पञ्चमपादसमाप्त्यनन्तरमोमित्येकाक्षरमुच्चारणीयम्। एतस्याक्षरस्य षष्ठपादत्वेन ग्रहणादर्धर्चरूपेण विभागः सुशकः।

एतस्मिन् प्रातरनुवाके बहवो मन्त्राः सन्ति। अग्नेः स्तुतये ये खलु मन्त्राः पठ्यन्ते तेषामाग्नेयः क्रतुरिति संज्ञा। एवमुषसः स्तुत्यर्थं शस्या मन्त्रा उषस्यः क्रतुरिति, अश्विनोः स्तव आश्विनः क्रतुरिति व्यपदेशः। यद्यपि क्रतुशब्दो यज्ञार्थे व्यवह्रियते तथापि यज्ञाङ्गे तस्य व्यवहारो लाक्षणिक इति वोद्धव्यम्।[1] प्रातरनुवाके तृतीयः खल्वाश्विनः क्रतुः। तत्र चान्तिमं सूक्तं "प्रति प्रियतमम्" (५।७५।१) इति पाङ्क्तं नवर्चम्। तस्यैव सूक्तस्य नवमी "अभूदुषा" इत्यादिका क्रमेणोषसमग्निमश्विनौ बोधयतीति[2] तयैवर्चा समाप्तिदेवतात्रयस्यैव तृप्तिं विदधाति।

कियतां मन्त्राणां प्रातरनुवाके पाठः स्यादिति विचार्यम्। किमाश्वलायनश्रौतसूत्रधृताः कृत्स्ना एव मन्त्राः पठनीया उत याः काश्चनर्चं एकैकस्या देवताया उद्देशेन शंसनीया इति। तत्रेदं समाधानम्—उषस्यः क्रतुस्तदितरौ क्रतू अपेक्ष्य

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१ "अत्र ऋत्वङ्गभूतस्य प्रातरनुवाकस्यावयव उपचारेण क्रतुशब्दो वर्तते"—महामहोपाध्याय-सीताराम-शास्त्री, Vedic Selections, C. U., P. 9.

२ "'अभूदुषा रुशत्पशु'रित्युषसो रूप'मग्निरधाय्यृत्विय' इत्यग्ने-'रयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हव' मित्यश्विनोः।" (ऐ० ब्रा० ७।८)

संक्षिप्तः। तस्य च क्रतोः सम्पूर्णस्यैव शंसनं विहितमाश्वलायनीये श्रौतसूत्रे तत्क्रतोरादावन्ते चोषस्यशब्दप्रयोगादिति निरधारि गार्ग्यनारायणेन। अन्ययोः क्रत्वोर्न किञ्चिदपि च्छन्दः परिवर्जनीयम्। सर्वेषां छन्दसां न्यूनत एकमपि सूक्तं ग्रहीतव्यं किन्तु न कस्यचन सूक्तस्यांशतो ग्रहणं समीचीनम्। इदं तु न्यूनपक्षे। विशिष्टफललाभमभीप्सता येन पुरुषेण खल्वितोऽप्यधिका मन्त्राः पठनीयत्वेनेष्यन्ते तेन किं कर्तव्यमिति चेदुच्यते—विशिष्टानि फलान्यैतरेये ब्राह्मणे (७।७) समाम्नातानि, तत्तत्फललाभार्थं च पठनीयमन्त्रसंख्यापि तादृश्यधिकाधिका तत्र समाम्नाता। "शतमनूच्यमायुष्कामस्य", "त्रीणि च शतानि षष्टिश्चानूच्यानि यज्ञकामस्य", "सप्त च शतानि विंशतिश्चानूच्यानि प्रजापशुकामस्य", यः खल्वब्राह्मणो दुर्ब्राह्मणो वा तेन "अष्टौ शतान्यनूच्यानि", "सहस्रमनूच्यं स्वर्गकामस्य", सर्वकामसिद्ध्यर्थं "मपरिमितमनूच्यम्"।

प्रातरनुवाके विहितानां कृत्स्नानां मन्त्राणां पाठे सत्यपि यदि तमसोऽपघातो न भवेत्तर्हि "प्रति प्रियतमम्" (५।७५।१) इत्यन्तिमं सूक्तमपठित्वैव "ईळे द्यावापृथिवी" (१।११२।१) इति सूक्तमावर्तनीयम्।[1] तमसोऽपघाते सति पूर्वासनादुत्सृप्य "प्रति प्रियतमम्" इत्यन्तिमं सूक्तं मध्यमस्वरमाश्रित्य पठेत्।[2]

येन खलु सर्वकामसिद्ध्यर्थमपरिमितमनूच्यं तेनातिप्रत्यूषे जागरणं कर्तव्यमन्यथा मध्ये तमसोऽपघातान् निर्दिष्टानामपि सूक्तानां पाठो न सम्भवेत्।

पक्षिणां प्रवदनात् पूर्वमेवात्रोद्दिष्टानां मन्त्राणां पाठः समापनीय इति यत् कैश्चिदुच्यते तन्न, तमसोऽपघातादिति साक्षाच्छ्रौतसूत्रकारेणोल्लेखात्। कुक्कुटादयः पक्षिणस्तमसोऽपघातात् प्रागेव प्रवदन्तीति सर्वजनीनोऽनुभवः। तथा च सायणाचार्य ऐतरेयब्राह्मणभाष्ये "सूर्योदयात् प्राचीनकाले यावतीरनुवक्तुं शक्तिरस्ति तावतीरनुब्रूया"दिति। (ऐ० ब्रा० भा० ७।७)

A Discussion on Prātarnuvāka.

For the performance of a one-day sacrifice like Agniṣṭoma Yajamāna, his wife and the priests should observe some preparatory rites for the preceding four days. The real Soma-

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१ "ईळेद्यावीयमावर्तयेदा तमसोऽपघातात्"। (आ० श्रौ० सू० ४।१५)

२ "काल उत्तमयोत्सृप्याऽऽसनान्मध्यमस्थानेन प्रति प्रियतममित्युपसन्तनुयात्।" (आ० श्रौ० सू० ४।१५)

sacrifice is performed on the fifth day. After the completion of the rites prescribed for the fourth day, the priests go to bed but the Yajamāna and his wife have to pass the night sleeplessly. At dead of night Yajamāna and his persons[1] awake the priests. Hotā also gets up and recites some *mantras* in a loud voice in order to praise the three deities viz. Agni, Uṣas and Aśvins. This is known as *prātaranuvāka*.

Now there are a few points which require some clarification and discussion. First, when should the priests be awakened ? In KSS we find "अपररात्र ऋत्विजः प्रबोधयन्ति" (9.1.1) but in BSS it is "अथातो महारात्र एव बुध्यन्ते। सम्बोधयन्त्येतानृत्विजोऽध्वर्युं होतारम् etc." (7.1), AS says—"अथैतस्या रात्रेर्विवासकाले etc." and the word 'विवासकाले' is explained by GN as 'अन्त्ये चतुर्थभागे'. But this particular time which AS here enjoins is not for the awakening of the priests but for the observance of the rites[2] preparatory to the chanting of *prātaranuvāka*. But the commentator GN interprets that all these rites prescribed in this connection should be considered as a part and parcel of *prātaranuvāka*[3]. As these rites are observed just after the awakening of priests, this time (विवासकाल) may help us in determining the time for awakening. It is reasonable to hold that the priests are to rise sufficiently ahead of the prescribed time for *prātaranuvāka* in order to complete their morning bath etc. It is enjoined that prior to the chirping of the birds or the crowing

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1. From the plural number in प्रबोधयन्ति in अपररात्र ऋत्विजः प्रबोधयन्ति (KSS 9.1.1) Karka interprets that the task of awakening is entrusted on Yajamāna and his persons. Cf. "बहुवचनोपदेशाच्च यजमानेन सह केचनाप्राकृतास्तान् सम्प्रबोधयन्ति" (Karkabhāṣya).

2. These rites are elaborated in KSS 9.1.2-9.

3. "प्रातरनुवाकायामन्त्रितस्य विधानादस्य सर्वस्य विधेः प्रातरनुवाकाङ्गत्वं भवति"—GN on ASS 4.13.1.

of the cocks Adhvaryu must ask Hotā for the chanting of of the *prātaranuvāka-mantras*. All the Śrautasūtras are unanimous on this point that the chanting of the *prātaranuvāka-mantras* should begin before the call-notes of the birds.[1] The time for the beginning of the *prātaranuvāka-mantras* is also clearly stated in AB and the *bhāṣya* thereon. AB says—"महति रात्र्या अनूच्यः...पुरा वाचः प्रवदितोरनूच्यः···पुरा शकुनिवादादनुब्रूयात्···अथो खलु यदैवाध्वर्युरुपाकुर्यादथानुब्रूयात्". (७।५) Here S comments—"यस्मिन् काले प्रारब्धः प्रातरनुवाकस्तमसोऽपघातात् पुरैव समापयितुं शक्यः स्यात्तदा प्रारब्धव्यः". That the *prātaranuvāka* is to be stopped with the dispelling of darkness (तमसोऽपघात) has been discussed later.

These *mantras* are recited at dawn (not in the morning), still they are named प्रातरनुवाक only secondarily.[2] However, in this *prātaranuvāka* the three deities viz. Agni, Uṣas and Aśvins are praised. *Mantras* extolling a particular deity are technically known as *kratu*. Although the word *kratu* means sacrifice, here it is used in the sense of a part of a sacrifice. Thus the *mantras* recited in praise of Agni are called *Āgneya-kratu*, those in praise of Uṣas are *Uṣasya-kratu* and those extolling Aśvins are *Āśvina-kratu*.

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1. "प्राग् वयसां प्रवादात् प्रातरनुवाकायामन्त्रितः"—ASS 4.13.1. Also cf. "प्राग् वाचं प्रवदितोः"—KSS 9.1.10. Here Karka interprets वाचं प्रवदितोः as only the call-notes of the birds but the other commentators explain it as 'words of men' or 'call-notes of birds.' This is more akin to the AB where it is said "पुरा वाचः प्रवदितोः" and "पुरा शकुनिवादात्" (AB 7.5). This is also corroborated by APSS—"पुरा वाचः पुरा वा वयोभ्यः प्रवदितोः" (S under AB 7.5)

2. "यद्यप्ययमुषःकालो न तु प्रातःकालस्तथापि प्रातःकालसमीपवर्तित्वात् प्रातरनुवाकत्वं द्रष्टव्यम्"—ABS 7.5.

Each of these three deities are praised by the *mantras* in seven metres viz. गायत्री, उष्णिक्, अनुष्टुप्, बृहती, पङ्क्ति, त्रिष्टुप् and जगती.[1] But at the time of the recitation of the *Prāt.-mantras* the order of the metres to be adopted is गायत्री, अनुष्टुप्, त्रिष्टुप्, बृहती, उष्णिक्, जगती and पङ्क्ति. The AB attaches much importance to the position of the metre बृहती remaining unaffected by this arrangement.[2] In each metre there are one or more *sūktas* to be recited.

The *Uṣasya-kratu* is remarkably short and the commentator GN interprets that this *Uṣasya-kratu* should be reçited in full as AS mentions the word उषस्य both at the beginning and at the end of this *kratu.*[3]. As regards the two other *kratus* GN says that at least one *sūkta* in each metre should be recited and in no case should a metre be given up[4]. It is also said that a hymn should not be severed i.e. the hymn which is taken up for recitation should be recited to the end.[5]

Each *mantra* of the *Prāt*. should be recited in two halves i.e. by hemistichs. This is concluded by AB after refuting

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1. This is the normal order of the seven metres in accordance with the gradual increase in the number of syllables.

2. "तदाहुर्यद् व्यूह्ळः कथमव्यूह्ळो भवतीति यदेवास्य बृहती मध्यान्नैति" —AB 7.8,

3. "उभयत्रोषस्यवचनमयं क्रतुः कृत्स्नः प्रयोक्तव्य इत्येवमर्थम्"—GN on ASS 4.14.

4. "यान्येतानि त्रिषु क्रतुषु सप्त सप्त च्छन्दांस्यनुक्रान्तानि तेषां सर्वेषां पृथक् सूक्तानि गृह्णीयात्। न किञ्चिदपि च्छन्दः परिवर्जयेत्। सर्वेषां छन्दसामेकैकं सूक्तं गृह्णीयादित्यर्थः।" GN on ASS 4.15.

5. "सूक्तानामखण्डनार्थम्"—GN on ASS 4.15

the other possiblity of reciting by feet (पादशः).[1] In the case of Paṅkti metre, which consists of five feet, the syllable ॐ should be recited at the end in order to form the sixth foot of the metre. Thus the division into two halves is now easy.[2]

As regards the final verse of the *Prāt*. AB argues that it must be concerning the three deities who are extolled in the *Prāt*. That is why at the end of the *Āśvina-kratu* (the last *Kratu*) the last *mantra* (अभूदुषा etc. RV 5.75.9) of the last hymn (प्रति प्रियतमम्.etc. RV 5.75) in last metre (पङ्क्ति) contains three parts viz. "अभूदुषा रुशत्पशुः", "आग्निरधाय्यृत्वियः" and "अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवम्", being the praises of Uṣas, Agni and the Aśvins respectively.[3]

How many *mantras* should be recited in *Prāt*. is a question which is a bit baffling. For the sake of lucidity we first follow AB where it is said that a person who is desirous of a full tenure of life i.e. hundred years' life should recite one hundred verses. He who wants the result of a sacrifice should read three hundred and sixty verses. One desiring offspring and cattle should read seven hundred and twenty verses. One who does not follow the rites of a Brāhmaṇa (अब्राह्मण) or is ill-spoken of (दुर्ब्राह्मण) should recite eight hundred verses. A person longing for heaven should recite one

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1. "अर्धर्चश एवानुच्यः"—AB 7.8
2. Cf Kauṣ. Brāh. 11.2 and Śāṅkhāyana Śrautasūtra 6.3.10.
3. अभूदुषा रुशत्पशुरित्युषसो रूपमाग्निरधाय्यृत्विय इत्यग्नेरयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवमित्यश्विनोः—AB 7.8

thousand verses. In order to fulfil all desires one should read an infinite number of verses.[1]

We know that the *mantras* of *Prāt*. have been listed in ASS in three *kratus* and thus the number of *mantras* therein is certainly limited. How can a person desiring the fulfilment of all desires recite an infinite number of *Prāt*.-*mantras* when those are found limited ? To this an answer may be given with the help of ASS 4.15 where it is said that so long as there is darkness, Hotā should repeat the penultimate hymn of *Prāt*. viz. "ईळे द्यावापृथिवी" (1.112).[2] So a person longing for the fulfilment of all desires must commence the *Prāt*. at dead of night so that the host of *mantras* enlisted in *Prāt*. is recited long before the dispelling of darkness. Thus he finds sufficient time at his disposal for the repetition of the penultimate hymn "ईळे द्यावापृथिवी"(1. 112). In this way Hotā recites an infinite number of verses.

The last hymn प्रति प्रियतमम् etc. (5.75) should be read only when darkness is dispelled. Whereas almost the entire *Prāt*. is read sitting and in a loud voice this last hymn should be read standing and in a medium voice.[3]

We find in AB that Hotā reads the *Prāt*. and the number of *mantras* in *Prāt*. may vary from one hundred to an un-

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1. "शतमनूच्यमायुष्कामस्य शतायुर्वै पुरुषः···त्रीणि च शतानि षष्टिश्चानूच्यानि यज्ञकामस्य···सप्त च शतानि विंशतिश्चानूच्यानि प्रजापशुकामस्य·· अष्टौ शतान्यनूच्यान्यब्राह्मणोक्तस्य यो वा दुरुक्तोक्तः शमलगृहीतो यजेत·· सहस्रमनूच्यं स्वर्गकामस्य··अपरिमितमनूच्यम्···सर्वेषां कामानामवरुद्ध्यै"— AB 7.7

2. ईळेद्यावीयमावर्तयेदा तमसोऽपघातात् – ASS 4.15.

3. काल उत्तमयोत्सृप्यासनान्मध्यमस्थानेन प्रति प्रियतममित्युपसन्तनुयात् —ibid.

limited number. ASS also prescribes this in the *sūtra* "शतप्रभृत्यपरिमित:" (ASS 4.15.3). But it should be remembered that the *Uṣasya-kratu* must be recited in its entirety and the other two *kratus* should be performed by taking at least one complete hymn in each metre. The *Uṣasya-kratu* itself contains 177 *mantras*.[1] Not to speak of the other *kratus*, this *Uśasya-kratu* alone will not be performed if one wants to read only one hundred *mantras*.

To this GN offers a solution. In his opinion the *sūtra* शतप्रभृत्यपरिमित: concerns another type of *Prāt.* and the *sūtra* means any number more than one hundred and less than two hundred. Such small number of *mantras* is prescribed only

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1. A perusal of the ASS will bear out the above-mentioned number of the *mantras* of *Uṣasya-kratu*. गायत्री—प्रति ष्या सूनरी (4.52.1) 1—7=7 ; कस्त उष: (1.30.20) 20—22=3 ; अनुष्टुप् —उषा भद्रेभि: (1.49.1) 1—4=4 ; त्रिष्टुप्—इदं श्रेष्ठम् (1.113.1) 1—20=20 ; पृथू रथ: (1.123.1) 1—13=13 ; उषा गच्छन्ती समिधाने (1.124.1) 1—13=13 ; प्रत्यर्चि: (1.92.5) 5—12=8 ; द्युतद्यामानम् (5.80.1) 1—6=6 ; उषो वाजेन (3.61.1) 1—7=7; इदमु त्यत् (4.51.1) 1—11=11 ; उदु श्रिये (6.64.1) 1—6=6; एषा स्या नो दुहिता (6.65.1) 1—6=6 ; व्युषा आवो दिविजा (7.75.1) 1—8=8 ; उदु ज्योति: (7.76.1) 1—7=7; उपो रुरुचे (7.77.1) 1—6=6; प्रति केतव: (7.78.1) 1-5=5 ; व्युषा आव: पथ्या (7.79.1) 1—5=5 ; प्रति स्तोमेभिरुषसम् (7.80.1) 1—3=3 ; बृहती—प्रत्यु अदर्शि (7.82.1) 1—6=6 ; सह वामेन— (1.48.1)1—16=16; उष्णिक्—उषस्तच्चित्रमा भर (1.92.13)13—15=3; जगती—एता उ त्या (1.92.1) 1—4=4 ; पङ्क्ति—महे नो अद्य (5.79.1) 1—10=10.

Now by addition 7+3+4+20+13+13+8+6+7+11+6+6+8+7+6+5+5+3+6+16+3+4+10=177

in consideration of the hasty actions to be taken in साद्यस्क्र[1] and संसव[2] but this is not the case in normal conditions. In AB we see that mere long life is obtained by the recitation of one hundred verses. In a case of emergency a man has to remain satisfied with mere long life. However, in such cases Hotā may recite a portion of a hymn.[3]

Now there is another point which we should discuss. When should Hotā stop reciting ? Some scholars have held that the recitation of *Prat.-mantras* should stop with the crowing of cocks. But from the evidence of the Śrautasūtras we are bound to stress on the point that the crowing of cocks has no connection with the cessation of *Prāt.* ; but the connec-

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1. Sādyaskra is a one-day Soma-sacrifice. But in it all the rites from *dīkṣā* (ordinarily done on the first preparatory day) to *avabhṛtha* (ordinarily done on the fifth day i.e. on the day of offering) are performed in a single day. Cf. "तत्र साद्यस्का नाम पञ्चैकाहाः। तेषु प्रथमद्वितीययोर्दीक्षाप्रभृत्यवभृथान्तं सर्वमेकस्मिन्नेवाहन्यनुष्ठेयम्। तृतीयस्य त्वेकस्मिन् दिवसे दीक्षा, परस्मिन् दिवसे सोमक्रयाद्यवभृथान्तम्। चतुर्थपञ्चमयोरप्येवम्। यद्वा—एका दीक्षा सोमक्रयप्रभृत्युपवसथान्तं द्वितीयेऽहनि सुत्येत्येवं सूत्रकारमतम्। पञ्चस्वपि साद्यस्कान्वयात् सद्य एवैकस्मिन्नेवाहनि दीक्षाद्यवभृथान्तं कर्तव्यमिति मतान्तरम्।" Sāyaṇa on TDB 16.12.1.

2. When two (or more) persons perform Soma-sacrifices being jealous of each other, the person starting later suffers from a defect. So there must be hurry. cf. "न पूर्वदीक्षिणः संसवोऽस्ति" —AB 1.3.

3. पूर्वोक्तादन्योऽयं प्रातरनुवाकः शतप्रभृत्यपरिमित इति। शतादधिको द्विशतादर्वागनियतसंख्य इत्यर्थः। अत एवास्मिन् प्रातरनुवाकेऽर्थात् सूक्तखण्डनं भवति। एवमादीनां लघूनां साद्यस्के संसवे च प्रयोगो भवति। तत्र त्वरायाश्चिकीर्षितत्वादिति।"—GN on ASS 4.15.

tion which it has is with the beginning of *Prāt.* i.e. Hotā must *start* the *Prāt.* prior to the call-notes of the birds.[1] It is clear in ASS that so long as there is darkness Hotā should go on repeating the penultimate hymn and darkness being dispelled he reads the final hymn. Nowhere do we find that Hotā should stop his recitation as soon as the birds call. On the other hand, Sāyaṇa has very clearly put down that *Prāt.* will end with the rising of the sun.[2] This is quite consistent with ASS. After the darkness is gone, Hotā recites the hymn प्रति प्रियतमम् etc. (5.75) containing nine *mantras* and by that time the sun rises. This also conforms to the *sūtra* regarding Āśvinaśastra—प्रातरनुवाकन्यायेन तस्यैव समाम्नायस्य सहस्रावममोद्देतोः शंसेत् (ASS 6.5.8)

सायणभाष्यम्—तत्र हीनपादग्रहणात् सूक्तनिश्चयः, 'सूक्तं सूक्तादौ हीने पादे'(आ० श्रौ० सू० १।१।१८) इति परिभाषितत्वात्।। (सन्दर्भः ४) ।।

Translation—There (in the above-mentioned *sūtra* of Āśvalāyana i.e. in ASS 4.13.7) for taking less than a *pāda* the entire *sūkta* is comprehended since it has been accepted [by Āśvalāyana] as a technical device that the mention

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1. "He (Hotā) should begin when night is far advanced, before the emission of speech, before the time when cattle, men and birds take up speech." Kauṣ. Br. tran. by Keith, p. 412.

Also Cf. महारात्रमुपाकुर्यात् पुरा वाचो विसर्गात् (शाङ्खायन ब्रा. ११।८)

It is expressly mentioned by Āśvalāyana that Hotā should be invited (आमन्त्रित) by Adhvaryu for the chanting of the *Prāt.* before the chirping of the birds. (cf. प्राग् वयसां प्रवादात् प्रातरनुवाकायाऽमन्त्रितः—ASS 4. 13. 1).

2. "शतं सहस्रमित्यादिसंख्यापरिमाणं परित्यज्य मध्यरात्रादूर्ध्वमुपक्रम्य सूर्योदयात् प्राचीनकाले यावतीरनुवक्तुं शक्तिरस्ति तावतीरनुब्रूयात्।"— ABS 7. 7.

of less than a *pāda* of the first *ṛk* of a *sūkta* would mean the [complete] *sūkta*.

विवरणम्—आश्वलायनेन स्वकीयश्रौतसूत्रप्रारम्भे परिभाषारूपेण केचिद्विषयाः समुट्टङ्किताः। अस्मिन् कल्पाख्ये वेदाङ्गे मन्त्राणां यागादिक्रियासु विनियोगः सन्दर्शितः। सामान्यविशेषभेदेन विनियोगो द्विविधः, विशेषविनियोगश्च त्रिविध इत्यधस्तात् (संदर्भः—२) उल्लिखितम्। कुत्रचन केवलमेकस्या ऋचो विनियोगो दृश्यते, कुत्रचिद्वा ऋक्त्रयस्य तृचस्य वा विनियोगः, पुनरन्यत्र सम्पूर्णस्य सूक्तस्य विनियोगो भवतीति ऋग्विनियोगः, तृचविनियोगः, सूक्तविनियोगश्चेति विशेषविनियोगत्रैविध्यं जायते। आश्वलायनः खलु स्वकीयग्रन्थे विनियोगनिर्देशकाले कञ्चन रीतिविशेषं समाश्रितवान्। न खल्वृग्विनियोगकाले सूत्रकारेण सम्पूर्णैवर्ग् उद्धृत्य समुल्लिख्यते परन्तु प्रतीकमात्रं स गृह्णाति, एवमेव तृचसूक्तयोरपि विनियोगनिर्देशसमये प्रतीकमात्रमेवोल्लिखति। तच्च प्रतीकमृग्विनियोगे प्रथमपादरूपम्, तृचविनियोगे तृचादिभूताया ऋचः प्रथमपादादधिकम्, सूक्तविनियोगे सूक्तादिभूताया ऋचः प्रथमपादादपि स्वल्पमिति। तदेतत् सोदाहरणं स्फुटीक्रियते—यदि 'अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥' इत्यृगेव विनियुज्येत तर्ह्येतस्या ऋचः प्रथमपादमात्रमाश्वलायनेन गृह्यते। एवमेव यदि "अग्निमीळे ··रत्नधातमम्", "अग्निः पूर्वेभिः··वक्षति", "अग्निना रयिमश्नवत्·· वीरवत्तमम्" इति (१. १. १—३) ऋक्त्रयं तृचो वा विनियोक्तुमिष्येताश्वलायनेन तदा तस्य तृचस्यादिभूताया ऋचो यावान् प्रथमपादस्ततोऽपि किञ्चिदधिकं वक्तव्यं भवति। तथा च "अग्निमीळे पुरोहितं यज्ञस्य" इति वक्तव्यम्। एवमेव यदि कृत्स्नमेव प्रथमसूक्तम् "अग्निमीळे" (१।१।१क) इत्यारभ्य "सचस्वा नः स्वस्तये" (१।१।९ग) इत्यन्तमेव विनियुज्येत तदा तस्यैतस्य सूक्तस्यादौ विद्यमानो यः पादस्ततोऽपि हीनं स्वल्पं वा समुल्लेख्यम्। तथा चात्र "अग्निमीळे" इत्येतावन्मात्रे समुल्लिखिते कृत्स्नं सूक्तं विनियुक्तमवगम्येत।

प्रकृते कृत्स्नसूक्तविनियोगे चाश्वलायनः "'अग्निमीळे', 'अग्निं दूतम्'" इति ब्रुवन् 'सूक्तं सूक्तादौ हीने पादे' इति परिभाषामेवानुसरति।

Exposition—It has earlier been said in Para. 2 that *viniyoga* is of two types—general and particular (*sāmānya* and *viśeṣa*). The second type is again subdivided into three classes—

viniyoga of a *ṛk*, *vini.* of three *ṛks* and *vini.* of a *sūkta*. In the big aphoristic work of Āśvalāyana he has to prescribe applications of *ṛk*, *tṛca* and *sūkta* very often and accordingly he cannot every now and then read the entire *ṛk*, *tṛca* or *sūkta* for the purpose of the prescription of the application of a particular *ṛk*, *tṛca* or *sūkta*. This process is lengthy and at the same time unnecessary and tedious too. Thus Āśvalāyana resorts to a technical device with a view to avoiding this superfluity and boredom. He formulates a principle that by utterance of only the first *pāda* of a *ṛk* the entire *ṛk* will have to be understood. Similarly, the mention of a little more than a *pāda* will be tantamount to the mention of three consecutive *ṛks* beginning with the one of which the first *pāda* is mentioned. Again the reference to less than the first *pāda* of the first *ṛk* of any *sūkta* will signify the application of the entire *sūkta* beginning with that portion of the *pāda*. Now for the sake of clarity three instances may be taken. If, for example, Āśvalāyana mentions only अग्निमीळे पुरोहितम्, which is a full *pāda*, the entire *ṛk* is to be comprehended. Again by mentioning अग्निमीळे पुरोहितं यज्ञस्य, which is more than a *pāda*, Āśvalāyana means the three consecutive *ṛks* beginning with the portion mentioned. Further, quoting of अग्निमीळे only, which is less than the first *pāda* of the first *mantra*, will mean the entire hymn beginning with अग्निमीळे.

N. B. It should be remembered that the mention of less than a *pāda* may not always signify the mention of the entire *sūkta*. Only in cases where Āśvalāyana mentions less than the first *pāda* of the first *ṛk*, the entire *sūkta* is deemed mentioned. For example, mention of अग्निमीळे will mean the entire *sūkta* but mention of अग्निः पूर्वेभिः or अग्निना रयिम् will not mean the entire *sūkta*.

सायणभाष्यम्—तस्मिन् सूक्ते प्रथमाया ऋचो द्वितीयस्यां पवमानेष्टौ स्विष्टकृतों याज्यात्वेन विनियोगः। स च द्वितीयाऽध्यायस्य प्रथमे खण्डे सूत्रितः—'साह्वान् विश्वा अभियुजोऽग्निमीळे पुरोहितमिति संयाज्ये' (आ० श्रौ० सू० २।१।२६) इति ॥ (सन्दर्भः ५) ॥

Translation—The application of the first *ṛk* of the above *sūkta* will be as a *yājyā* of the *Sviṣṭakṛt*-sacrifice in the second *Pavamāneṣṭi*. This has been said aphoristically [by Āśvalāyana] in the first *khaṇḍa* of the second chapter [of his work] in the following manner—'साह्वान् विश्वा अभियुजोऽग्निमीळे पुरोहितमिति संयाज्ये'.

विवरणम्—श्रौतकर्मणामनुष्ठानार्थं श्रौतः संस्कृतोऽग्निरपेक्षितः। येन कर्मजातेन श्रौतः संस्कृतोऽग्निर्निष्पाद्यते तस्यैव कर्मजातस्य अग्न्याधानमिति वाऽग्न्याधेयमिति वा निर्देशः। अग्न्याधानस्यैव संक्षेपेणाधानमिति समुल्लेखः। शमीगर्भादश्वत्थवृक्षात्[1] काष्ठमाहृत्य तस्मात् काष्ठद्वयमरणिसंज्ञकं निर्मातव्यम्।

१। यद्यपि केचन पण्डिताः 'अरणिशब्देन मन्थनोपयुक्तमश्वत्थकाष्ठं शमीकाष्ठं चोच्यते' इत्याहुस्तथापि श्रुतिसूत्रादिभ्यो ज्ञायते यच्छमीगर्भादश्वत्थादरण्याहरणं कुर्यादिति। तथा चाश्वलायनः—"अश्वत्थाच्छमीगर्भादरणी आहरेदनवेक्षमाणः" (२।१।१६)। कात्यायनोऽपि—"अश्वत्थशमीगर्भाऽरणी प्रयच्छति" (का० श्रौ० सू० ४।७।२०)। शमीगर्भस्याश्वत्थस्याभावेऽगर्भस्यापि भूमावुत्पन्नस्याश्वत्थस्यारणी आह्रियेते इत्यप्युक्तं कात्यायनेन। सूत्रितं च—"अभावेऽगर्भस्य" (४।७।२१)। आपस्तम्बोऽपि "शमीगर्भस्याश्वत्थस्यारणी आहरति, अप्यशमीगर्भस्येति वाजसनेयकम्" इति सूत्रद्वयं प्रणिनाय। बौधायनोपि "अथास्मा अरणी आहरत्याश्वत्थीं शमीगर्भीमप्यशमीगर्भीं वा" (२।६) इति सूत्रयित्वाऽरण्योराश्वत्थत्वमेव प्रकटयति। सोऽश्वत्थः कदाचिच्छमीगर्भः कदाचिदशमीगर्भः, किन्तु नैतेषु सूत्रेषु कुत्रचिच्छमीकाष्ठस्यारणित्वमुक्तम्। श्रुतावपि—"शान्तयोनिं शमीगर्भमग्नये प्रजनयितवे, यो अश्वत्थः शमीगर्भ आरुरोह त्वे स चा" (तै० ब्रा० १।२।१।८) इत्येवंरूपेण शमीगर्भस्याश्वत्थस्यैवारणित्वमुक्तम्।

अधःस्थितकाष्ठखण्डेन तदुपरि प्रलम्बभावेनावस्थितस्य काष्ठखण्डान्तरस्य मन्थनवद् घर्षणेनाग्निरुत्पद्यते। तत्राधोवर्तिकाष्ठखण्डस्याधरारणिरिति संज्ञा, एवमुपरिस्थितस्य चोत्तरारणिरिति व्यपदेशः।

आधानस्य पूर्णाहुत्यन्तता, होमान्तता, इष्ट्यन्तता चेति पक्षत्रयं विद्यते। "पूर्णाहुत्यन्तमग्न्याधेयम्" (आ० श्रौ० सू० २।१।१७) इति कण्ठत एवाश्वलायनेनाधानस्य पूर्णाहुत्या समाप्तिरित्युक्तम्। शतपथब्राह्मणेऽपि पूर्णाहुतिमुक्त्वा पश्चादभिहितम्—"एतामेवाहुतिं हुत्वाऽथोत्तराणि हवींषि नाद्रियेत" (श० ब्रा० २।५।९)। अत्र शतपथश्रुतौ 'उत्तराणि हवींषि' इत्यनेन पवमानेष्टिषु[1] अग्नये पवमानाय, अग्नये पावकाय, अग्नये शुचये च प्रदीयमानानि हवींषि समुल्लिख्यन्ते। भवतु, आधानस्य न पूर्णाहुत्या समाप्तिरपि त्विष्टिभिरेवेति दृढतरः पक्षः। तासु तिसृष्विष्टिषु क्रमेणाग्निः पवमानः, अग्निः पावकः, अग्निः शुचिरिति देवतात्रयमुद्दिश्याष्टाकपालः पुरोडाशः सर्वत्र हवीरूपेण प्रदेयः। एतान्येव हवींषि तनूहवींषीत्युच्यन्ते[2]। होमान्ततापक्षमङ्गीकुर्वद्भिराधानान्तेऽक्षाभिहोमः क्रियते। अक्षश्च विभीतकफलम्। अक्षैर्होमश्च लाट्यायनेन सूत्रितः—"हुतायां पूर्णाहुतौ यथार्थं स्यात्। अक्षांश्चेदभिजुहुयुस्तत्र गत्वा तूष्णीमुपविशेत्।" (४।१०।२२)। लाट्यायनाचार्यैरेवाधानस्य त्रिधा समाप्तिः सूत्रेण प्रतिपादिता—"अग्न्याधेयान्तान् कुर्वते पूर्णाहुतिमक्षाभिहोममिष्टीरिति" (४।१२।१३)।

अधुना प्रासङ्गिकतयेष्टिपक्ष एव विशेषतया निरूप्यते। सर्वासामिष्टीनां प्रकृतिर्हि[3] दर्शपूर्णमासौ। दर्शोऽमावस्यायां वाऽनुष्ठीयमानेष्टिर्दर्शेष्टिः,

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१। पवमानादिगुणयुक्तस्त्रिविधोऽग्निर्यद्यपि क्रमेणाग्निः पवमानः, अग्निः पावकः, अग्निः शुचिरिति तथापि प्रथमस्य पवमानेत्यभिधावशात् तिसृणामेवेष्टीनां छत्रिन्यायेन पवमानेष्टिसंज्ञा।

२। पवमानादीनि त्रीणि हवींषि याभ्यो देवताभ्यः समर्प्यन्ते ता एवाग्न्याधेयरूपस्य देवताविशेषस्य शरीराणि तनवो वेति तानि हवींषि तनूहवींषीत्युच्यन्ते। श्रूयते च तैत्तिरीये—"ब्रह्मवादिनो वदन्ति। तनुवो वावैता अग्न्याधेयस्य" (तै० ब्रा० १।१।६।३)।

३। यथा वैयाकरणैः शब्दोपदेशकाले न शब्दानां प्रतिपदपाठः क्रियते किन्तूत्सर्गापवादन्यायेन लघुभूतेनोपायेन शब्दाः प्रतिपाद्यन्ते तथैव याज्ञिका अपि न सर्वा इष्टीः प्रत्यङ्गं निर्दिशन्ति किन्तु प्रकृतिविकृतिरूपेण संक्षेपत एवेष्टी-

पौर्णमास्यां च पूर्णमासेष्टिः। बोधसौकर्यार्थं पूर्णमासेष्टिरत्र विचार्यते। तत्र च बहूनि कर्माणि कर्तव्यानि। तेषु कानिचन मुख्यानि कर्माणि नामतोऽत्र समुल्लिख्यन्ते—सामिधेनीकर्म, प्रयाजः, आज्यभागः, प्रधानयागः, स्विष्टकृद्यागः, इडाभक्षणम्, ऋत्विग्दक्षिणा, अनुयाजः, गार्हपत्याग्नौ पत्नीसंयाजः, दक्षिणाग्नावाज्यहोमः, विष्णुक्रमप्रक्रमणं च। दर्शपूर्णमासविकृतिरूपास्विष्टिषु यथासम्भवं पृथगुपदेशाभावेऽतिदेशेनैतान्येवाङ्गानि सन्ति। आधानाङ्गेषु पवमानेष्टिष्वपि पूर्णमासेष्टिवत् केचन प्रधानयागाः सन्ति। सर्वत्र प्रधानयागादनन्तरं प्रधानयागीयहविःशेषेणाग्निं स्विष्टकृतमुद्दिश्य यागोऽनुष्ठीयते। स एव यागः स्विष्टकृद्याग इत्युच्यते।

एतस्मिन् स्विष्टकृद्यागे प्रथमतोऽध्वर्युणा होतारं प्रति प्रैषदानमादेशदानं वा क्रियते। पुरोऽनुवाक्या[1]पाठार्थं प्रदत्तोऽयं प्रैषः खलु—'अग्नये स्विष्टकृते-

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रुपदिशन्ति। यत्र यागे समग्राङ्गोपदेशः सा प्रकृतिर्यथा दर्शपूर्णमासौ। श्रौतसूत्रकाराः खल्वेतद्यागद्वयस्याद्योपान्तं कृत्स्नमङ्गजात'मित्थं कर्तव्य'-मित्युपदिशन्ति। प्रायणीयेष्टेरुपसदिष्टेः पवमानेष्टेर्वा न सर्वाण्यङ्गानि सूत्रकारैः प्रदर्श्यन्ते किन्तु तस्यां तस्यामिष्टौ यदङ्गं प्रकृतितो भिन्नं केवलं तदेवाङ्गमुपदिश्यते, शिष्टानि च सर्वाण्यङ्गानि 'तद्वत् कर्तव्यम्' इत्यतिदेशेनोच्यन्त इति तेषामङ्गानां प्रकृतिवत् करणीयत्वं बोध्यते। यत्र कियतामङ्गानामुपदेशः शिष्टानां चातिदेशः सा विकृतिरिति प्रायणीयादय इष्टयो विकृतिसंज्ञाः स्युः। पवमानेष्टिरपि दर्शपूर्णमासयोर्विकृतिरूपा।

१। पुरः यागात् पूर्वम् अनु यागीयदेवतामनुकूलयितुं या ऋक् उच्यते पठ्यते सा पुरोऽनुवाक्या। पुरस् अनु वच् ण्यत् स्त्रियामाप्। वच् धातोश्चकारस्य कुत्वं "वचोऽशब्दसंज्ञायाम्" (पा० सू० ७।३।६७) इति सूत्रेण। एकस्यामिष्टौ प्रयाज-प्रधानयाग-स्विष्टकृद्यागानुयाजादयो बहवो यागाः सन्ति। यागप्रक्रियायामाश्रावणादिकृत्येषु सर्वेषां यागानां सारूप्ये विद्यमानेऽपि प्रयाजानुयाजेषु पुरोऽनुवाक्या न सन्ति। याज्यास्तु सर्वेषु यागेषु सन्त्येव। यया ऋचा देवता इज्यते सा याज्येति व्युत्पत्तिगतोऽर्थः। यज् ण्यत् स्त्रियामाप् (पा० सू० ७।३।६६)। पुरोऽनुवाक्या-शब्दस्यान्योऽपि व्युत्पत्तिगतोऽर्थोऽस्ति। तदर्थं सन्दर्भः ७ द्रष्टव्यः।

भवतु, पुरोनुवाक्यैव संक्षेपेणानुवाक्येत्युच्यते। पुरोनुवाक्यापाठात् पूर्वमध्वर्युणा होतारं प्रति (कुत्रचन मैत्रावरुणं प्रति) प्रैषमन्त्रः समुल्लिख्यते। यद्यग्निर्देवः स्यात्तद्यागस्य तदानीं पुरोनुवाक्याप्रैषः खलु "अग्नयेऽनुब्रू३हि" इति।

ऽनुब्रू३हि' इति। ततो होत्रा पुरोनुवाक्यामन्त्रः पठ्यते। अनन्तरमध्वर्युः प्रधानयागीयहविःशेषं जुहूनामकपात्रे गृहीत्वा 'आ३श्रा३वय' इत्याग्नीध्रमुद्दिश्याश्रावणं करोति। आग्नीध्रोऽपि 'अस्तु श्रौ३षट्' इत्युच्चार्य प्रत्याश्रावणं सम्पादयति। अतोऽध्वर्युः 'अग्निं स्विष्टकृतं यज' इति याज्या[1]-पाठार्थं होत्रे सम्प्रेष्यति। अयमेव याज्याप्रैष इत्युच्यते। भवतु, याज्यार्थं सम्प्रेषितो होता 'ये३ यजामहे' इत्यादिकमागुरं पठित्वा याज्यामन्त्रं पठति। अन्ते च 'वौ३षट्' इति वषट्कारमुक्त्वा हविरग्नौ निक्षिपति। यजमानोऽपि 'अग्नये स्विष्टकृत इदं न मम' इति त्यागमन्त्रं पठित्वाथ हुतानुमन्त्रणं करोति। गतैषा सामान्यतो यागप्रक्रिया।

अत्र विशेषतः पवमानेष्टिमाश्रित्य तत्रत्यस्विष्टकृद्यागः समुल्लिख्यते।

एवमध्वर्युणा प्रेषितो होता यामृचं तद्देवताविशेषमनुकूलयितुं पठति सैव पुरोऽनुवाक्या। पुरोऽनुवाक्यापाठानन्तरमध्वर्युणा यागीयहविर्जुह्वां गृह्यत इति हेतोः केचन पुरोऽनुवाक्यास्वरूपं निर्दिशन्तः प्राहुः—'हविषो ग्रहणावसरे पठ्यमानो मन्त्रः पुरोऽनुवाक्येत्युच्यते।' वस्तुतस्तु हविषो ग्रहणावसरेऽन्येऽपि मन्त्राः पठ्यन्त इति पुरोऽनुवाक्यायास्तादृशस्वरूपनिरूपणं चिन्त्यमेव।

किञ्च, आश्रावण-प्रत्याश्रावण-प्रैषदानसमनन्तरमेव होत्रा 'ये३ यजामहे' इत्यागुरं पुरस्कृत्य 'वौ३षट्' इति वषट्कारान्तः कश्चन मन्त्रविशेषः पठ्यते। सैवर्ग् याज्येति याज्ञिकसमाख्यानम्। वषट्कारान्तेऽध्वर्युणाग्नौ हविः प्रक्षिप्यत इति हेतोः केचन याज्यास्वरूपं प्राहुः—'हविषः प्रदानावसरे पठ्यमानो मन्त्रो याज्येत्युच्यते।' अत्रेदमवधेयं यद् याज्यावत् पुरोऽनुवाक्यापाठार्थं प्रैषमन्त्रे विद्यमानेऽपि न पुरोऽनुवाक्यार्थमाश्रावणप्रत्याश्रावणे स्तः।

आश्वलायनेन त्वन्यथैव याज्यानुवाक्यालक्षणं निर्दिष्टम्। "देवतलक्षणा याज्यानुवाक्याः" (आ० श्रौ० सू० २।१४।१८) इति सूत्रस्य वृत्तौ गार्ग्यनारायणेन प्रदर्शितं यद् देवताभिधायका याज्या अनुवाक्याश्च। देवतालक्षणेति वक्तव्ये सौत्रत्वाद् देवतलक्षणेत्युक्तं सूत्रे। देवताया लक्षणं यास्वृक्षु इति व्यधिकरणबहुव्रीहिसमाश्रयणेनार्थः क्रियते। एवं सामान्यतो याज्यानुवाक्यालक्षणेऽभिहिते तयोर्भेदोऽप्युक्त उत्तरसूत्रैः। 'गायत्र्यावती हूतवत्युपोक्तवती पुरस्ताल्लक्षणानुवाक्या' 'त्रिष्टुब्वती वीतवती जुष्टवत्युपरिष्टाल्लक्षणा याज्या' (आ० श्रौ० सू० २।१४।१९-२०) इति लक्षणे कृतेऽपि व्यभिचारभूयस्त्वसमुल्लेखात् तल्लक्षणद्वयं याज्ञिकैः परित्यक्तमिव भाति।

१। एतस्याः पादटीकायाः कृते पूर्वपृष्ठायां पादटीका १ द्रष्टव्या।

पवमानेष्ट्यस्तिस्रः प्रथमा द्वितीया तृतीया च । आश्वलायनमनुसृत्य प्रोच्यते यत् प्रथमायां पवमानेष्टौ द्वे देवते—अग्निः, अग्निः पवमान इति । सूत्रितं च—"प्रथमायामग्निरग्निः पवमानः" (आ० श्रौ० सू० २।१।१९)। द्वितीयस्यां पवमानेष्टौ[३] 'अग्निः पावकोऽग्निः शुचि' रिति (आ० श्रौ० सू० २।१।२५) द्वे देवते। तृतीयस्यामपि द्वे देवते। "अग्नीषोमाविन्द्राग्नी विष्णुरिति" (आ० श्रौ० सू० २।१।२७) तिसृणां देवतानां या काचनैका, अपरा च 'अदितिः' (आ० श्रौ० सू० २।१।२८) इति। सर्वेष्वेषु प्रधान-यागेष्वष्टाकपालः पुरोडाशो द्रव्यम्। भवतु, द्वितीयस्यां पवमानेष्टौ प्रधान-यागसमाप्तौ स्विष्टकृद्यागे कर्तव्ये पुरोनुवाक्याप्रैष-पुरोनुवाक्यापाठादिके कर्मणि सम्पन्ने सति यदाध्वर्युणा होतारं प्रति 'अग्निं स्विष्टकृतं यज' इत्युच्यते तदा होता 'अग्निमीळे पुरोहित'मित्यादिकामृचं याज्यात्वेन पठति। एवञ्चास्या ऋचो विनियोगो दर्शितः। उक्तश्चैष विनियोग आश्वलायनेन—"साह्वान् विश्वा अभियुजोऽग्निमीळे पुरोहितमिति संयाज्ये" इत्यनेन सूत्रेण।

Exposition—*Śrauta* sacrifices are performed in sacred fire (Agni) sanctified by a ceremony called *agnyādheya* or *agnyādhāna*, in short *ādhāna*. Centering round the actual procedure of the production of fire by the friction caused by the churning-like pressure of the upper wooden implement (*uttarāraṇi*) on the lower one (*adharāraṇi*) there is a host of deeds to be performed by the sacrificer (*yajamāna*) and the priests. These pieces of wood are to be gathered from the Aśvattha-tree springing up from a Śamī-tree (*śamīgarbha*).

This ceremony of the sanctification of Agni ends in three ways. Various authors of Śrautasūtras have differed but

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३। केषाञ्चिन्मते द्वितीयस्याः पवमानेष्टेर्देवताऽग्निः पावक इति, अग्निः शुचिरिति देवता तु तृतीयस्याः पवमानेष्टेरिति। भवतु, देवतात्रयस्वरूपं च सायणाचार्येणैवं विवृत्य निरूपितम्—"पवमानः स्वयं शुद्धः। पावकोऽन्यस्य शोधकः। शुचिर्दीप्यमानः। तत्र प्रथमेन यजमानशुद्धिः। द्वितीयेनान्नप्राप्तिः। तृतीयेन फलद्वयस्योपरिष्टाद् ब्रह्मवर्चसप्राप्तिः।" (तै० ब्रा० १।१।५।१० सायणभाष्यम्)। श्रुतिश्च—"यदग्नये पवमानाय निर्वपति, पुनात्येवैनम्। यदग्नये शुचये, ब्रह्मवर्चसमेवास्मिन्नुपरिष्टाद्दधाति।" (तैः ब्राः १।१।५।१०)

Lāṭyāyana enumerates them in one *sūtra* as—'अग्न्यावेयान्तान् कुर्वते पूर्णाहुतिमक्षाभिहोममिष्टीरिति" (4.12.13). If the third alternative of the performance of three *iṣṭis* (*Pavamāneṣṭi*) is had recourse to, the present *ṛk* viz. अग्निमीळे etc. is requisitioned for recitation by Hotā.

Some details are being mentioned for the sake of clarification. Sacrifices (*yāga*) are generally classified into three groups—*Iṣṭi*, *Paśu* and *Soma*. In keeping with the Vedic tradition Vedic scholars teach and learn the Iṣṭi-type of sacrifices through the complete enumeration of all the limbs of the twin sacrifices Darśeṣṭi and Pūrṇamāseṣṭi, to be performed on the New Moon day and the Full Moon day respectively. The other *iṣṭis* are learnt not in all the details but only in so far as they differ from the above two sacrifices. In sacrificial terminology such sacrifices of which there is complete enumeration of all the limbs are called *Prakṛti* and those of which only some limbs are specially taught and others are dittoed as in *Prakṛti* are known as *Vikṛti*. Pavamāneṣṭi being a *vikṛti* will consist, unless otherwise directed, of the same limbs as *prayāja*, *ājyabhāga*, *pradhāna-yāga*, *sviṣṭakṛdyāga*, *anuyāja*[1] etc. It is specifically enjoined in the Śrautasūtra of Āśvalāyana that of the three Pavamāneṣṭis the first one has as its principal deity Agni and Agni-Pavamāna, the second has Agni-Pāvaka and Agni-Śuci and the third has any one of the three deities viz. Agnīṣoma, Indrāgnī and Viṣṇu and also Aditi. In all these principal

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1. The word *anuyāja* is spelt with both short and long *u*; in Aitareya recensions it is pronounced with short *u* and in Taittirīya, with long *ū*. "अत्र सर्वत्रैतरेयपाठेऽनुयाज इति ह्रस्व उकारः । तैत्तिरीयपाठे दीर्घ इति विवेकः ।" (S on AB 2.5, P 47)

sacrifices (*pradhānayāga*) the object of oblation is *puroḍāśa* placed on eight potsherds (*aṣṭākapālaḥ*). As a rule, the *pradhānayāga* is followed by *sviṣṭakṛd-yāga* in which the object of offering is the same as in the *pradhānayāga*. For the performance of this *sviṣṭakṛdyāga* the various deeds to be undertaken by the priests are mentioned by the Vedic scholars in the following order[1]—(i) *Puronvākyāpraiṣa*—The order issued by Adhvaryu to Hotā for the recitation of the *puronuvākyā mantra* (अग्नये स्विष्टकृतेऽनुब्रू३हि), (ii) *Puronuvākyā* —The reading of the *mantra* which is recited (वाक्य) before (पुरः) the sacrifice with a view to pacifying (अनु–अनुकूलयितुम्) the deity[2]. (iii) *Āśrāvaṇa*—Adhvaryu takes the object of

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1. Ordinarily this order is resorted to in all the *yāgas* such as *Prayāja, Pradhānayāga, Sviṣṭakṛdyāga, Anuyāja, Patnīsaṃyāja* etc. In *Prayāja* and *Anuyāja* there is no *Puronuvākyā* and accordingly the *Puronuvākyāpraiṣa* is also absent there.

2. This is the derivative meaning of the term *Puronuvākyā* and it is in consonance with the ritualistic conception of the term. Although Āśvalāyana has defined (rather described) a *Puronuvākyā* in his Śrautasūtra 2. 14. 19, the definition itself is vitiated by the many exceptions, alternative suggestions and provisos. (cf. ASS 2.14–15) Perhaps for this reason an alternative popular way of defining *Puronuvākyā* has become prevalent—The *mantra* recited at the time of taking the offering is called *Puronuvākyā*. *It is* true that after the recitation of the *Puronuvākyā* the object of oblation is taken in the ladle but there being other *mantras* too to be recited at that time the said popular definition can hardly be justified. Another derivative meaning of *puronuvākyā* will be found in para. 7.

The definition (rather description) of *Yājyā*, as given by Āśvalāyana in ASS 2.14.20, suffers from similar defects as a result of which later Vedic scholars generally desist

offering in the ladle named Juhū and requests Agnīt (or Āgnīdhra) to make the deity listen to the recitation in the language 'आ३श्रा३वय'. (iv) *Pratyāśrāvaṇa*—Agnīt replies that the deity is listening (अस्तु श्रौ३षट्). (v) *Yājyāpraiṣa*—Adhvaryu orders Hotā to recite (अग्निं स्विष्टकृतं यज). (vi) *Yājyā*[1]—Hotā recites a *mantra* prefixed by *āgū* (ये३ यजामहे)and suffixed by *vaṣaṭkāra* (वौ३षट्). With this *mantra* the ladle is turned down for offering oblation to the god. (vii) *Tyāga-mantra*—Yajamāna, the sacrificer, should mentally and orally approve of this offering which is accomplished physically by Adhvaryu. So he says that the oblation is offered to the deity and that it no more belongs to the sacrificer (अग्नये स्विष्टकृत इदं न मम). (viii) *Hutānumantraṇa*—Yajamāna says that as a result of the said offering he would gain some good result e. g. long life, name, fame, riches etc. (अग्नेः स्विष्टकृतोऽहं देवयज्ययाऽ युष्मान् यज्ञेन प्रतिष्ठां गमेयम्)

However, in the second Pavamāneṣṭi the *Pradhānayāga* being over when the *Sviṣṭakṛdyāga* is performed, Hotā will recite this *mantra* as the *yājyā*. This being the *yājyā* of *Sviṣṭakṛdyāga* it is technically called *saṃyājyā* by Āśvalāyana since he has said aphoristically that "A *Yājyā* of the *Sviṣṭakṛdyāga* is known as *saṃyājyā*."

आधानमधिकृत्य समीक्षा

प्रसङ्गादाधानविषयकाः केचन प्रश्नाः समुत्तिष्ठन्ति। आधानस्य पूर्णाहुत्यन्तत्वमिति यत् कैश्चनाचार्यैरभिहितं तस्याङ्गीकारे पवमानेष्टीनामवकाश एव

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from referring to this definition. However, the actual offering being performed just after the recitation of the *yājyā-mantra*, the popular way of defining a *yājyā* as—The *mantra* recited at the time of offering is called *yājyā*—is justified.

1. For this f.n. see f. n. 2 of P. 87

न समायाति। अतः कृतं पवमानेष्टिपर्यालोचनया, कृतं च तत्रत्यसंयाज्यामन्त्र-समुल्लेखेन। अपि च, पवमानेष्टेराधानाङ्गता वा स्वातन्त्र्यं वा? आधानाङ्गतापक्षे पवमानेष्टेः पूर्वं नाग्निः संस्कृत इति नाग्निहोत्रहोमप्रसक्तिः। पुनरपि, पवमानेष्टिः कदा कर्तव्या? किं वाऽजस्रधारणम्? आधानस्य को वा कालः? एवं बहवः प्रश्नाः समुद्यन्ति।

सोमपूर्वाधानमाधानकालश्च—सर्वे खल्वेते प्रश्ना अन्योन्यं संस्पृश्य विराजन्त इति प्रथमत एवाधानस्य प्रकारभेदान् समुल्लिख्य तेषां स्वरूपाणि संक्षेपेण निरूप्यन्ते। यद्यपि श्रुतिषु श्रौतसूत्रेषु चाधानार्थमृतुविशेषो[1] नक्षत्रविशेषः[2]

१। "वसन्ता ब्राह्मणोऽग्निमादधीत। ......ग्रीष्मे राजन्य आदधीत।... शरदि वैश्य आदधीत।" (तै० ब्रा० १।१।२।६-७)

"वसन्ते पर्वणि ब्राह्मण आदधीत। ग्रीष्मवर्षाशरत्सु क्षत्रियवैश्योपक्रुष्टाः।" (आ० श्रौ० सू० २।१।१२-१३) इति सूत्रद्वयमुल्लिख्य पश्चादुक्तमाश्वलायनैर्यद् मुमूर्षुणा यस्मिन् कस्मिंश्चिदृतावाधानं कर्तव्यमेव, किन्तु न कथमप्यनाहिताग्निर्म्रियेत। "यस्मिन् कस्मिंश्चिदृतावादधीत" (२।१।१४)। विधिरयं नोत्सर्गः, अपि त्वापत्कल्पिकः।

"वसन्तो ब्राह्मण-ब्रह्मवर्चसकामयोः। ग्रीष्मः क्षत्रिय-श्रीकामयोः। वर्षाः प्रजा-पशुकाम-वैश्य-रथकृताम्।" (का० श्रौ० सू० ४।७।५-७)

"वसन्तो ब्राह्मणस्य ग्रीष्मो राजन्यस्य हेमन्तो वा शरद्वैश्यस्य वर्षा रथकारस्य। ये त्रयाणां वर्णानामेतत् कर्म कुर्युस्तेषामेष कालः। शिशिरः सार्ववर्णिकः।" (आप० श्रौ० सू० ५।३।१८-२०)

एवमपराण्यपि श्रौतसूत्राणि द्रष्टव्यानि। श्रौतसूत्राणामैकमत्याभावेऽपि नानुष्ठानव्याहतिः, स्वशाखानुसारत एव कर्मणां कर्तव्यत्वसिद्धान्तात्।

२। तैत्तिरीयब्राह्मणे षण् नक्षत्राण्याधानार्थं विहितानि—कृत्तिका, रोहिणी, पुनर्वसू, पूर्वफल्गुनी, उत्तरफल्गुनी। काम्याधान एतेषां नक्षत्राणां विधानेऽपि नित्याधाने पूर्वफल्गुनी निषिद्धा। (तै० ब्रा० १।१।२)

कात्यायनश्रौतसूत्रे खल्वेतानि षण् नक्षत्राणि विधीयन्ते—कृत्तिका, रोहिणी, मृगशिरः, फल्गुनी, हस्तः, चित्रा। (४।७।२-४)

"कृत्तिकासु रोहिण्यां मृगशिरसि फल्गुनीषु विशाखयोरुत्तरयोः प्रोष्ठपदयोः" (आ० श्रौ० सू० २।१।१०)। "फल्गुनीष्विति पूर्वे उत्तरे च गृह्येते अविशेषाद् बहुवचनाच्च" (गार्ग्यनारायणवृत्तिः)।

आपस्तम्बेन तु बहूनि नक्षत्राणि विहितानि। आश्वलायनोक्तनक्षत्राण्यतीत्यापि कति नक्षत्राणि समुल्लिखितानि—पुनर्वसू, हस्तः, चित्रा, अनुराधा, श्रवणा। (आप० श्रौ० सू० ५।३।२-१६)

पर्वदिनं[1] च व्यवस्थितं तथापि सोमयागं करिष्यन् पुरुषः श्रौताग्निनिष्पादनार्थं नर्तुनक्षत्रपर्वदिनस्यागमनं प्रतीक्षेत, परन्तु यस्मिन् दिने सोमयागानुष्ठानायाभीप्सा तस्मिन्नेव दिनेऽग्न्याधानं कुर्यादिति श्रुतिसूत्रादिषु स्पष्टमसकृदवधृतम्। "अथो खलु। यदेवैनं यज्ञ उपनमेत्। अथादधीत।" (तै० ब्रा० १।१।२।८)। आश्वलायनः प्राह—"सोमेन यक्ष्यमाणो नर्तुं पृच्छेन्न नक्षत्रम्" (आ० श्रौ० सू० २।१।१५)। बौधायनेनोक्तम्—"अथो खलु यदेवैनं श्रद्धोपनमेदथादधीत सैवास्यर्द्धिरिति" (बौ० श्रौ० सू० २।१२)। एवमन्येऽपि श्रौतसूत्रकारा[2] वदन्ति। एवं च सोमयागात् पूर्वं सोममभिलक्ष्य तदव्यवहितपूर्वरूपेण यदाधानमनुष्ठीयते तत् सोमपूर्वाधानम्।

इष्टिपूर्वाधानम्—इष्टिपूर्वाधानमिति द्वितीयः पक्षः। अत्रेष्टिशब्देनान्वारम्भणीयेष्टिर्वा पूर्णमासेष्टिर्वा बोद्धव्येति मतद्वयं विद्यते। अनु आधानादनन्तरमारभ्यते येष्टिः साऽन्वारम्भणीयेति व्युत्पत्तिलभ्योऽर्थः। "अमावास्यायां पौर्णमास्यां वाऽधेयः" (आप० श्रौ० सू० ५।३।१७) इति "वसन्ते पर्वणि ब्राह्मण आदधीत" (आ० श्रौ० सू० २।१।१२) इति वा प्रमाणाद् यदि पौर्णमास्यामाधानं क्रियेत तदानीमिष्टिपूर्वाधानं लब्धप्रसरम्। केषाञ्चिन्मतेन प्रोच्यते यत् पवमानेष्टिसहिताधाने समनुष्ठितेऽन्यत् किमपि श्रौतं

अत्रेदमवधेयम्—केचिदाचार्याः केवलमृतुमेवाधानार्थं निर्दिशन्ति, अन्ये तु पर्वमात्रम्, इतरे पर्वनक्षत्रसमुच्चयम्, अपरे त्वृतुनक्षत्रसमुच्चयं वदन्ति। एवञ्च कालमाश्रित्याधानं चतुर्धा विभज्यते—ऋत्वाधानम्, पर्वाधानम्, पर्वनक्षत्राधानम्, ऋतुनक्षत्राधानमिति। यदि विहितनक्षत्रस्य पर्वणश्चैकस्मिन्नेव दिवसे सन्निपातो भवेत्तदानीं तादृशः पर्वनक्षत्रसमुच्चय एवाधानस्य प्रथमः कल्प इति गार्ग्यनारायणः (आ० श्रौ० सू० २।१।११, वृत्तिः)।

१। "अमावास्यायां पौर्णमास्यां वाधेयः" (आप० श्रौ० सू० ५।३।१७)। "अमावास्यायामग्न्याधेयम्" (का० श्रौ० सू० ४।७।१)। "वसन्ते पर्वणि ब्राह्मण आदधीत" (आ० श्रौ० सू० २।१।१२)।

२। "सोमेन यक्ष्यमाण नर्तुं सूर्क्षेन्न नक्षत्रम्" (आप० श्रौ० सू० ५।३।२१)। "याथाकाम्यमृतूनां सोमेन यक्ष्यमाणस्य" (शाङ्खा० श्रौ० सू० २।१।६)। "सोमेन यक्ष्यमाण आदधानो नर्तुं न नक्षत्रं सूर्क्षेदित्येकेषाम्।" (स० श्रौ० सू० ३।१२)

कर्मकृत्वा यदि प्रथमत एव पूर्णमासेष्टिरनुष्ठीयतेऽनन्तरे पर्वणि दर्शे वा यदि दर्शेष्टिः क्रियते तदा तदिदमाधानमिष्टिपूर्वाधानमिति ज्ञेयम्। अन्वारम्भणीयेष्टिपूर्वमाधानमापस्तम्बेन समुल्लिखितम्, आश्वलायनेन चाङ्गीकृतम्। परं विषयविभागपूर्वकं निःसन्दिग्धं कृत्यनिर्णयः प्रदर्शितो वृत्तिकृता गार्ग्यनारायणेन। यद्येकस्मिन् दिवसे प्रथमतः पञ्चदशी पूर्णिमा वा तिथिर्भवति, तदनन्तरं च प्रतिपदायाति, तथा च यदि तावति पौर्णमासीस्थितिकाले पवमानेष्टिसहिताधानमन्वारम्भणीयेष्टिश्च कर्तुं शक्यते तदानीं तत् सेष्टि सान्वारम्भणीयं समाप्य प्रतिपदि समागतायां प्रतिपत्कृत्यं पूर्णमासेष्टिकर्म प्रारब्धव्यम्। आगामिनि च दर्शे दर्शेष्टिरिति। एतादृश्यां पर्वदिनस्थितौ सत्यां यो यजमानः सेष्टि सान्वारम्भणीयमाधानमनुष्ठाय दर्शपूर्णमासावनारभ्याप्यारम्भोद्युक्तस्तिष्ठति स एव दर्शपूर्णमासावारप्स्यमान इत्युच्यते, स एव चान्वारम्भणीयामिष्टिं कुर्यादिति।[१]

होमपूर्वाधानम्—अग्निहोत्रहोमादव्यवहितपूर्वं यदाधानं तदेव होमपूर्वाधामित्युच्यते। आधानस्य पवमानेष्टिभिरेव समाप्तिरिति पक्षः पूर्वमुक्तः। त्रीणि पवमानहवींषि तनूहवींषि वाऽऽधानादूर्ध्वं द्वादशसु रात्रिषु गतासु पश्चादेव निर्वपेदिति तैत्तिरीयश्रुतौ निर्दिष्ठम्—"द्वादशसु रात्रीष्वनुनिर्वपेत्" (तै० ब्रा० १।१।६।७) इत्येवम्। श्रौतसूत्रकारा आपस्तम्बाः प्राहुः—"द्वादशाहे द्व्यहे त्र्यहे चतुरहेऽर्धमासे मास्यृतौ संवत्सरे वा" (५।२१।२)। कात्यायनस्तु तनूहविषां वैकल्पिकत्वमपि निर्दिदेश—"द्वादशाहान्ते तनूहवींषि निर्वपति, मासे, द्वितीये, तृतीये, षण्मास्ये, संवत्सरे, सद्यो वा, न वा" (का० श्रौ० सू० ४।१०।७)। भवतु, आधानानन्तरं केषुचिद् दिवसेषु मासेषु वा व्यपगतेषु पवमानेष्टीनां कर्तव्यत्वं सिद्धम्। कात्यायनमतेऽकर्तव्यत्वमपि। पवमानेष्ट्यनुष्ठानादूर्ध्वं द्वादशरात्रमजस्रधारणं सान्तत्येन वा प्रज्वलिताग्ने रक्षणं कर्तव्यमिति श्रौतसूत्रकाराः प्रोचुः। तथा ह्याश्वलायनः—"आधानाद् द्वादशरात्रमजस्राः" (२।१।३५)। अनन्तरमग्निहोत्रप्रारम्भ इति होमपूर्वाधानमुक्तम्।

१। "पौर्णमास्यामादधानस्तदहरेव पौर्णमासीमारभेतेति। तस्यायं विषयः—यस्यां पौर्णमास्यामन्वारम्भणीयापर्यन्तं सर्वं प्रतिपत्पञ्चदशीसन्धिक्षणात् प्रागेव कर्तुं शक्यते साऽस्य विषयः। सन्ध्यनपगमात् पौर्णमास्यधिकारप्राप्तिरित्येकस्मिन्नहनि य उत्तरस्मिन् क्षणे दर्शपूर्णमासावारभते स तस्मात् पूर्वस्मिन् क्षणे तावारप्स्यमान इत्युच्यते। तस्यान्वारम्भणीया कर्तव्या।" (आ० श्रौ० सू० २।८।१, गार्ग्यनारायणीया वृत्तिः)।

पवमानेष्टीनामाधानाङ्गत्वम्—यद्यप्याश्वलायनेन "पूर्णाहुत्यन्तमग्न्याधेय" (२।१।१७) मित्युक्तं तथापि पूर्णाहुतेरप्यनन्तरमनुष्ठीयमाना पवनानेष्टिरप्याधानाङ्गमिति सूत्रकारैराश्वलायनैर्वृत्तिकारैर्नारायणैश्चोट्टङ्कितम्। प्राप्तोऽयं विरोध इत्थमवसेयः—आहिताग्निना व्रतमाचरणीयम्। तद् व्रतमाधाने सिद्धे सत्याश्रयणीयः। पवमानेष्टेः पूर्वं पूर्णाहुतेरनन्तरमाहिताग्निना व्रतमङ्गीकर्तव्यमिति बोधयितुमेवाश्वलायनैः "पूर्णाहुत्यन्तमग्न्याधेयम्" इत्युक्तम्। विवृतं च नारायणेन—"आधानसमाप्तौ चाहिताग्निव्रतप्राप्तिरित्येतत् प्रतिपादयितुं पूर्णाहुत्यन्तमित्युक्तवानाचार्यः।" "यदि त्विष्टयस्तनुयुः" (आ० श्रौ० सू० २।१।१८) इति सूत्रव्याख्यायां विस्पष्टं प्रदर्शितं नारायणेन यद् "आधानेनेष्टिभिश्चाग्निसिद्धिर्भवति, न तयोरन्यतरेण।" नारायणेन पुनर्विशिष्य प्रोक्तं यदिष्टय आधानस्याङ्गं न स्यादपि तासामवश्यकर्तव्यत्वमेवेति।[1] जैमिनीयेऽपि निर्णीतं यदाधानादूर्ध्वं विलम्ब्य पवमानेष्टिकरणेऽपि पवमानेष्टिसमुच्चिताधानस्यैवाग्निनिष्पादकत्वमन्यथा विनापि पवमानेष्टीरग्नेः संस्कारे सिद्धे तासां वैयर्थ्यमेवापद्यते।[2] कात्यायनानुवर्तिभिस्तु पवमानेष्टीनां वैकल्पिकत्वमुररीकृतमित्यनुपदमेवोक्तम्।

कति वाऽग्नय आधीयन्ते—अग्नित्रयाधानमग्निपञ्चकाधानमिति पक्षद्वयमेव तैत्तिरीये ब्राह्मणे दृश्यते।[3] गार्हपत्य-दक्षिणाग्न्याहवनीयेति क्रमेण त्रयाणामाधानमिति प्रथमतो निर्दिश्य पश्चादाख्यायिकामुखेनाग्निपञ्चकाधानमभिहितम्। ते चाग्नयोऽन्वाहार्य-गार्हपत्याहवनीय-सभ्यावसथ्याः।

आधाने गीयमानानि सामानि—रथन्तरं वामदेव्यं बृहदिति च सामत्रयं गीयमानं सद् भूरादिलोकत्रयेऽग्निं प्रतिष्ठितं करोति। वारवन्तीयं श्यैतं चेति सामद्वये गीते सति पलायननिवारणेन प्रतिष्ठितस्याग्नेः स्वाधीनीकरणं सम्पद्यते।[4]

१। "यद्यासामिष्टीनामाधानाङ्गता न स्यात्तथाऽप्याहवनीयाद्यग्निसम्बन्धात्तानेवाग्नीनिष्टयस्तनुयुर्विस्तारयेयुः कुर्युः साधयेयुरित्यर्थः।" (आ० श्रौ० सू० २।१।१८, वृत्तिः)

२। मीमांसासूत्रम् ५।३।२१-२२

३। तै० ब्रा० १।१।४; १।१।१०

४। तै० ब्रा० १।१।८।१-३

ऋत्विजः—आधाने चत्वार ऋत्विजः सन्ति—अध्वर्युः, होता, ब्रह्मा, अग्नीत् (आग्नीध्र इति तस्य नामान्तरम्)। नैतेषामृत्विजां गुणप्रधान-भावोऽपि तु समप्राधान्यम्।

A Discussion on Ādhāna

Somapūrvādhāna—

Although it is prescribed in the Brāhmaṇas and the Śrautasūtras that the ceremony of the sanctification of Agni (*agnyādhāna*) should be performed in a particular season[1], star and lunar day (*tithi*), a person having a strong desire for performing a Soma-sacrifice need not wait for the season etc. The moment he feels such an urge he will perform this consecration of Agni[2]. This special type of *ādhāna* is known as *Somapūrvādhāna*.

Iṣṭipūrvādhāna—

If again *ādhāna* is immediately followed either by Purṇamāseṣṭi or by Anvārambhaṇīyeṣṭi, it is called *Iṣṭipūrvādhāna*. According to some, such occasion arises only when *ādhāna* is performed on a Full Moon day and immediately after the completion of this Consecration ceremony the Pūrṇamāseṣṭi is done and again in the coming New Moon day the Darśeṣṭi is performed. The second type is as follows. Sometimes the Full Moon lunar day expires before the expiry of the solar day and the Pratipad (1st lunar day) also begins. In such cases if the entire series of deeds related to the Consecration ceremony including the Pavamāneṣṭi and Anvārambha-

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1. Reference to the original texts may be found in समीक्षा (P. 89)

2. See समीक्षा (Pp.89-90)

ṇīyeṣṭi may be executed within the limit of the Full Moon lunar day, then the Pūrṇamāseṣṭi is to be done in the following Pratipad *tithi* of the same solar day, and the Darśeṣṭi is performed in the coming New Moon day.[1]

Homapūrvādhāna—

In almost all the treatises of Śrautasūtra it is found that *ādhāna* is followed by Agnihotra-homa. It is significantly indicated by those authors that Agnihotra should follow *ādhāna*. Such a type of *ādhāna* is called *Homapūrvādhāna*. Pūrṇāhuti being accomplished, *ādhāna* proper is done but most of the authors on Kalpasūtra hold that *ādhāna* cannot be deemed complete unless the *Pavamāneṣṭis* are finished. After Pūrṇāhuti the sacrificer has to wait till the expiry of the twelve days when the three Pavamāneṣṭi-sacrifices will be performed. These being completed there comes the duty of maintaining all the Agnis for twelve nights (*ajasradhāraṇa*). Therefrom starts the daily oblation i.e. *agnihotrahoma*. This is the process which is expressly enjoined by Āśvalāyana and corroborated by GN in his Vṛtti.[2]

Part and whole relation between Ādhāna & Pavamāneṣṭi

Although AS admits the completion of *ādhāna* with Pūrṇāhuti, the import of his statement is otherwise. By such

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1. In order to avoid repetition the original texts are not quoted here and in the subsequent paragraphs. Please see समीक्षा for this purpose.

2. "आधानाद् द्वादशरात्रमजस्राः" (आ० श्रौ० सू० २।१।३५) Here GN comments—"आधानेनेष्टिभिश्च सिद्धा अग्नयो द्वादशाहोरात्राणि सर्वे स्वरूपेणैव धार्यन्ते। एतदजस्रधारणमग्निहोत्रपूर्वं एवाऽधाने भवति, अग्निहोत्रस्यैवानन्तरमुच्यमानत्वात्। अनुष्ठानक्रमेणैव कर्मणां व्याख्यानमित्युक्तत्वाच्च।"

observation he only implies that after Pūrṇāhuti the sacrificer should undergo some disciplinary vow ; but the actual ceremony is completed only when the three Pavamāneṣṭi-sacrifices are performed. Excepting Kātyāyana all the authors of Śrautasūtra think that Pavamāneṣṭi-sacrifices are inseparable limbs of the *ādhāna* ceremony. Here AS and GN hold that even if these three sacrifices be not deemed limbs of *ādhāna*, there is no doubt about the compulsory performance of these sacrifices. Jaimini and his followers are in favour of accepting the part and whole relation between Pavamāneṣṭi and *ādhāna* ; otherwise the injunction of the said sacrifices becomes useless. According to them, without these sacrifices the sanctification of Agni cannot be achieved and any oblation to such an unsanctified Agni will fail to produce the desired result.

Number of Agni sanctified—TB (1.1.4 and 1.1.10) enjoins the sanctified production of three Agnis and as an alternative to that a second course of the production of five sanctified Agnis is also to be found there. The three Agnis are—Gārhapatya, Dakṣiṇāgni and Āhavanīya. If the number is five, the two more Agnis are Sabhya and Āvasathya.

Sāman & Priest—Five *sāmans* sung in this ceremony are—Rathantara, Vāmadevya, Bṛhat, Vāravantīya and Śyaita. Four priests are—Adhvaryu, Hotā, Brahmā and Āgnīdhra.

सायणभाष्यम्—तत्र कृत्स्नपादग्रहणाद् ऋगित्यवगम्यते, 'ऋचं पादग्रहणे' (आ० श्रौ० सू० १।१।१७) इति परिभाषितत्वात् । तथा 'संयाज्ये इत्युक्ते सौविष्टकृती प्रतीयात्' (आ० श्रौ० सू० २।१।२१) इति परिभाषितत्वात् स्विष्टकृत्सम्बन्धनिश्चयः । तत्रापि द्वितीयमन्त्रत्वेनोदाहृतत्वाद् याज्यात्वम् ।। (सन्दर्भः ६) ।।

Translation—There (in the above-mentioned line of ASS) owing to the mention of a complete *pāda* (*viz* अग्नि-मीळे पुरोहितम्) the *ṛk* is to be comprehended since it has been technically accepted [by Āśvalāyana] that the mention of a *pāda* would mean the *ṛk*. Again it is admitted technically that 'If [the word] *saṃyājye* is said, [one] should understand [those] of Sviṣṭakṛd (-yāga`. Hence the connection [of this *ṛk*] with Sviṣṭakṛt is established. There again [this] being referred to as the second *mantra* [will be known as] *yājyā* [of Sviṣṭakṛdyāga].

विवरणम्—अनुपदमेवोक्तं सायणाचार्येण यदेतस्याः प्रथमाया ऋचो द्वितीयस्यां पवमानेष्टौ स्विष्टकृतो याज्यात्वेन विनियोग इति। तदर्थं प्रमाण-स्वरूपेणाश्वलायनश्रौतसूत्रात् पङ्क्तिरपि समुद्धृता। तस्यां पङ्क्तौ द्वयोर्ऋचो-रेकैकः पादः समुल्लिखितः, अनन्तरं 'संयाज्ये' इत्येकं पदमुपलभ्यते। अत्रैकस्यां पङ्क्तौ परिभाषात्रयमाश्वलायनेन समाश्रितम्। तथाहि—(१) 'अग्निमीळे पुरोहितम्' इति कृत्स्नपादसमुल्लेखात् सम्पूर्णा ऋगुल्लिखितेति ज्ञातव्यम्। परिभाषितं चाश्वलायनेन 'ऋचं पादग्रहणे' इत्येवंरूपेण। विशदीकृतं चैतदध-स्तात् (सन्दर्भः ४; ७८-७९ पृः)।

(२) द्वितीया चात्र परिभाषा समाश्रिता—'संयाज्ये इत्युक्ते सौविष्टकृती प्रतीयात्' इति। यद्यप्येषा स्विष्टकृतो याज्या तथापि नात्राश्वलायनेन 'स्विष्ट-कृतः' इत्युक्तम्, किन्तु याज्याशब्दस्थाने गुरुभूतः 'सम्' इत्यनेनोपसृष्टः 'संयाज्या'-शब्दोऽभिहितः। आश्वलायनीयपरिभाषायास्तात्पर्यम्—संयाज्ये इत्युक्ते स्विष्ट-कृद्यागस्य पुरोनुवाक्या याज्या च बोद्धव्या। अनुक्तेऽपि स्विष्टकृच्छब्दे केवलं समित्युपसर्गस्यैतत् फलं यत् स्विष्टकृत्सम्बन्धिनी पुरोनुवाक्या तादृशी च याज्येत्युभे एव ज्ञातव्ये। आश्वलायनवाक्ये 'सौविष्टकृती' इत्येकवचनसत्त्वात्

१ स्विष्टकृत इदमित्यर्थे 'तस्येदम्' (पा० सू० ४।३।१२०) इत्यनेन अण्-प्रत्यये सौविष्टकृत इति जाते 'टिड्ढाणञ्०' इति (पा० सू० ४।१।१५) ङीप्-प्रत्ययेन सौविष्टकृती इति। याज्या पुरोनुवाक्येति शब्दयोः स्त्रीलिङ्गत्वात् ङीप्प्रत्ययः।

पृथगन्वयेन सौविष्टकृती पुरोऽनुवाक्या सौविष्टकृती च याज्येत्यर्थः करणीयः। टीकाकृता गार्ग्यनारायणेन चोक्तम्–"सौविष्टकृत्योर्याज्यानुवाक्ययोर्ऋचोरनेन संयाज्ये इति संज्ञा विधीयते"।[१]

(३) ननु संयाज्ये इत्युक्ते सौविष्टकृत्योर्याज्यानुवाक्ययोर्ग्रहणे सति सिध्यति यत् 'साह्वान् विश्वा अभियुजः' (ऋक् सं ३।११।६) इति, 'अग्निमीळे पुरोहितम्' (ऋक् सं १।१।१) इति च द्वे ऋचौ स्विष्टकृतो याज्यानुवाक्ये स्याताmiti। परन्तु तयोर्ऋचोः कतरा पुरोऽनुवाक्या कतरा च याज्येति कथं निरूपणमिति शङ्कायामाश्रीयते तृतीया परिभाषा–'सर्वेषामग्रेऽग्रेऽनुवाक्यास्ततो याज्याः' (आ० श्रौ० सू० ३।७।३)। यत्र यत्र याज्यापुरोऽनुवाक्ययोर्ऋचोरेकत्र समुल्लेखस्तत्र सर्वत्राग्रेऽग्रे पूर्वं पूर्वं वा पठिताः पुरोऽनुवाक्याः, ततः पश्चात् पश्चाद् वा पठिता ऋचो याज्या इत्यर्थः।

Exposition—Sāyaṇa has just now quoted from ASS in support of his contention that this *ṛk* is applied in the Sviṣṭakṛdyāga as a *yājyā*. In the line already quoted we find that Āśvalāyana mentions only the first *pāda* of the *ṛk* and thereby signifies that the entire *ṛk* should be read. In para 4 (P.78-80) the import of the *sūtra* ऋचं पादग्रहणे (ASS 1. 1. 17) has been elaborately dwelt upon.

In the said line of ASS enjoining the application of this *ṛk* nowhere has it been said that the *ṛk* has got any connection with Sviṣṭakṛdyāga but Sāyaṇa expressly mentions 'स्विष्टकृतो याज्यात्वेन विनियोगः'. To this it may be maintained that according to the scheme of his work AS need not say—'स्विष्टकृतः याज्या' but mere 'संयाज्या' may mean the *yājyā* of Sviṣṭakṛdyāga. AS says—संयाज्ये इत्युक्ते सौविष्टकृती प्रतीयात्, which means that the word 'संयाज्ये' is tantamount to the expression 'स्विष्टकृतः

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१ अस्याः परिभाषाया मूलं श्रुतावेव लभ्यमिति मन्यामहे। तथा चैतरेये –"गायत्र्यौ स्विष्टकृतः संयाज्ये कुर्वीत" (ऐ० ब्रा० १।५)। तत्रत्यं सायणभाष्यमपि द्रष्टव्यम्–"संयाज्याशब्दार्थमाश्वलायन आह–'स्विष्टकृतः संयाज्ये इत्युक्ते सौविष्टकृती प्रतीयात्' इति। स्विष्टकृत्सम्बन्धिन्यौ याज्यानुवाक्ये इत्यर्थः।"

याज्या-पुरोनुवाक्ये'. Thus both *yājyā* and *puronuvākyā* of Sviṣṭakṛt will together be called *saṃyājye* i. e. *saṃyājyā* (singular) may mean either *yājyā* of Sviṣṭakṛt or *puronuvākyā* of Sviṣṭakṛt.

The line of ASS which we are discussing now is—साह्वान् विश्वा अभियुजोऽग्निमीळे पुरोहितमिति संयाज्ये. It is established that both साह्वान् etc. (RV 3. 11. 6) and अग्निम् etc. (RV 1. 1. 1) are together known as two *saṃyājyās* i. e. as a *puronuvākyā* and a *yājyā* of Sviṣṭakṛt. But the problem is that we cannot decide which one is the *puronuvākyā* and which else is the *yājyā*. In order to grapple with this problem we are to requisition another *paribhāṣā* viz. सर्वेषामग्रेऽग्रेऽनुवाक्यास्ततो याज्याः (ASS 3.7.3). In all cases of reference to a pair of *yājyā* and *puronuvākyā* the first one is the *puronuvākyā* and the second, the *yājyā*. Here in this line of ASS 2. 1. 26 since the *ṛk* अग्निमीळे etc. is read as the second *ṛk*, it should be known as *yājyā*. Thus this *ṛk* is the *yājyā* of the Sviṣṭakṛdyāga of the second Pavamāneṣṭi of Ādhāna-ceremony.

सायणभाष्यम्—यद्यपि 'साह्वान्' (ऋक् सं ३।११।६) इत्यनया पुरोऽनुवाक्ययैव देवताया अनुस्मरणरूपसंस्कारः सिद्धस्तथापि याज्यानुवाक्ययोः समुच्चयो द्वादशेऽध्याये चतुर्थपादे मीमांसितः।

पुरोऽनुवाक्यया याज्या विकल्प्या वा समुच्चिता।
विकल्प्याऽन्यतरेणैव देवतायाः प्रकाशनात्॥
पुरोवाक्यासमाख्यानाद् वचनाच्च समुच्चयः॥

(जैमिनीयन्यायमालाविस्तरः १२।४।२)

देवताप्रकाशनकार्यस्यैकत्वाद् युग्मयोर्यथा विकल्पस्तथैवैकयुग्मगतयोरिति चेन् मैवम्; पुरोनुवाक्येति समाख्याया उत्तरकालीनयाज्यामन्तरेणानुपपत्तेः। किञ्च, 'पुरोनुवाक्यामनूच्य याज्यया जुहोति' (तै० सं ३।४।१०।४) इति प्रत्यक्षवचनेन देवतोप-

लक्षणहविष्प्रदानकार्ये भेदोक्तिपुरःसरं साहित्यं विधीयते । तस्मात् समुच्चय इति ।। (सन्दर्भः ७) ।।

Translation—Although the [purpose of] sanctification (*saṃskāra*) by way of the recollection of the deity is served by the *puronuvākyā* viz. सांह्वान् etc., the [necessity of the] conjunctive use of *yājyā* and *anuvākyā* (*puronuvākyā*) has been discussed in the fourth *pāda* of the twelfth chapter [of the Mīmāṃsāsūtra].

[The point at issue is] whether *yājyā* is [to be read as] alternative to or conjunctive with *puronuvākyā*. [One view is :] Since by one of them the deity is expressed, [they should be read] disjunctively. [The other view is :] Owing to the derivative meaning (*samākhyā*) of [the word] *puronuvākyā* (to be read earlier) and also for the [explicit] utterance [in *Śruti*] [they should be read] conjunctively. (Jaiminīya-Nyāyamāla-Vistara 12. 4. 2)

The task of expressing the deity being the same one of the two pair of *yājyā-puronuvākyā* is read ; similarly [on the ground of having the same purpose] the constituent members of a pair (i. e. *yājyā* and *puronuvākyā*) will be read disjunctively. This being the position of the opponents it is said that the above view is not correct since the derivative meaning of the word *puronuvākyā* (lit. to be read earlier) necessarily implies another *mantra* viz. *yājyā* which is to be read later on. Again, "After reading the *puronuvākyā* one would offer oblation with *yājyā*" is an explicit statement [of *Śruti*] which proves that in the task of offering any oblation to the deity two different *mantras* are conjunctively prescribed. Thus conjunction is the solution [of the said problem.]

विवरणम्—अग्निमीळे पुरोहितमिति प्रथममन्त्रस्य विनियोगं प्रदर्शयन्

सायणाचार्यः प्रसङ्गतो याज्यापुरोऽनुवाक्ययो[1]र्विकल्प उत समुच्चय इति प्रश्नमवतारयति। द्वितीयस्यां पवमानेष्टौ स्विष्टकृद्यागे 'साह्वान् विश्वा अभियुजः' (ऋक् सं ३।११।६) इति पुरोऽनुवाक्यामन्त्रेण यागीयदेवताऽग्निः स्विष्टकृत् स्मार्यते। याज्ययाऽपि तदेव देवतास्मारणं सम्भवतीति तयोर्याज्या-पुरोऽनुवाक्ययोरेकार्थत्वं समानकार्यसाधकत्वं वा सम्पद्यते। पुरोऽनुवाक्या-पाठस्य याज्यापाठस्य च गुणकर्मत्वं संस्कारकर्मत्वं वा। संस्कारश्च देवतास्मरणेन गुणाधानम्। भवतु, संस्कारसिद्धिरेव चेदभिप्रेता तर्हि केवलं पुरोऽनुवाक्यापाठोऽस्तु, केवलं वा याज्यापाठः, किन्तु न तयोरुभयोरेव पाठः कार्यो निष्प्रयोजनत्वात्। स्थितेऽप्यस्मिन् पूर्वपक्षे सिद्धान्तिभिः सयुक्तिकं निरूपितं यत् समुच्चय एव कर्तव्यः। अत्र मीमांसाशास्त्रसंवादोऽपि प्रदर्शितो जैमिनीयन्यायमालाविस्तरमाश्रित्य।

न्यायोऽधिकरणं चानर्थान्तरम्। यदि कञ्चन विषयमधिकृत्योभयोः पक्षयोर्मध्ये मतभेदो जायते तर्हि तत्र प्रत्येकस्य मतं युक्तिञ्च पृथगुल्लिख्य संक्षेपेण श्लोकाकारेण च ग्रथ्यते माधवाचार्यादिना न्यायमालाकृता। एकैकस्मिन् न्यायेऽधिकरणे वाऽङ्गपञ्चकं विद्यते—विषयः (आलोच्यविषयः), विशयः (तत्र विषये विद्यमानः संशयः), पूर्वपक्षः (सिद्धान्तेतरपक्षः), उत्तरपक्षः (अपरः पक्षः, सिद्धान्तो वा) सङ्गतिः[2] (शास्त्रेन सहास्य सम्बन्धः)। उक्तं च—

विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम्।
सङ्गतिश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतम्॥

प्रायः श्लोकद्वयनैव संकलितोऽधिकरणसारो न्यायमालाकृता। सङ्गतिः स्वयमेवोहितुं शक्यत इति नात्र कथ्यते[3]। शिष्टेषु चतुर्ष्ववयवेषु विषयः सन्देहः

१। अनुवाक्यायाः पूर्वपठनीयत्वेऽपि याज्यानुवाक्ये इति याज्यापुरोऽनुवाक्ये इति चात्र याज्याशब्दस्य पूर्वनिपातत्वम् "अल्पाच्तरम्" (पा० सू० २।२।३४) इति सूत्रेण। श्रुतावपि बहुत्र याज्यानुवाक्ये इति प्रयोगो दृश्यते। (ऐ० ब्रा० १।५ द्रष्टव्यम्

२। शास्त्रसङ्गतिरध्यायसङ्गतिः पादसङ्गतिश्चेति त्रिविधां सङ्गति-मुल्लिख्यानन्तरमुपोद्घातापवादप्रसङ्गानुप्रसङ्गाख्याः सङ्गतीरभिदधाति न्याय-मालाविस्तरे (१।५, १।२०, प्रारम्भश्लोकाः)।

३। ऊहित्वा सङ्गतीस्तिस्रस्तथा चान्तरसङ्गतिम्।
ऊहेदाक्षेपदृष्टान्तप्रत्युदाहरणादिकम्॥ (जै० न्या० मा० वि० १।२३)

पूर्वपक्षश्चैकस्मिन्नेव श्लोके निबध्यते, द्वितीये च सिद्धान्त इत्यु त्सर्गः। परन्तु क्वचिदेकस्मिन्नेव श्लोकेऽवयवचतुष्टयमेव प्रोच्यते।[1] अत्र सार्धश्लोकेनैतदुक्तमिति दृश्यते। यदि पाठान्तरमाश्रीयेत तदानीमेकस्मिन्नेव प्रोक्तमिति सन्दृश्येत। आदौ यथापठितसार्धश्लोकपक्षे व्याख्यायते।

'पुरोऽनुवाक्यया याज्या' इति श्लोकांशेनैव याज्यापुरोऽनुवाक्ययोर्विषयत्वं प्रतिपाद्यते। 'विकल्प्या वा समुच्चिता' इति संशयः। 'विकल्प्याऽन्यतरेणैव देवतायाः प्रकाशनात्' इति पूर्वपक्षः। 'पुरोवाक्यासमाख्यानाद् वचनाच्च समुच्चयः' इति सिद्धान्तः। आद्यावयवौ नितान्तसरलाविति नात्र व्याख्यायेते। 'विकल्प्या' इति पूर्वपक्षिणां मतम्, 'अन्यतरेणैव देवतायाः प्रकाशनात्' इति तेषां युक्तिः। पुरोऽनुवाक्यया याज्या विकल्पनीया, पुरोऽनुवाक्यापाठे सति याज्यापाठो न कर्तव्य इति पूर्वपक्षस्य युक्तिरित्थम्—यथा पुरोऽनुवाक्यया देवताप्रकाशनं सिध्यति तथा याज्ययापीत्यलं पुरोऽनुवाक्यामतीत्य पुनर्याज्यापाठेन। एवमेव यदि याज्यैव पठिता स्यादस्तु, कृतं पुरोऽनुवाक्यापाठेन। सिद्धान्तप्रतिपादकावन्तिमौ पादौ विव्रियेते। 'समुच्चयः' इति सिद्धान्तिनां मतम्, 'पुरोवाक्यासमाख्यानाद् वचनाच्च' इति तेषां युक्तिः। आख्या, समाख्या, समाख्यानमिति समार्थकाः शब्दाः। "आख्या चैवं तदर्थत्वाद्" (जै० सू० ३।३।१३) इति सूत्रस्य भाष्यवार्तिकादिषु निरूपितं यत् समाख्या यौगिकः शब्दः। संग्रहश्लोके विद्यमानः पुरोवाक्या इति शब्दः खलु च्छन्दोऽनुरोधेन ह्रासमुपेतः पुरोऽनुवाक्याशब्द एव। तस्य पुरोऽनुवाक्याशब्दस्य यौगिकशब्दस्वरूपत्वात् पुरः पूर्वम् अनूच्यते पठ्यत इति योगेन व्युत्पत्त्या वा पूर्वपठनीयत्वं सिध्यति। पूर्वोत्तरयोर्नित्यसापेक्षत्वादुत्तरकालीनमन्त्रान्तरस्य याज्याया वा पाठोऽपेक्षितः। एवञ्च यदि पुरोऽनुवाक्यापाठानन्तरं याज्या न पठ्येत तर्हि पुरोऽनुवाक्येति यौगिकशब्दस्य वैयर्थ्यमापद्येत। तन्मा भूदिति तयोर्याज्यानुवाक्ययोः समुच्चय एव सिद्धान्तितः। पुनरपि, प्रत्यक्षश्रुतिर्वचनमेव प्रमाणयति यत् पुरोऽनुवाक्यापाठानन्तरं याज्यापाठः कर्तव्यस्तत्समनन्तरमा-

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१। एको विषयसन्देहपूर्वपक्षावभासकः।
श्लोकोऽपरस्तु सिद्धान्तवादी प्रायेण कथ्यते॥
चत्वारोऽवयवा एकश्लोकेनोक्ताः क्वचित् क्वचित्।
यत्र क्वापि बहुश्लोकैरुच्यन्तेऽतो न विस्तरः॥
(जै० न्या० मा० वि० १।२-३)

हुतिश्च प्रदेयेति। तथा च श्रुतिः[1]—"पुरोऽनुवाक्यामनूच्य याज्यया जुहोति" (तै० सं ३।४।१०।४)। अतः समुच्चयपक्ष एव सिद्धान्तिभिः कक्षीक्रियते। प्राथमिकपाठपक्षे खल्विदं व्याख्यानम्।

यदि तु सार्धश्लोकात्मकपाठमनङ्गीकृत्यैकश्लोकात्मकपाठोऽभ्युपेयते तदानीमन्यथा व्याख्यानं कर्तव्यम्। सोऽयं द्वितीयः पाठश्च—

पुरोऽनुवाक्यया याज्या विकल्प्या वा समुच्चिता।
पुरेवाद्यः समाख्यानाद् वचनाच्च समुच्चयः॥

अयमेव पाठो जैमिनीयन्यायमालाविस्तरग्रन्थे दृश्यते।[2] तैत्तिरीयसंहिताभाष्ये[3] ऐतरेयब्राह्मणभाष्ये (१।४) चायमेव पाठो लभ्यः। अत्रत्येऽपि सायणभाष्ये संग्रहश्लोकोद्धरणानन्तरं तस्य यद् व्याख्यानमुपलभ्यते तद् द्वितीयपाठानुकूलमिति स्पष्टं प्रतिभाति। ऐतरेयतैत्तिरीयभाष्ये जैमिनीयन्यायमालाविस्तरेऽपि तदेव व्याख्यानमुपाश्रितम्।

द्वितीयपाठस्य विवरणमधुना प्रदीयते। 'पुरोऽनुवाक्यया याज्या' इत्यंशेन पूर्ववद् विषयः समुपस्थाप्यते। 'विकल्प्या वा समुच्चिते' ति संशयसमुल्लेखः। 'पुरेवाद्यः' इति पूर्वपक्षः। 'समाख्यानाद् वचनाच्च समुच्चयः' इति सिद्धान्तः। पुरेवाद्य इत्यत्र पदच्छेदः—पुरा इव आद्यः। आद्य इति विकल्पपक्षः समुल्लिखितः, विकल्पस्यैव संशयोल्लेखावसरे प्राथम्येनाभिधानात्। 'पुरा इव' इति पूर्वपक्षिणां युक्तिः। जैमिनिसूत्रग्रन्थस्य १२।४।३ सूत्रभाष्ये शवरस्वामिना प्रोक्तं यदैन्द्राबार्हस्पत्ये कर्मणि द्वे याज्यानुवाक्यायुगले समाम्नाते—'इदं वामास्ये हविः' (ऋक् सं ४।४९।१), 'अयं वां परि षिच्यते' (ऋक् सं ४।४९।२) इत्येकं युगलम्, 'अस्मे इन्द्राबृहस्पती' (ऋक् सं ४।४९।४),

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१। यद्यपि सायणाचार्य एतं न्यायं विचारयन् सर्वत्रैतामेव श्रुतिमुदाहरति तथापीतोऽपि स्पष्टतया समुच्चयं प्रतिपादयन्ती श्रुतिस्तैत्तिरीये समुपलभ्यते। तथा हि—"याज्यानुवाक्याभ्यामुप ते हुवे" (तै० सं ७।३।११।२)। 'याज्यानुवाक्याभ्याम्' इति द्विवचनात् समुच्चयसिद्धान्तो वज्रलेपायितः।

२। अयमेव पाठः सर्वथा साधीयान्। सार्धश्लोकात्मकप्राथमिकपाठस्य मूलं न ज्ञायते। केवलं भाष्यग्रन्थपरम्पराक्रमेण लिख्यते लेखकैरिति सोऽयं पाठोऽत्रापि मुद्रितः।

३। तै० सं (१।१।१४) द्रष्टव्या। चतुर्थचरणे 'वचनात्तु समुच्चयः' इति पाठोऽस्ति।

'वृहस्पतिर्नः परि पातु' (ऋक् सं १०।४२।११, १०।४३।११, १०।४४।११) इत्यपरं युगलम्।[1] तयोर्युगलयोः किं समुच्चय उत विकल्प इति संशयः। तत्रोक्तं सिद्धान्तिभिः—"याज्यानुवाक्यासु तु विकल्पः स्याद् देवतोपलक्षणार्थत्वात्" (जै० सू० १२।४।३)। एतयोरुभयोरेव युगलयोरेकं फलं देवतोपलक्षणरूपं देवतास्मरणरूपं वा। एकेन युगलेन सकृदुपलक्षणे जाते कर्मसिद्धिर्भवतीति न द्वितीयं युगलं पाठ्यम्। द्वितीययुगलमत्रापठितमपि न तस्य वैयर्थ्याशङ्का वारान्तरे (प्रयोगान्तरे) प्रथममपठित्वा द्वितीयस्य पठितुं शक्यत्वात्। भवतु, अत्र विकल्पः सिद्धान्तः। "लिङ्गदर्शनाच्च" (जै० सू० १२।४।४) इत्युत्तरस्मिन् सूत्रे पुनर्विकल्पसिद्धान्तं द्रढयन् भाष्यकारः शवराचार्यः प्रश्नान्तरमवतारयति—यद्येकार्थत्वादेकेनैव युगलेन कर्मसिद्धिर्भवेदितरस्य चानारम्भस्तदा तयैव युक्त्या युगलगतयोर्याज्यानुवाक्ययोर्मध्ये यस्याः कस्याश्चनैकस्या एव पाठोऽस्तु।

१। अत्र तैत्तिरीयसंहिताम् (३।३।११।१) शावरभाष्यं चानुसृत्य युगलद्वयमुल्लिखितम्। श्रौतसूत्रकारा आश्वलायनास्तु शत्रुभिरभिभूयमानानां कृत ऐन्द्रावार्हस्पत्यं कर्म विदधतः (आ० श्रौ० सू० २।११।१७) द्वितीयं युगलं प्राहुरनन्तरसूत्रेण—"आ न इन्द्रावृहस्पती अस्मे इन्द्रावृहस्पती"। सायणाचार्योऽपि "आ न इन्द्रावृहस्पती" (४।४९।३) इति मन्त्रस्य भाष्ये ऐन्द्रावार्हस्पत्यायामिष्टावेतस्य तदुत्तरभाविनश्च मन्त्रस्य विनियोगं प्रोवाच, किन्तु "वृहस्पतिर्नः परि पातु" इति मन्त्रस्य (ऋक् सं १०।४२।११, १०।४३।११, १०।४४।११; अथर्व सं ७।५१।१, २०।१७।११, २०।८९।११) वहुत्र समुल्लेखेऽपि न कुत्रचनाचार्यः सायण ऐन्द्रावार्हस्पत्यकर्मणि तस्य विनियोगमाह।

२। मीमांसादर्शनस्य द्वादशाध्याये समुच्चयविकल्पसंशयमधिकृत्य वहूनि सूत्राणि विनिवद्धानि। तदर्थमध्यायस्यास्य तृतीयचतुर्थपादौ द्रष्टव्यौ। विशेषतस्तृतीयपादस्यैतत् सूत्रमालोच्यम्—"एकार्थास्तु विकल्पेरन् समुच्चये ह्यावृत्तिः स्यात् प्रधानस्य" (१२।३।१०)। तत्रत्यं भाष्यमत्रोद्ध्रियते—"ये त्वेकार्थाः, एककार्यार्थास्ते विकल्पेरन्। यथा व्रीहियवौ, यथा खादिरादीनि यूपद्रव्याणि, वृहद्रथन्तरे च। ते विकल्पेरन्। कस्मात्, समुच्चये ह्यावृत्तिः स्यात् प्रधानस्य। एकेन कार्ये कृते यदि द्वितीय उपादीयते, आवृत्तिः प्रधानस्य भवेत्। सा चायुक्ता। किं कारणम्। प्रधानं हि फलाय वा क्रियते, फलवदुपकाराय वा, नाङ्गाय। सकृत् कृतेन च कृतं कार्यम्। तस्य निरर्थिकावृत्तिः"।

सर्वमेतद् मनसि निधायाह पूर्वपक्षी—पुरा इव। यथा पूर्वं युगलद्वयस्थले तयोरेकार्थत्वाद् विकल्प आसीत्तथाऽधुनापि युगलगतयोर्याज्यानुवाक्ययोरप्येकार्थत्वाद् विकल्प एव स्यादित्यर्थः।

एवं प्राप्ते प्रोच्यते सिद्धान्तिभिर्वेदवादिभिः—एकार्थत्वाद् विकल्पो भवेदित्युत्सर्गे सत्यपि सति विशेषे समुच्चयोऽपि भवेदेव। मन्त्रमुच्चार्य्य मृत्खननं क्रियते। तत्र 'द्वाभ्यां खनती' ति वाक्ये खननार्थं मन्त्रद्वयमुक्तम्। अत्र मन्त्रद्वयस्यैकार्थत्वादुत्सर्गतो विकल्पे प्राप्तेऽपि संख्यासामर्थ्यात् 'द्वाभ्याम्' इति द्वित्वसंख्यासामर्थ्याद् वा द्वयोर्मन्त्रयोः समुच्चयः सिद्धान्तः।[1] उक्तञ्च सूत्रकारेण—"संख्याविहितेषु समुच्चयोऽसन्निपातित्वात्" (जै० सू० १२।३।३०)। एवमेवात्रापि समाख्यासामर्थ्यादेकार्थत्वेऽपि समुच्चयः। अस्ति च सामर्थ्यान्तरम्, तद्धि प्रत्यक्षश्रुतिवचनम्। समाख्या वचनं च द्वितयमेव पूर्वपाठव्याख्यावसरे विशदीकृतमिति न पुनरुच्यते।

कारिकाव्याख्यानसमये कारिकोत्तरवर्तिभाष्यभागस्यापि व्याख्यानं सम्पन्नमेव। तथापि भाष्यस्थः 'भेदोक्तिपुरःसरं साहित्यम्' इत्यंशः कथञ्चिद् विवरणमपेक्षते। 'पुरोऽनुवाक्यामनूच्य याज्यया जुहोति' इति श्रुतौ विद्यमान-'मनूच्ये'ति पदं क्त्वाप्रत्ययस्थानिकल्यप्प्रत्ययेन निष्पन्नम्। "समानकर्तृकयोः पूर्वकाले" (पा० सू० ३।४।२१) इत्यनेन पुरोऽनुवाक्यापाठस्य पूर्वकालीनत्वमाहुतेश्चोत्तरकालीनत्वं गम्यते। आहुतिकाले याज्यायाः पठनीयत्वं 'याज्यया जुहोति' इत्यनेन प्रतिपादितम्।[2] एवं च पूर्वोत्तररूपेण भेदेनोच्यमानमुभयमपि सहभावेन पठनीयमिति समुच्चयपक्ष एवोपपादित इत्यलं पल्लवितेन।

१। "लिङ्गदर्शनाच्च" (जै० सू० १२।४।४) इति सूत्रस्य भाष्यात् प्रासङ्गिकोंऽशः समुद्धृतः—"अथ तयोरेव मिथः कस्माद्विकल्पो न भवति। एकार्थत्वात् प्राप्नोति। अन्यतरस्यापि हि देवतोपलक्षणं सिध्यति। उच्यते—समाख्या पुरोऽनुवाक्येति, पूर्वमनूच्यत इति पुरोऽनुवाक्या। आपेक्षिकः पूर्वशब्दो याज्यामपेक्ष्य भवति। समुच्चये चैतदुपपद्यते। तस्मात् समुच्चयः। ननूपलक्षिते, उपलक्षणकार्याभावादर्थलोपादन्यतरस्याः प्रयोगो न प्राप्नोति। उच्यते—समाख्यासामर्थ्याद् द्विरुपलक्षणसाध्यं कर्म भविष्यति। यथा द्वाभ्यां खनतीति वचनसामर्थ्याद् द्व्यभिधानसाध्यम्। तस्मादविरोधः।"

२। अत्रेयं शङ्का—पुरोऽनुवाक्यापाठः खलु होत्रा करणीयः, आहुतिश्चाध्वर्युणा; तत् कथमेतयोरनुवचनाहुत्योः समानकर्तृकत्वं कथं वा ल्यप्प्रत्ययः?

Exposition—The *mantra* अग्निमीळे पुरोहितम् etc. has been prescribed for application as a *yājyā*, prior to which is the *mantra* साह्वान् विश्वा अभियुजः etc. which is the *anuvākyā* of the same *yāga*. Relevantly enough Sāyaṇa initiates a discussion whether the *puronuvākyā* and the *yājyā* are to be read conjunctively or disjunctively. The purpose of a *puronuvākyā mantra* is to recall the deity extolled and exactly the same purpose is served by a *yājyā* also. Thus it is useless to read both *puronuvākyā* and *yājyā* ; one should read either *puronuvākyā* or *yājyā* but not both. This being the stand taken by the opponents, scholars in Mīmāṃsā present two strong arguments with a view to establishing the tenet that both *puronuvākyā* and *yājyā* are to be recited. The said discussion has been summed up in one *śloka* and a half in the following manner :—

पुरोऽनुवाक्यया याज्या विकल्प्या वा समुच्चिता ।
विकल्प्याऽन्यतरेणैव देवतायाः प्रकाशनात् ॥
पुरोवाक्यासमाख्यानाद् वचनाच्च समुच्चयः ॥

Although Sāyaṇa on many occasions at the time of commenting some other Vedic treatises has shortened further the extent of the summary verses, here at the beginning of the Ṛgbhāṣya he has most probably written these one and half *ślokas*. Thus the following variant reading which will be discussed later on is generally not accepted by the editors—

पुरोऽनुवाक्यया याज्या विकल्प्या वा समुच्चिता ।
पुरेवाद्यः समाख्यानाद् वचनाच्च समुच्चयः ॥

However, the first reading may now be taken up for discussion. In philosophical treatises as Mīmāṃsā, Vedānta

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अत्रोच्यते—याज्ययेति पदात् पूर्वं पठितयेत्यध्याहारेण समानकर्तृकत्वं बोध्यम् । "रथस्थं वामनं दृष्ट्वा पुनर्जन्म न विद्यते" इत्यादिप्रयोगे तादृशाध्याहारस्य प्रसिद्धेः, श्रुतौ पर्यनुयोगानवकाशाच्च सर्वं सुष्ठु सङ्गच्छते ।

etc. sometimes we find a particular topic being discussed in all its facets with the help of some *sūtras*. The entire discussion. is known as *nyāya* or *adhikaraṇa* which consists of five recognised limbs as *viṣaya* (topic of discussion), *viśaya* (doubt regarding the topic), *pūrvapakṣa* (the view of the opponents), *uttarapakṣa* (the view of the other school i. e. conclusion), and *saṅgati* (relevance of the topic with the branch of learning, the chapter, the *pāda* etc. as also with the previous topic of discussion). It is evident that the topic of discussion (*viṣaya*) has been mentioned in 'पुरोनुवाक्यया याज्या' and doubt (*viśaya*) is expressed by 'विकल्प्या वा समुच्चिता'. The opponents subscribe to the view that only one *mantra* would suffice since the purpose of expressing the deity is served by any of them. Thus the third limb viz. पूर्वपक्ष is mentioned in the second line—'विकल्प्याऽन्यतरेणैव देवतायाः प्रकाशनात्'. The fourth limb viz. उत्तरपक्ष or conclusion has found expression through the third line viz. 'पुरोवाक्या[1]समाख्यानाद् वचनाच्च समुच्चयः'[2]. The conclusion about the conjunctive use of these two *mantras* has been arrived at on the special grounds of (i) *samākhyāna* and (ii) *vacana*. The word *puronuvākyā* conveys the derivative meaning i.e. it is a *yaugikaśabda* or *samākhyā*. By the derivative meaning of the word *puronu-*

1. पुरोवाक्या is the curtailed form of पुरोऽनुवाक्या which can hardly be accomodated in this *anuṣṭup* metre. cf. अपि माषं मषं कुर्याच्छन्दोभङ्गं त्यजेद् गिरम्.

2. The fifth limb of a *nyāya* i.e. *saṅgati* has not been mentioned by Mādhavācārya in his work Jaiminīya-Nyāyamālā-Vistara on the ground that anybody can determine it if he knows the contents of each *adhyāya* and *pāda*. Ascertaining the relevance with the previous topic also is not very much difficult. Hence the present editor also refrains from discussing *saṅgati*.

vākyā we get that it is a *mantra* which is to be recited (*ānuvākyā*) earlier (*puraḥ*). But 'earlier' (*puraḥ*) being a relative term necessarily implies the reading of another *mantra* which is to be recited later on. This *mantra* which is recited subsequently is the *yājyā mantra* and the conclusion of conjunctive use of these two *mantras* is thus established. Further *Śruti* herself has corroborated the said conclusion of conjunctive use by holding—'पुरोनुवाक्यामनूच्य याज्यया जुहोति' (TS 3. 4. 10. 4). The infinite verb *anūcya* indicates that the reading of the *puronuvākyā* will take place earlier (पूर्वकाल) and the oblation along with the reading of the *yājyā* will be done subsequently.[1] Thus conjunction of *puronuvākyā* and *yājyā* is the conclusion.

The other reading of the *śloka* may now be interpreted. In it the first two limbs are as before. Here the view of the opponents has nicely been dwelt upon in short as—पुरा इव आद्यः. The opponents resort to the first alternative (*ādya*) i. e. in their opinion *puronuvākyā* and *yājyā* are to be read disjunctively. The reason adduced is—पुरा इव i.e. as in the previous case. Prior to this discussion under the *sūtra* 12. 4. 3. the commentator Śabarasvāmin referred to two pair of *puronu-*

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1. A problem may be posed that the suffixes *ktvā* and/or *lyap* take place only when two verbs have the same nominative. In the present case the nominative of the verb 'reading' (*anūcya*) is Hotā but that of 'offering of oblation' (*juhoti*) is Adhvaryu. This is grappled with by the admission of an elliptical word 'पठितया' prior to the word 'याज्यया'. Thus the two verbs are 'reading of *puronuvākyā*' and 'reading of *yājyā*'. cf. रथस्थं वामनं दृष्ट्वा (स्थितस्य understood) पुनर्जन्म न विद्यते.

vākyā and *yājyā*[1] and said that since the purpose of both the pair was to recall the deity, only one pair would be sufficient and the reading of the other would be useless. By extending the argument one step further it may be said that the reading of *puronuvākyā* only or *yājyā* only will serve the purpose and the reading of the other in addition to the first will be useless. Now comes the fourth limb viz. conclusion which has tersely been mentioned as—समाख्यानाद् वचनाच्च समुच्चयः. The interpretation of it will be the same as in the previous reading.

It must be admitted that the second reading, though short, is far better than the first and that it is in consonance with the spirit of the subsequent prose portion of Sāyaṇa-*bhāṣya*. Further, this reading is true to the commentary of Śabarasvāmin.[2]

सायणभाष्यम्—एतच्च 'अग्निम्' इत्यादि सूक्तं नवर्चम्, 'अग्निं नव मधुच्छन्दा वैश्वामित्रः' इत्यनुक्रमणिकायामुक्तत्वात् । विश्वामित्रपुत्रो मधुच्छन्दोनामकस्तस्य सूक्तस्य द्रष्टृत्वात् तदीय ऋषिः ।। (सन्दर्भः ८) ।।

Translation—And this *sūkta* beginning with 'अग्निम्' etc. consists of nine *ṛks* since it is said in Anukramaṇikā—"The *sūkta* beginning with अग्निम् comprises nine [*ṛks*] [and is revealed to] Madhucchandas, the son of Viśvāmitra." As Madhucchandas, the son of Viśvāmitra, was the seer of that *sūkta*, he is the *Ṛṣi* of that [*sūkta*].

विवरणम्—सूक्तप्रतीकमुल्लिख्य सूक्तगतमन्त्राणां संख्या मन्त्रद्रष्टा ऋषिश्चाभिधीयते । अनुक्रमणिकायामुक्तम्—"अग्निं नव मधुच्छन्दा वैश्वामित्रः" ।

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1. See विवरणम् (Pp. 102-3)

2. For commentary of the relevant *sūtra* see विवरणम् (P. 104, f. n. 1).

अग्निमिति सूक्तप्रतीकम्, नवेति मन्त्रसंख्या, मधुच्छन्दा इति मन्त्रद्रष्टुर्ऋषेर्नाम। वैश्वामित्र इति मधुच्छन्दसो विश्वामित्रपुत्रत्वं प्रकटीकृतम्। [विश्वामित्रस्य पुत्राणां मध्ये पञ्चाशत् खलु मधुच्छन्दसो ज्यायांसस्तथैवेतरे पञ्चाशत् कनीयांसः। क्षुत्पीडितोऽजीगर्तो यदा धनलोभात् स्वपुत्रमपि शुनःशेपं यूपे बद्ध्वा निहन्तुमुद्यतस्तदा देवानां स्तुत्या मुक्तबन्धनः शुनःशेपो विश्वामित्रेच्छया पुत्रत्वेन वृतः। मधुच्छन्दसो ज्यायांसो भ्रातरो न तं शुनःशेपं भ्रातृत्वेन जगृहुः, मधुच्छन्दास्तु कनीयोभिः साकं सानन्दं गृहाणैनं शुनःशेपम्। सन्तुष्टो विश्वामित्रस्तान् द्वापञ्चाशतं पुत्रानाशिषा समेधितवान्[1]।] भवतु, मधुच्छन्दा इति नाम्नः सार्थक्यमैतरेयारण्यकेऽत्रधृतम्—"मधु ह स्म वा ऋषिभ्यो मधुच्छन्दाश्छन्दति तन्मधुच्छन्दसो मधुच्छन्दस्त्वम्।" (१।१।३)[2]

यः खलु मन्त्रद्रष्टा स एवर्षिः, अस्य सूक्तस्य द्रष्टा खलु मधुच्छन्दा इति स एवास्यर्षिः। द्रष्टृत्वेन ऋषित्वस्य कः सम्बन्ध इति चेदनन्तरे भाष्यसन्दर्भे दृश्यताम्।

Exposition—Here Sāyaṇa quotes from Anukramaṇikā where this *sūkta* has been referred to along with the number of *mantras* therein and with the name of the seer. The *sūkta* begins with अग्निम्, consists of nine *mantras* and it is revealed to Madhucchandas, son of Viśvāmitra. A person to whom any *sūkta* (or *mantra*) is revealed is called Ṛṣi of that *sūkta* (or *mantra*). This is justified by showing the derivative meaning of the word *ṛṣi* in the following paragraph.

Madhucchandas had an active role in accepting Śunaḥśepa as his elder brother and also as elder than each of the fifty younger brothers. In spite of his wishes Viśvāmitra could not have accepted Śunaḥśepa as his son unless Madhucchandas

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१। एतरेयब्राह्मणे ३३ अध्याये शुनःशेपाख्यानं विस्तरेणोल्लिखितम्।

२। अत्रत्यं सायणभाष्यम्—"योऽयं मधुच्छन्दोनामक ऋषिः सोऽयमितरेभ्य ऋषिभ्यो मधु च्छन्दति मधुरं भोग्यं संपादयितुमिच्छति। ह स्म वा इति निपातत्रयसमुह ऐतिह्यार्थः। यस्मादयं मध्विच्छति तस्मादस्य तन्नाम सम्पन्नम्।"

gave his full support. However, Madhucchandas and his fifty younger brothers were blessed by Viśvāmitra for this acceptance of Śunaḥśepa (cf. AB 33.1-6)

The name Madhucchandas means 'one who intends (*chandati*) to create pleasant enjoyments (*madhu*) to the seers. The sage Madhucchandas was really worth the name. (AA 1.1.3)

सायणभाष्यम्—'ऋष गतौ' (धा० १२८७) इति धातुः । 'सर्वधातुभ्य इन्' (उ० सू० ५५७) । 'इगुपधात् कित्' (उ० सू० ५५९) । वेदप्राप्त्यर्थं तपोऽनुतिष्ठतः पुरुषान् स्वयम्भूर्वेदपुरुषः प्राप्नोत् । तथा च श्रूयते—"अजान् ह वै पृश्नींस्तपस्यमानान् ब्रह्म स्वयम्भ्वभ्यानर्षत्, त ऋषयोऽभवन्" (तै० आ० २।९।१) इति । तथातीन्द्रियस्य वेदस्य परमेश्वरानुग्रहेण प्रथमतो दर्शनादृषित्वमित्यभिप्रेत्य स्मर्यते—

युगान्तेऽन्तर्हितान् वेदान् सेतिहासान् महर्षयः ।
लेभिरे तपसा पूर्वमनुज्ञाताः स्वयम्भुवा ॥
(महाभारत, शान्ति, २१०।१९) इति ॥ (सन्दर्भः ९) ॥

Translation—[The word *ṛṣi* is formed from] the root *ṛṣ*, to go. [The suffix *-in* is added by the rule] 'सर्वधातुभ्य इन्'. [*Guṇa* is negatived by the postulation of the suffix as *kit* by the rule] 'इगुपधात् कित्'. Veda, the self-born person, reached the persons who underwent *tapas* with a view to getting the Vedas. *Śruti* also says—"Brahman, the self-born, went (*ānarṣat*) indeed towards the eternal sacred persons practising penance (*tapas*) ; these [persons] became *ṛṣis*." Further, Veda being beyond the senses it is by the favour of Parameśvara that a person can realise (see) the Veda for the first time. That such a person is called *ṛṣi* is established by *Smṛti*—"Being taught first by the self-born the great sages won the Vedas with Itihāsas which disappeared at the end of the age (*yuga*)".

विवरणम्—['ऋषी गतौ' (१२८७, तुदादिः, परस्मैपदी) इति

धातोर्ऋषतीति रूपम्। यद्यपि धातुपाठे 'ऋषी' इति दृश्यते तथापि सायणाचार्योऽत्र ईकारानुबन्धं परित्यज्य अकारानुबन्धेन पठति। 'सर्वधातुभ्य इन्' (उ॰ सू॰ ५५७) इत्यौणादिकसूत्रेण सर्वेभ्य एव धातुभ्य इन् स्यादित्यर्थे प्राप्ते ऋष्-धातोरपीन्। एतत्सूत्रानन्तरं "हृ-पिषि-रुहि-वृति-विदि-छिदि-कीर्तिभ्यश्च" (उ॰ सू॰ ५५८) इति सूत्रेण हृ-प्रभृतिभ्यो धातुभ्यः पुनरिन्-विधानं नियमार्थम्। तेन हृ-धातोः 'अच इः' (उ॰ सू॰ ५७८) इति इ-प्रत्यये प्राप्तेऽपि तद्बाधपूर्वकमनेन नियमसूत्रेण 'इन्'-प्रत्यय एव। उभयत्रापि हरिरिति पदे जातेऽपि स्वरे भेदः। एवमेव पिष्-धातोः 'इगुपधज्ञाप्रीकिरः कः' (पा॰ सू॰ ३।१।१३५) इति क-प्रत्यये प्राप्तेऽनेन नियमेन 'इन्'। अनन्तरमुक्तमिन्-विधायकमपरमपि सूत्रम् 'इगुपधात् कित्' (उ॰ सू॰ ५५९)। अस्यार्थो बालमनोरमायाम्—"अन्येभ्योऽपि इगुपधेभ्यो धातुभ्य इन्-प्रत्ययः स्यात्, स च किदित्यर्थः।" पूर्वसूत्रे (उ॰ सू॰ ५५८) पिषादयः केचन इगुपधा धातवः समुल्लिखिताः, तानतीत्यान्येऽपीगुपधा धातव इन्-प्रत्ययेन युज्यन्ते। परन्तु पूर्वसूत्रोल्लिखितेषु कित्त्वाभावाद् गुणवृद्धिविधानं यथाप्राप्तं लब्धप्रसरमेव। अत्र 'कित्' इति कित्संज्ञाकरणाद् गुणवृद्धिनिषेध इति भेदः। 'क्ङिति च' (पा॰ सू॰ १।१।५) इति गुणवृद्धिनिषेधः। भवतु,] ऋष्-धातोरिगुपधत्वात् 'इगुपधात् कित्' (उ॰ सू॰ ५५९) इति इन्-प्रत्ययः, 'पुगन्तलघूपधस्य च' (पा॰ सू॰ ७।३।८६) इति ऋकारस्य गुणे प्राप्ते '॰कित्' (उ॰ सू॰ ५५९) इति इन्-प्रत्ययस्य कित्संज्ञाकरणात् 'क्ङिति च' इति गुणनिषेधे ऋषि इति प्रातिपदिकं जातम्।

ननु ऋष्-धातोर्गत्यर्थकत्वात् कथमृषेर्मन्त्रद्रष्टृत्वं भवतीति चेदुच्यते—ये खलु वेदप्राप्त्यर्थं तपश्चरन्ति तान् प्रति सन्तुष्टो वेदपुरुषः स्वयमभिगच्छति। यान् प्रति वेदो गच्छति ऋषतीति वा स एवर्षिः। दुरूहो वेदपुरुषो यदि स्वयमेवानुकूल्यमनुग्रहं च न कुर्यात्तदानीं वेदस्वरूपं न केनापि लब्धुं शक्यमिति श्रुतिस्मृतिसंवादेनोपपादितं सायणाचार्येण। श्रुतिर्हि—"अजान् ह वै" इत्यादिका (तै॰ आ॰ २।९।१)। स्मृतिश्च—"युगान्तेऽन्तर्हितान्" इत्यादिः (महा॰ शान्ति॰ २१०।१९)।

[पूर्वम् उणादिसूत्रेण ऋषिशब्दव्युत्पत्तिः प्रदर्शिता। आचार्यपाणिनिना खलु निपातित एष शब्दः 'ऋष्यन्धकवृष्णिकुरुभ्यश्च' (पा॰ सू॰ ४।१।११४) इत्यनेन सूत्रेण। सिद्धप्रक्रियस्य निर्देशो निपातनम्। परिनिष्ठितस्य सिद्धस्य वा शब्दस्य सूत्रे समुल्लेख एव निपातनशब्देनाभिधीयते। अत्राप्यृषिशब्दस्य व्युत्पत्त्यादिकमप्रदर्श्य सिद्धस्यैवर्षिशब्दस्य समुल्लेखाद् निपातनमवगन्तव्यम्। स्वयमा-

चार्येण शब्दस्यास्य व्यवहाराद् न कथमपि तत्र साधुत्वविषये शङ्का समुदेति ।]

[अत्रोद्धृतायां तैत्तिरीयश्रुतौ विद्यमानस्याजशब्दस्य जन्मराहित्यं नार्थः, किन्तु कल्पादौ सृष्टानां ब्राह्मणानां कल्पमध्ये पुनः पुनर्जन्म न भवतीति गौणार्थेन जन्मराहित्यमजत्वं वा तेषामुक्तम् ।[१]]

[महाभारतश्लोके 'अनुज्ञाताः' इति शब्दस्य 'उपदिष्टाः' इत्यर्थः करणीयः ।[२] सृष्टिप्रलययोरङ्गीकारे सृष्ट्यादौ परमेश्वर एवोपदेशकः, अनङ्गीकारे तु गुरुशिष्यपरम्पराया अविच्छेदान्न परमेश्वरकर्तृकोपदेश इति । सृष्ट्यादिरस्तु वा मास्तु सर्वथा गुरूपदेश आवश्यकः, स गुरुर्मनुष्यो वा परमेश्वरो वेति मीमांसकानामभिमतम् । उक्तञ्च भट्टपादैः—

वेदस्याध्ययनं सर्वं गुर्वध्ययनपूर्वकम् ।
वेदाध्ययनवाच्यत्वादधुनाध्ययनं यथा ॥

(श्लोकवार्तिक, वाक्याधिकरण, ३६६ काः)]

Exposition—In the previous paragraph it was said that the person who sees a *sūkta* (or *mantra*) is called *ṛṣi*. Now this is being justified by the derivation of the word. The word *ṛṣi* is formed by adding the suffix *-in* to the root *ṛṣ*, to go. The rule for the suffix *-in* is 'सर्वधातुभ्य इन्' (Uṇ. 557) which means that to all roots is added the suffix *-in*. Then

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१ । अस्याः श्रुतेः सायणभाष्यमुद्ध्रियते—"कल्पादावेव ब्राह्मणाः सृष्टा न ह्यस्मदादिवत् कल्पमध्ये पुनः पुनर्जायन्ते तस्मादजाः । ते च पृश्नयः शुक्लाः स्वरूपेणैव निर्मलाः सन्तोऽपि पुनस्तप आचरन् । तदीयेन तपसा तुष्टं स्वयम्भु ब्रह्म जगत्कारणत्वेन स्वतःसिद्धं परब्रह्मवस्तु काञ्चिन् मुर्तिं धृत्वा तपस्यमानांस्तानृषीननु हीतुमभ्यानर्षदाभिमुख्येन प्रत्यक्षमागच्छत् । ततस्ते मुनय ऋषिधात्वर्थविषयत्वादृषयोऽभवन् ।"

वालमनोरमायामप्येषा श्रुतिरुद्धृत्य व्याख्याता (सि० कौ० १११७, पा० सू० ४।१।११४) ।

२ । श्लोकोऽयं टीकाकृता नीलकण्ठेनैवं व्याख्यातम्—"युगान्ते युगादौ अन्तर्हितान् पूर्वयुगे येऽभूवंस्तान् अनुज्ञाता उपदिष्टाः स्वयम्भुवा ब्रह्मणा ।"

बालमनोरमायां श्लोकेऽस्मिन् पाठभेदो विद्यते—'सर्गादिसमये वेदान्' इत्यादिस्तत्रत्यः पाठः ।

comes a special rule 'इगुपधात् कित्' (Uṇ. 559) whereby it is meant that the suffix *-in* is added to roots having as the penultimate any of the vowels viz. इ उ ऋ ऌ and that the suffix *-in* in such cases will technically be deemed *kit*. Whenever any *kit* suffix is added, the expected *guṇa* or *vṛddhi* does not take place (cf. क्ङिति च—Pāṇ. 1. 1. 5). The penultimate short vowel ऋ was to be changed into गुण i. e. अर् by the rule पुगन्तलघूपधस्य च (Pāṇ. 7. 3. 86). But the suffix *-in* here being technically *kit*, the expected *guṇa* will not take place and accordingly *ṛ* of √*ṛṣ* will remain unchanged. Thus the form will be *ṛṣi*.

The seers are called *ṛṣis* since to them approaches (goes) the sacred Veda Himself. Veda is personified here and is referred as वेदपुरुष. Veda reaches persons who practise penance with a view to attaining Him (Veda). This derivative meaning of the word *ṛṣi* is supported by both *Śruti* and *Smṛti*. In TA 2. 9. 1 it is maintained that Brahman favours the persons practising penance and so by taking a particular form Brahman Itself reaches or goes to (*ṛṣati*) them. Hence these persons are called *ṛṣis*. In Mbh, Śānti, 210. 19 it is observed that self-born Brahman Itself instructs the persons undergoing *tapas* in the Vedas and the Itihāsas.

सायणभाष्यम्—ऋष्यादिज्ञानाभावे प्रत्यवायः स्मर्यते—

अविदित्वा[1] ऋषिं छन्दो दैवतं योगमेव च।

योऽध्यापयेज् जपेद् वापि पापीया[2]ञ्जायते तु सः॥

(बृहद्देवता ८।१३६)

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1. *Sandhi* being compulsory in a *śloka* it is very difficult to justify the reading अविदित्वा ऋषिं etc. By 'ऋत्यकः' (Pāṇ. 6.1.128) we may get अविदित्व ऋषिं etc.

2. The comparative degree (*-īyasun*) is used here perhaps to stress upon the necessity of knowing the seer etc. There

ऋषिच्छन्दोदैवतानि ब्राह्मणार्थं[1] स्वराद्यपि ।
अविदित्वा प्रयुञ्जानो मन्त्रकण्टक[2] उच्यते ।।

इति । वेदनविधिश्च स्मर्यते—

स्वरो वर्णोऽक्षरं मात्रा विनियोगोऽर्थ एव च ।
मन्त्रं जिज्ञासमानेन वेदितव्यं पदे पदे[3] ॥

इति ।। (सन्दर्भः १०) ।।

Translation—That one commits sin by not knowing the seer etc. is known from the *Smṛti*—One who reads [a *mantra* of] the Veda or recites it in *japa* but does not know the seer, the metre, the deity and the application thereof becomes a worse sinner. [Further,] one who uses [a *mantra*] without knowing the seer, the metre, the deity, the Brāhmaṇa [showing the application], the meaning, the accents etc. is called a thorn of the *mantra*. An injunction for knowing [these] is also found in *Smṛti*—One who desires to know a *mantra* should learn in each word the accent, the consonant, the vowel, the mora, the application and also the meaning.

विवरणम्—मन्त्रव्याख्यानात् पूर्वं सायणाचार्यैरृषिशब्दः समालोचित इत्यत्र को हेतुरित्युच्यते—सर्वेषामेव मन्त्राणां पाठात् पूर्वमेवर्ष्यादिज्ञानमावश्यकम् ।

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may be an insinuation that one should rather remain ignorant of a *mantra* than know a *mantra* without the seer etc. Cf. "बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति."

1. ब्राह्मणं चार्थश्चेति समाहारद्वन्द्वे ब्राह्मणार्थम्. Cf. "सर्वो द्वन्द्वो विभाषैकवद् भवति" (महाभाष्य, पा० सू० २।४।१२)।

2. Here *kaṇṭaka* means stigma.

3. If पदे पदे means in each word, it is difficult to construe विनियोग since the authors of Kalpasūtra have prescribed application of either a *sūkta* or a *tṛca* or a *mantra*, but never of a word.

एतेषां ज्ञानं चेन्नार्जितं तर्हि पापमेव भवति। यद्यपि ज्ञाने पुण्यं नास्ति त ापि ज्ञानाभावे प्रत्यवायः (पापं) जायते। एतेनर्षिच्छन्दोदैवतादिज्ञानस्य नित्यत्वं बोध्यम्। कस्यचन वाक्यस्यार्थः सम्यगवगन्तुं शक्यते यदि तस्य वक्तापि ज्ञायते, अज्ञाते वक्तृस्वरूपे तदुक्तार्थो न सम्यग् ज्ञातुं शक्यते[1]। 'यस्य वाक्यं स ऋषिः' इत्यनुक्रमणिकोक्ते-(२।४) मन्त्रार्थज्ञानाय मन्त्रद्रष्टुर्ऋषेरपि ज्ञानमावश्यकम्। छन्दसो ज्ञानमप्यावश्यकं यतश्छन्दसो ज्ञाने सति तस्य पादविभागोऽपि ज्ञायते, छन्दःपादानुसारतोऽर्थज्ञानं सुकरं भवति। अपि च, यत्राष्टाचत्वारिंशदक्षराणि सन्ति तत्र किं गायत्रीछन्दोविशिष्टं मन्त्रद्वयमुत जगतीछन्दस्क एको मन्त्र इति न निर्णतुं शक्यम्। तेन च यत्रैको मन्त्रो विनियोगवाक्यानुसारतो ब्राह्मणानुसारेण वा पठनीयस्तत्र च्छन्दसो ज्ञानाभावाद् विपरीतमपि कृतं स्यात्। 'यदक्षरपरिमाणं तच्छन्दः' इति चोक्तमेव सर्वानुक्रमण्याम् (२।६)। दैवतज्ञानं नूनमपेक्षितं दैवतस्यैव मन्त्रे प्राधान्येन प्रतिपादनीयत्वात्। योगो विनियोगः। विनियोगे ज्ञाते मन्त्रार्थबोधे सौकर्यं भवतीत्यस्योदाहरणं प्रथमे मन्त्र एव लभ्यम्। अग्निमीळे, अग्निं स्तौमीत्यर्थः। मन्त्रस्य याज्यारूपेण विनियोगात् प्रातरनुवाकरूपेण च विनियोगादुभयथैव च होतृपठनीयत्वाद् 'अहमि'त्यनेन होतेत्यर्थः सम्पद्यते। सायणाचार्येणापि मन्त्रव्याख्यायामुक्तम्—"मन्त्रस्य होत्रा प्रयोज्यत्वादहं होता स्तौमीति लभ्यते।" (मन्त्रः १, भाष्यसन्दर्भः १४ द्रष्टव्यः)

अनन्तरोद्धृते श्लोकेऽपि पूर्वोक्तार्थस्यैव पुनः कीर्तनं दृश्यते भाषान्तरेण। पूर्वश्लोकेऽनुल्लिखितस्य स्वरस्यार्थस्य चात्र समुच्चयः कृतः। मन्त्रार्थज्ञाने स्वराणां ज्ञानं नितरामपेक्षितम्। स्वरवैपरीत्ये सत्यनर्थोऽप्यापतेदित्यस्य प्रसिद्धमुदाहरणं च 'इन्द्रशत्रु'रिति शब्द इति सर्वेषां विदितमेव। अत्र द्वितीयश्लोके ब्राह्मणशब्देन विनियोगः प्रतिपिपादयिषितः। विनियोगज्ञानसार्थक्यमनुपदमुक्तमेव। अर्थज्ञानाभावे वेदाध्यायिनो भारवाहिगर्दभसादृश्यं भवतीति

१। संवादसूक्तेषु स्पष्टमेव दृश्यते यत् कस्योक्तिरियमिति ज्ञानाभावे मन्त्रस्यार्थो दुर्बोध्य एव विद्यते। यमयमीसंवादात्मसूक्तस्य (ऋक् सं १०।१०) व्याख्यायां प्रदर्शितं सायणेन यद् यो मन्त्रो येनाभिहितस्तत्र स एवर्षिः। तेनास्य सूक्तस्य 'षष्ठ्यां प्रथमातृतीयाद्ययुक्षु विवस्वतः पुत्री यम्यृषिः।' पुनः 'नवम्यां द्वितीयाचतुर्थीप्रभृतिषु युक्षु वैवस्वतो यम ऋषिः'। एवमेव ऐळोर्वशीसंवादरूपे सूक्ते (ऋक् सं १०।९५) 'नवर्चं ऐळस्य पुरूरवसो वाक्यानि। अतस्तासां स ऋषिः। शिष्टा नवोर्वश्या वाक्यानि। अतस्तासु सर्षिका।' उदाहरणान्तराणि—ऋक् सं १।२४; १।२५; १।११६।७; १०।१०८।

'स्थाणुरय' मित्यादिश्रुतौ विधृतमेव। 'वेदोऽध्येयो ज्ञेयश्च' इति साक्षाच्छ्रुतिरपि तत्र प्रमाणम्।

उद्धृते श्लोकद्वये प्रतिपादितं यदृष्यादयश्चेन्न ज्ञायन्ते तर्हि पापमेव स्यादिति। एतेन सिध्यति यत् पापभयादेव त्रैवर्णिकैरृष्यादिकं ज्ञातव्यम्। नन्वेतेषां ज्ञानाभावे पापमित्युक्तेर्वरं साक्षादेव वचनं 'ज्ञातव्यम्' इति।[1] तत्राहुः सिद्धान्तिनोऽग्रवर्तिनं श्लोकं 'स्वरो वर्णोऽक्षरम्' इत्यादिकम्। अत्र चतुर्थचरणे साक्षादेव 'वेदितव्यम्' इति ज्ञाने विधिः स्मर्यते। अत्र वर्णाक्षरमात्राणामपि ज्ञानं विधीयते। वेदपाठार्थं वर्णस्वरमात्राक्षरादीनां ज्ञानमपेक्षितमिति शिक्षाग्रन्थे निर्दिष्टम्। वर्णाक्षराणामुच्चारणप्रकार उच्चारणस्थानं ह्रस्व-दीर्घादिभेदेनोच्चारणविशेष इति सर्वं शिक्षायामसकृत् सोदाहरणमुपपादितम्। शिक्षायाश्च वेदाङ्गत्वाद् एतेषां वर्णस्वराक्षरमात्रादीनां वेदपाठोपकारकत्वं स्फुटमेव।

Exposition—By quoting the lines of Sarvānukramaṇī Sāyaṇa mentions the seer, metre etc. even before the explanation of the *ṛk* begins. This evokes a question regarding the utility of knowing the seer, metre, deity and application of a *mantra*. So Sāyaṇa quotes authorities where it is explicitly mentioned that any attempt to know, to read and to teach a *mantra* without knowing the seer etc. will surely bring in its trail serious adverse consequence as sin and that the reader must know the seer, the metre etc. He should know further in regard to each word of a *mantra* the accents, the letters (the consonants), the vowels, the morae and the meaning.

The meaning of a *mantra* cannot be fully comprehended unless we know the person who says the *mantra*. (cf. यस्य वाक्यं स ऋषिः) The utility of knowing the seer is

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१। ऋष्यादिज्ञानाभावे पापं भवतीति तज्ज्ञानाभावस्य निन्दा क्रियते। निन्दा चार्थवादः। अर्थवादः खलु विधिना सहैकवाक्यतामुपैति। स एव विधिश्चेन्नोल्लिख्यते तर्हि केन तस्यैकवाक्यता भवेदिति प्रश्नः। तदर्थं विधिरेव प्रोक्तः 'स्वरो वर्णोऽक्षरमि' त्यादिना।

felt strongly in the *mantras* of the Dialogue Hymns. In one hymn (RV 10. 10) there is the conversation between Yama and Yamī. The author of Sarvānukramaṇī helps us immensely by pointing out the speaker (rather *ṛṣi*) of each of the *mantra*. Similar illustrations may be cited from RV 10. 95 ; 10. 108 ; 1. 24 ; 1. 25 ; 1, 116. 7 etc.

The necessity of knowing the metre also cannot be ignored. The metre of a *mantra* is determined by the counting of the syllables in a *mantra*. But the number of syllables of a metre can vary from 24 in *gāyatrī* to 104 in *utkṛti*. In a particular sacrifice when one *mantra* is prescribed for application the priest should know the metre otherwise how can he know the extent of the *mantra* to be recited.

It is needless to rivet much of our attention to make one understand the necessity of knowing the deity since the deity is purported to be propounded in a *mantra* and anything else finding place in a *mantra* is only subservient to the deity for whose eulogy that is observed. (cf. या तेनोच्यते सा देवता)

The reader should know the meaning too (vide Pp 24-25). So also the application (*viniyoga*) should be known otherwise for what purpose they are learnt and read. Full comprehension requires the knowledge of the accent, the letters—both vowels and consonants—along with the process of pronunciation, the mora i.e. whether the vowel is long, short or extra-long.

सायणभाष्यम्—अग्निमित्यादिसूक्तस्य च्छन्दोऽनुक्रमणिकायां यद्यप्यत्र नोक्तं तथापि परिभाषायामेवमुक्तम्—"आदौ गायत्रं प्राग्घिरण्यस्तूपात्" (अनु० १२।१४) इति हिरण्यस्तूप ऋषिर्येषां मन्त्राणां वक्ष्यते ततः प्राचीनेषु मन्त्रेषु सामान्येन गायत्रं छन्द इत्यर्थः ॥ (सन्दर्भः ११) ॥

Translation—Although the metre of the *sūkta* beginning

with अग्निम् etc. has not been mentioned here in Anukramaṇikā, yet it has been said technically—"At the beginning prior to [the *mantras* seen by] Hiraṇyastūpa the metre is Gāyatrī." [That means—] Prior to those *mantras* as the seer of which Hiraṇyastūpa will be mentioned are the *mantras* in which generally the metre [resorted to] is Gāyatrī.

विवरणम्—अनुक्रमणिकायां ग्रन्थकृता कात्यायनेन तत्तत्सूक्तस्य च्छन्दः समुल्लिख्यते, परन्तु 'अग्निमीळे' इत्यादिसूक्तस्य विवरणावसरे तेनर्षिदैवतादयः समुल्लिखिता अपि न च्छन्दोऽभिहितम्। यद्यपि कात्यायनेनात्र न च्छन्दः प्रोक्तं तथापि तस्य सूक्तस्य च्छन्दस्तेन सर्वथा नाभिहितमित्यपि न। सामान्यत आह कात्यायनः—'आदौ गायत्रं प्राग्घिरण्यस्तूपात्' इति। तस्यार्थः—आदित आरभ्य सर्वेषां मन्त्राणां छन्दो गायत्री। किन्तु कियत्पर्यन्तं गायत्रीति प्रश्नस्योत्तरम्—'प्राग्घिरण्यस्तूपात्' इति। येषां मन्त्राणामृषिर्हिरण्यस्तूपस्तेभ्यो मन्त्रेभ्यः पूर्वं विद्यमानानां सर्वेषां मन्त्राणां छन्दः सामान्यतो गायत्रीति। "त्वमग्ने प्रथमो अङ्गिरा ऋषिः" (१।३१।१) इत्यादिमन्त्राणामृषिः खलु हिरण्यस्तूपः, अत आदितस्त्रिंशतः सूक्तानां सर्वे मन्त्रा विना विशेषं गायत्री-छन्दस्का इति फलति। यदि विशेषतः कुत्रचिच्छन्दसः कस्यचन समुल्लेखो-ऽनुक्रमणिकायां दृश्यते तदा तत्र तदेव च्छन्दः, अन्यथा गायत्रीत्यर्थः। दशमसूक्ते कात्यायनैरुक्तमनुक्रमणिकायाम्—"गायन्ति द्वादशानुष्टुभं तु"। अत्र 'आनुष्टुभम्' इत्युक्तेरस्य सूक्तस्यानुष्टुप्छन्दस्कता, हिरण्यस्तपदृष्टमन्त्रेभ्यः प्राग् विद्यमाना अपि दशमसूक्तगता मन्त्रा न गायत्रीछन्दस्काः। 'आनुष्टुभम्' इति विशेषदर्शनात् सामान्यतः प्राप्तं गायत्रीछन्दो बाध्यत इति निष्कर्षः।

Exposition—In his gloss on this *sūkta* Kātyāyana, the author of Anukramaṇikā, does not mention the metre of the *mantras* of this *sūkta*. But this does not mean an omission on the part of Kātyāyana since he does mention the metre in a technical device—आदौ गायत्रं प्राग्घिरण्यस्तूपात्. From the beginning of the Ṛksaṃhitā all the *mantras* will be in Gāyatrī and this metre will continue till the *mantras* seen by Hiraṇyastūpa come. Hiraṇyastūpa is the seer of the *mantras* of the *sūkta* beginning with 'त्वमग्ने प्रथमो अङ्गिरा ऋषिः' (1. 31. 1). Thus upto the end

of the *sūkta* 1. 30 all the *mantras* will *as a rule* (सामान्येन) be in Gāyatrī. If anywhere in these thirty *sūktas* any other metre is mentioned by Kātyāyana, that is to be treated as an exception and in that case that specially mentioned metre will replace the Gāyatrī metre. For example, Kātyāyana says in 1. 10—"गायन्ति द्वादशानुष्टुभं तु". The explicit mention of अनुष्टुप् debars the possiblity of the *mantras* of this *sūkta* being in Gāyatrī, although on the strength of the general rule 'आदौ गायत्रम् etc.' these could have been in Gāyatrī.

सायणभाष्यम्—पुरुषस्य पापसम्बन्धं वारयितुमाच्छादकत्वाच्छन्द इत्युच्यते। तच्चारण्यकाण्डे समाम्नायते—"छादयन्ति ह वा एनं छन्दांसि पापात् कर्मणः" (ऐ० आ० २।१।६)। अथवा चीयमानाग्निसन्तापस्याच्छादकत्वाच्छन्दः। तच्च तैत्तिरीया आमनन्ति—"जापतिरग्निमचिनुत। स क्षुरपविर्भूत्वाऽतिष्ठत्। तं[1] देवा बिभ्यतो नोपायन्। ते छन्दोभिरात्मानं छादयित्वोपायन्। तच्छन्दसां छन्दस्त्वम्" (तै० स ५।६।६।१) इति। यद्वा, अपमृत्युं वारयितुमाच्छादयतीति च्छन्दः। तदपि च्छान्दोग्योपनिषद्याम्नातम्—"देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशन्, ते छन्दोभिरात्मानमाच्छादयन्, यदेभिराच्छादयंस्तच्छन्दसां छन्दस्त्वम्" (छा० उ० १।४।२) इति ॥ (सन्दर्भः १२) ॥

Translation—*Chandas* (metre) is so called since it veils [the person] with a view to dispelling [any] relation with sin

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1 तस्माद् देवा बिभ्यतस्तं नोपायन् is the full sentence which has been shortened as तं देवा बिभ्यतो नोपायन्. 'तद्' being construed with बिभ्यतः should have the fifth case-ending in *apādāna* (1.4.24) and being object to उपायन् should have the second case-ending in *karmakāraka* (1.4.49). Now by विप्रतिषेधे परं कार्यम् (Pāṇ. 1.4.2) the latter i. e. 1.4.49 prevails.

from a man. This is said in Āraṇya-kāṇḍa (i.e. in Aitareyāraṇyaka)—"The metres indeed cover this person from sinful actions". Or, [the name] *chandas* is owing to its veiling the heat of fire [caused] by the *Cayana*-ceremony. The followers of the Taittirīya School observe—"Prajāpati produced Fire by *Cayana.* He (Fire) remained with severe heat comparable with sharp-edged bolt (*vajra*). Being afraid [of him] the gods did not approach him. This is the justification of [the name] *chandas*. (This constitutes the metrehood of the metres.) Or, a metre veils for dispelling premature death. That too has been held in Chāndogyopaniṣad—"The gods being afraid of death entered into the learning of the Vedas. They covered themselves with *chandas* (metres). As with these (metres) [they] covered, the propriety of [the name] *chandas* is establised.

विवरणम्—पूर्वमृषिशब्दस्य व्युत्पत्तिं प्रदर्श्य सायणाचार्यो योगार्थं निर्दिष्टवान्, अधुना छन्दःशब्दस्य व्युत्पत्त्यादिकं श्रुत्यनुसारेण पर्यालोच्य तदर्थो निरूप्यते। ऐतरेयारण्यकस्य द्वितीयारण्यके खलूपासनं विहितम्। ब्रह्मोपासनं प्रतीकोपासनमित्युपासनाद्वैविध्यं शास्त्रेषु समुपलभ्यते। प्रतीकमपि द्विविधं यज्ञाङ्गं यज्ञवहिर्भूतं च। यज्ञवासनावासितचित्तानां पुरुषाणां कृते यज्ञाङ्गे सहसा मनः प्रविशतीत्युक्थादियज्ञाङ्ग[1]समाश्रयणं क्रियते। "प्राण उक्थमित्येव विद्यात्"[2] (ऐ० आ० २।१।४)। ध्येयस्य प्राणदेवस्य गायत्र्यादिच्छन्दोमयत्व-

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१। "उक्थं शस्त्रम्। उत्तिष्ठत्यनेन देवताप्रसाद इति व्युत्पत्तेः।" (ऐ० आ० २।१।२, भाष्यम्) उक्थोपासनस्य तात्पर्यं च तत्रैव सायणाचार्येण विवृतम्—"तत्र यज्ञं निष्पादयन्तो होतृयजमानादयः प्रजास्तत्तच्छस्त्रे ध्यातव्यं रहस्यं स्वरूपमज्ञात्वा केवलं नाममात्रेणोक्थमुक्थमित्येव व्यवहरन्ति। तद्रहस्यं त्वभिधीयते—......उक्थे पृथिवीदृष्टिः कर्तव्येत्यर्थः।"

२। अस्य व्याख्यायामाह सायणाचार्यः—"निष्केवल्याख्ये शस्त्रे प्राणदृष्टिं कुर्यादित्यर्थः।" प्रसङ्गतोऽत्र वक्तव्यं यन्नात्र विदिः (विद्धातुः) प्रमाणज्ञानार्थकोऽपि तु कर्तृतन्त्रोपासनार्थकः, उपासनाया अपि वेदनवद् मानसत्वाद् गौणोऽयं प्रयोगः।

मुक्तं 'तस्योष्णिग् लोमानि, त्वग् गायत्री' (ऐ० आ० २।१।६) इत्यादिना, अनन्तरं च प्राणदेवस्य च्छन्दोभिराच्छाद्यत्वाच् छन्दसां चाच्छादकत्वाच् छन्द इति नाम्नः सार्थक्यं भवति। श्रूयते च तत्रैव—"यच्छन्दोभिश्छन्नस्तस्माच्छन्दांसीत्याचक्षते।" वस्तुत एषैव पङ्क्तिश्छन्दःशब्दस्य व्युत्पत्तिं प्रतिपादयतीत्येषैव सायणाचार्येणोद्धरणीयाऽसीत्। परन्तु तेन तदकृत्वा ध्यानफलप्रतिपादिका श्रुतिरुद्धृतेति न समीचीनमिति मन्यामहे। भवतु, यः खलु प्राणदेवस्य च्छन्दोमयदेहत्वं जानाति स चेत् किमपि पापं समाचरितुमिच्छेत्तदानीं छन्दांस्येव तस्मात् पापात् कर्मणः पुरुषमाच्छादयन्तीति ज्ञानफलमुक्तम्।[1]

छन्दसामाच्छादकत्वं श्रुत्यन्तरादपि प्रदर्श्यते। प्रजापतिकर्तृकाग्निचयनानन्तरं तस्याग्नेरेतादृशी दीप्तिरभूद् यद् देवास्तत्समीपमागन्तुं नाशक्नुवन्। यथा क्षुरधारासमानो निशितो वज्रो न लोकैः प्राप्तुं शक्यते तथैवातिशयेनोग्रस्वरूपोऽग्निर्न लोकानां सुलभोऽभूत्, अपि तु तादृशादग्नेर्भीताः सन्तो देवास्ततो निवृत्ता आसन्। पश्चात् ते स्वदेहं छन्दोभिरावृत्याग्निस्थानं प्रापुः। यतो देवानामाच्छादकानि तानि च्छन्दांस्यासंस्तत एव तेषां छन्द इति नाम्नोऽन्वर्थत्वं जातम्।[2]

छन्दसां छन्दस्त्वं यथा प्रतिपाद्येत तदर्थमन्यदपि श्रुतिप्रमाणमुद्ध्रियते। देवाः खलु वेदविद्यां प्रविष्टवन्तः, वेदविहितकर्माण्याचरितवन्त इत्यर्थः। कस्मिंश्चित् कर्मणि केचन मन्त्रा विनियुक्ता दृश्यन्ते, इतरे वहवो मन्त्रा अविनियुक्तास्तिष्ठन्ति। देवास्तु मृत्योस्त्राणं काङ्क्षन्तोऽविनियुक्तैरपि मन्त्रैर्जपहोमादिकमनुष्ठाय मन्त्रैश्छन्दोभिर्वाऽत्मानमाच्छादितवन्तः।[3] अत्र मन्त्रैराच्छादनं

१। एवं खल्वैतरेयारण्यके फलश्रुतिरुक्ता—"छादयन्ति ह वा एनं छन्दांसि पापात् कर्मणो यस्यां कस्यांचिद्दिशि कामयते य एवमेतच्छन्दसां छन्दस्त्वं वेद।" (ऐ० आ० २।१।६)।

२। तैत्तिरीयसंहिताभाष्यमुद्ध्रियते—"यदा प्रजापतिरग्निं चितवांस्तदा सोऽग्निः क्षुरपविर्भूत्वा केनाप्यगम्योऽतिष्ठत्। क्षुरधारसमानधारा यस्य वज्रस्य सोऽयं वज्रः क्षुरपविः। तथाविधवज्रवदत्युग्र इत्यर्थः। तं तादृशमग्निं दृष्ट्वा देवा भीताः सन्तस्तत्समीपं न प्राप्ताः। ततः प्रतीकारं विचार्य च्छन्दोयुक्तैर्मन्त्रैः स्वशरीरमाच्छाद्य मन्त्रजपेन रक्षां कृत्वा वह्निसमीपमागताः। छादयन्त्येभिरिति व्युत्पत्त्या छन्दस्त्वं सम्पन्नम्।" (तै० सं ५।६।६।१)

३। अस्याश्छान्दोग्यश्रुतेः शाङ्करभाष्यम्—"देवा वै मृत्योर्मारकाद् बिभ्यतः किं कृतवन्त इत्युच्यते—त्रयीं विद्यां त्रयीविहितं कर्म प्राविशन् प्रविष्टवन्तः,

खलु मन्त्रेषु निमग्नत्वमेवेति बोद्धव्यम्। एवं छन्दःशब्दस्य व्युत्पत्तिगतोऽर्थो निरूपितः सायणाचार्यैः।

यद्यपि श्रुतिवाक्यान्युद्धृत्यैव च्छन्दःशब्दव्युत्पत्तिः साधिता तथापि तादृशश्रुतिवाक्यानां तात्पर्यमपि तत्त्वप्रतिपित्सुभिरवगन्तव्यम्। छन्दसामयमेव सुमहान् प्रभावो येन च्छन्दोबद्धगिरा सुललितया भाषया यदि कोऽप्यात्मनो दोषं कीर्तयेत्तदानीं नासौ दोषस्तादृशं निन्दितो भवति, दोषस्य कदाचित् क्षम्यत्वं भवति, कदाचिद् वा ह्रासो भवति। उक्तं च—"एकः शब्दः सम्यग् ज्ञातः सुप्रयुक्तः स्वर्गे लोके च कामधुग् भवति" इति। एवं पापाच्छादकत्वं छन्दसः समुल्लिखितम्।

तीव्रक्लेशकरमपि कार्यं छन्दःप्रभावात् कर्तुं शक्यते। उत्तेजकं सङ्गीतं श्रुत्वा सैनिको निश्चितमरणमभिधावति। सन्तापाच्छादकत्वमपि चैवं प्रदर्शितम्।

मन्त्रेषु मन्त्रोच्चारणकार्ये वा निमग्नः पुरुषस्तादृशसाधुकर्मणः समाचरणाच्चित्तस्यैकाग्र्यं स्थैर्यं च लभत इति तस्य दीर्घायुष्ट्वमपि लब्धुं शक्यते। स्थिरचित्ताः पुरुषा दीर्घायुषो भवन्तीति प्रसिद्धमेव। वारितश्चैवं छन्दसा मृत्युभयः, छन्दसामपमृत्युवारकत्वात्तदाच्छादकत्वाद् वा छन्दस्त्वं सम्यगुपपन्नम्।

Exposition—The derivative meaning of the word *ṛṣi* has been discussed earlier (P. 110). Here the word *chandas* is being taken up for discussion. From three sources in the Vedic literature Sāyaṇa shows that the word *chandas* is derived from the root √ *chad*, to veil (√ *chada apavāraṇe*, 1834, *curādi*). In AA it is said that for attaining the concentration of mind one should resort to meditation. Persons deeply absorbed in sacrificial tasks will naturally find it easier to meditate and concentrate upon any sacrificial element which may be taken as a symbol for any higher

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वैदिकं कर्म प्रारब्धवन्त इत्यर्थः, तद् मृत्योस्त्राणं मन्यमानाः। किञ्च, ते कर्मण्यविनियुक्तैश्छन्दोभिर्मन्त्रैर्जपहोमादि कुर्वन्त आत्मानं कर्मान्तरेष्वाच्छादयंश्छादितवन्तः। यद् यस्मादेभिर्मन्त्रैराच्छादयंस्तत्तस्माच्छन्दसां मन्त्राणां छादनाच्छन्दस्त्वं प्रसिद्धमेव।" (छा० उ० १।४।२, शा० भा०)

ideal. Accordingly in the symbolic method of meditation Śruti prescribes Niṣkevalya Śastra as the symbol for *Prāṇa.* The deity *Prāṇa* is covered or veiled (√ *chad*) by the metres (*chandas*). Here lies the propriety of the name *chandas.* As a result of such symbolic meditation the meditator also is veiled from the sins which he might have committed.

The term *chandas* is being justified by quoting another reference of Śruti. Prajāpati performed the *Cayana*-ceremony in which appeared Agni with an abnormal blaze. The deities did not dare approach this Fire owing to the excessive heat but could somehow manage to go near this Fire by covering themselves with *chandas* (metres). As these metres covered (√ *chad*) the deities, they (metres) are known as *chandas.*

The said derivation is further supported by Chāndogyopaniṣad where it is said that the deities wrapped themselves with the Vedic *mantras* i.e. with the metres of those *mantras.* A person deeply engrossed in Vedic deeds is saved from death (or premature death). The metres which enfolded (√ *chad*) the gods are known as *chandas.*

These derivations may summarily be rejected by Westerners by branding them as fantastic and queer interpretations. But Indians, who have respect for the tradition and cultural heritage, would find out some reason too for such exegetical expressions. Rhythmic metrical utterances sometimes do minimise the guilt and even, though rarely, do exonerate a person from the blame. Soldiers do gather mental strength and courage for facing the fierce deadly cannon by listening to the bugle-notes and patriotic songs. A man attaining mental peace through meditation becomes care-free, remains unattached and lives a long life. This is an established truth corroborated by the specialists in medical sciences.

सायणभाष्यम्—तथा द्योतनार्थ-दीव्यति[1]धातुनिमित्तो देवशब्द इत्येतदाम्नायते—"दिवा वै नोऽभूदिति तद्देवानां देवत्वम्" (तै० ब्रा० २।२।९।९) इति। अतो दीव्यतीति देवः, मन्त्रेण द्योत्यत इत्यर्थः। अस्मिन् सूक्ते स्तूयमानत्वादग्निर्देवः। तथा चानुक्रमणिकाया-मुक्तम् —"मण्डलादिष्वाग्नेयमैन्द्रात्"[2] (अनु० १२।१२) इति॥ (सन्दर्भः १.३)॥

Translation—And (or, so also) that the word *deva* is derived from the root *div* meaning 'to shine' is said (in the *Śruti*)— "The [shining] day (*divā*) was ours; that justifies the godhood (*devatva*) of the gods (*deva*)". Hence, one who shines is *deva*; it means that [the deity] shines through a *mantra*. In this *sūkta* Agni is praised, so Agni is the deity (of this *sūkta*). It is also said in Anukramaṇikā—"At the beginning of the Maṇḍalas are *mantras* of Agni till the [appearance of the] *mantras* of Indra."

विवरणम्—देवशब्दस्य व्युत्पत्तिर्यौगिकोऽर्थश्च कथ्यतेऽधुना। दिवु क्रीडा-विजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवादि, ११०७, दीव्यति) इत्यस्माद् धातोर्देवशब्दो निष्पन्नः। अतो द्युतिमान् देवः। देवानां प्रकाश-मानत्वं प्रकाशस्वभावत्वं च दिवासम्बन्धात् स्पष्टतरं प्रकाशमेति। देवाना-

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१। Sometimes the suffixes *-ik* and *-śtip* are requisitioned with a view to signifying the root itself. For example, *paci* and *pacati*, formed with *-ik* and *-śtip* respectively, mean the root *pac*. Here *dīvyati* means 'the root *div*'. But the expression दीव्यतिधातु is hardly justifiable; we may say either दिव्धातु or दीव्यति, but never दीव्यतिधातु or दिविधातु. Here and in many other places similar expressions are found in Sāyaṇas commentary.

२। Note the euphonic combination—मण्डलादिषु+आग्नेयम्+आ+ऐन्द्रात्.

मयं दिनसम्बन्धस्तैत्तिरीयाख्यानेन प्रतिपाद्यते। प्रजापतिः स्वकीयजघनादसुरानसृजत्। असुरसृष्टेरनन्तरं प्रजापतिरसुरोत्पादिकां तनूं जघनभागं विनाशितवान्। सा विनाशिता तनूः शरीराकारं विहाय तमःस्वरूपा रात्रिरभवत्। एवमेव प्रजापतेर्मुखाद् देवाः सृष्टाः। सा मुखरूपा तनूर्विनष्टा सती प्रकाशस्वरूपाऽहरभवत्। प्रजापतेर्यस्माच्छरीरभागाद् देवा अजायन्त तस्मादेव प्रकाशात्मकं दिनं दिवा वा समुत्पन्नम्। उत्पत्तिस्थानसाम्यादसुराणां रात्रिरभवत्, देवानां तु दिवा। अतश्च हर्षवशाद् देवा ऊचुः—'दिवा वै नोऽभूद्' इति। एवं खलु दिवायोगेन दिनसम्बन्धाद् वा देवानां देवत्वं भवति। देवानां प्रकाशश्च मन्त्रेण सम्पद्यते। मन्त्राणां विषयः खलु देवो देवता वा। उक्तं चानुक्रमणिकायां 'या तेनोच्यते सा देवता'। अतो मन्त्रैः प्रकाशयितुमभिलषितो हि देव इति देवानां मन्त्रद्योत्यत्वं सिद्धमेव। प्रथमे चास्मिन् सूक्ते मन्त्रैः स्तूयमानः सन् द्योतितः खल्वग्निरेवेति स एवास्य सूक्तस्य देवः। प्रथममण्डलस्य प्रथममिदं सूक्तमिति नूनमेतस्य देवोऽग्निरनुक्रमणिकावचनंसंवादात्। कात्यायनरचितायां सर्वानुक्रमण्यामादावेव परिभाषारूपेण द्वादश कण्डिकाः सन्ति। तत्र द्वादश्यां कण्डिकायां द्वादशं सूत्रं हि—"मण्डलादिष्वाग्नेयमैन्द्रात्"। आ ऐन्द्रात् ऐन्द्रसंशब्दनात् प्राक् सर्वेषु मण्डलेषु प्रथमत आरभ्याग्नेयं विद्यात्। एकैकस्मिन् मण्डले प्रथमतोऽग्निस्तुतिस्तदनन्तरमिन्द्रस्तुतिरिति फलितार्थः।[1] प्रथममण्डलस्य प्रथमं सूक्तमेतत्, अतोऽस्य देवोऽग्निर्भवेदेवेति सर्वानुक्रमणीसूत्रसंवादेन प्रतिपादितम्।

१। सूत्रमिदं षड्गुरुशिष्येणैवं विवृतम्—"आ ऐन्द्राद् ऐन्द्रसंशब्दनात् प्राङ् मण्डलादिष्वाग्नेयं विद्यात्। यथा। अग्निं नव मधुच्छन्दास्त्वमग्ने जागतं त्वित्यादिषु।"

अत्रेदमवधेयम्—प्रतिमण्डलमादावाग्नेयं सूक्तमनन्तरं चैन्द्रो मन्त्र इति नायं नियमो भवितुमर्हति, व्यभिचारात्। तथाहि—अष्टमे नवमे च मण्डले नादावग्निस्तुतिः परमिन्द्रस्य सोमस्य च क्रमात्। एवमग्नेरनन्तरमिन्द्रस्य स्तुतिरित्यपि न वक्तुं शक्यते, प्रथम एव मण्डलेऽग्नेरनन्तरं वायोः स्तुतेः। तृतीये मण्डले खल्विन्द्रसंशब्दनात् प्रागन्येऽपि देवाः सन्ति। अष्टमे सूक्ते यूपः, यूपाः, विश्वे देवाः, व्रश्चनीति देवता विद्यन्ते; नवमादिषु त्रिषु सूक्तेष्वग्निर्देवः, द्वादश एव सूक्ते प्रथमत इन्द्रस्य स्तुतिः। चतुर्थे मण्डले षोडशं सूक्तमैन्द्रम्। ततः पूर्वं पञ्चदशसु सूक्तेषु बह्व्यो देवताः सन्ति। पञ्चमे मण्डले सप्तविंशे सूक्ते खल्विन्द्रस्याविर्भावः, ततः प्राक् सन्ति कति देवताः। षष्ठे सप्तमे

Exposition—The word *deva* is derived from the root *div*, which means *inter alia* 'to shine'. Thus *deva* means 'shining' or 'one who shines'. This resplendent nature of the *devas* is also corroborated by an episode of the Brāhmaṇa literature.[1] Prajāpati is the creator of the universe and from His person came out the various species of living beings as also the inanimate objects. From the back portion (*jaghana*) of Prajāpati were produced the Asuras. After their procreation Prajāpati destroyed that portion of His body and from this destroyed portion of the body arose the dark night. In contrast with the above fact it is said in the Brāhmaṇa that the *devas* were produced from the mouth of Prajāpati who destroyed that portion of the body as before ; but thence came out the brilliant day. From this episode it transpires that the shining gods (*deva*) and the bright day (*divā*) originated from the same limb of Prajāpati. Hence naturally the gods exclaimed in joy — "In our share comes the day." In view of this relation between day-time (*divā*) and the gods (*deva*) the justifiability of the name *deva* is established.

By virtue of the place of origin in Prajāpati the gods are doubtless luminous ; but the present revealment of the god (here Agni) is caused by the *mantras* of the *sūkta* where the god Agni is primarily propounded (revealed) by the seer (*ṛṣi*). That the god of this *sūkta* is Agni is established by Sāyaṇa from the evidence of Sarvānukramaṇī written by Kātyāyana. The *sūtra* मण्डलादिष्वाग्नेयमैन्द्रात्[2] is in the twelfth

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च मण्डले वैश्वानरस्याग्नित्वे नास्ति व्यभिचारः । दशमे नास्ति व्यभिचारलेशः, नापि च द्वितीये ।

1. See TB 2.2.9.4–9

2. This rule, which occurs in *Paribhāṣā-prakaraṇa* of Sar-

Kaṇḍikā which dwells upon some technical issues and devices. It means that at the beginning of the Maṇḍalas remain *mantras* in praise of Agni and they are followed by the *mantras* devoted to Indra. And this being the beginning (first *sūkta*) of Maṇḍala I, the deity of it will be Agni.

सायणभाष्यम्—तस्य सूक्तस्य प्रथमामृचं भगवान् वेदपुरुष आह। अग्निम् ईळे इति। अग्निनामकं देवमीळे स्तौमि। 'ईड स्तुतौ' (धा० १०१९) इति धातुः। डकारस्य ळकारो बह्वृचाध्येतृसम्प्रदायप्राप्तः[1]। तथा च पठ्यते—

अज्मध्यस्थडकारस्य ळकारं बह्वृचा जगुः।
अज्मध्यस्थढकारस्य ळ्हकारं वै यथाक्रमम्॥

इति। मन्त्रस्य होत्रा प्रयोज्यत्वादहं होता स्तौमीति लभ्यते। कीदृशमग्निम्? यज्ञस्य पुरोहितम्। यथा राज्ञः पुरोहितस्तदभीष्टं

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vānukramaṇī (12.12), is vitiated in many ways. The exceptions are so frequent that the rule almost ceases to remain operative excepting in Maṇḍalas II and X. Maṇḍala I begins with Agni followed by Vāyu, and not Indra. In Maṇḍalas III, IV and V there are many other gods prior to the appearance of Indra. If Vaiśvānara is considered identical with Agni, there is no deviation from the above rule in Maṇḍalas VI & VII. Maṇḍalas VIII and IX do not begin with Agni; on the contrary, they start with Indra and Soma respectively.

We are at a loss to understand why the commentators desist from pointing out these exceptions.

1. The final *a* in बह्वृच is due to the rule ऋक्पूरब्धूःपथामानक्षे (पा० सू० ५।४।७४). The word means—'One who is conversant with the RV.' Cf. "अनूचबह्वृचावध्येतर्येव। नेह.......बह्वृक् सूक्तम्।" Without the final *a* the word will be बह्वृक् meaning 'containing many *ṛks*'.

सम्पादयति तथाग्निरपि यज्ञस्यापेक्षितं होमं सम्पादयति। यद्वा, यज्ञस्य सम्बन्धिनि पूर्वभाग आहवनीयरूपेणावस्थितम्। पुनः कीदृशम्? देवम् दानादिगुणयुक्तम्। पुनः कीदृशम्? होतारम् ऋत्विजम्। देवानां यज्ञेषु होतृनामक ऋत्विगग्निरेव। तथा च श्रूयते—"अग्निर्वै देवानां होता" (ऐ० ब्रा० ५।२ ; १२।३) इति। पुनरपि कीदृशम्? रत्नधातमम् यागफलरूपाणां रत्नानामतिशयेन धारयितारं पोषयितारं वा॥ (सन्दर्भः १४)॥

Translation—*Bhagavān Vedapuruṣa* (personified Veda who is endowed with prowess) says the first *ṛk* of that *sūkta*—अग्निम् ईळे etc. [I] praise the god Agni by name. [The word *iḍe* is formed from] the root *iḍ* which means 'to praise'. That the consonant ड् becomes ळ् is in accordance with the tradition of the readers conversant with the Ṛgveda. And [they] read [the rule] thus—"Persons knowing the Ṛgveda hold that [the letter] ड्, when placed between two vowels, becomes ळ्. Similarly [the letter] ढ्, if placed between two vowels, is changed into ळ्ह्." Since the *mantra* is read by Hotā, it means that I, Hotā, praise. What sort of Agni [is praised]?—The priest (*purohita*) of the sacrifice (*yajña*). As a *purohita* of a king accomplishes his king's desired object so also Agni performs the desired *homa* (oblation) of the sacrifice. Or, [Agni is called *purohita* since] Agni is placed (*hita*) to the eastern side (*puraḥ*) of the sacrifice in the form of Āhavanīya. Again, what sort of Agni? One who is endowed with the qualities of a donor. Again, what sort of Agni? One who is Hotā and *ṛtvik*. In the sacrifices of the gods the Hotṛ-type of priest is Agni himself. And it is said in *Śruti*—"Agni indeed is the *Hotā* of the gods." Again, of what sort? One who maintains fully and increases extremely the jewel (*ratna*) of the type of the results of the sacrifices.

विवरणम्—वेदस्य पुरुषस्वरूपत्वमङ्गीकृत्य प्रोच्यते वेदपुरुष आहेति । अत्र सायणाचार्येण प्रथमसूक्तस्य प्रथमो मन्त्रो व्याख्यायते । 'ईड स्तुतौ' इति स्तुत्यर्थकादीड्धातोर्निष्पन्नस्य 'ईडे' इति शब्दस्य 'स्तौमि' इत्यर्थो जायते । व्याकरणप्रक्रिया सायणैरेवोपरिष्टाद् व्याख्यास्यते तथापि 'ईडे' इति शब्दस्थाने यद् 'ईळे' इति जातं त न व्याकरणेन समाधानं भवितुमलम् । प्रातिशाख्यादि-ग्रन्थेषु खल्वयं वैदिको विशेषः सूत्रेण प्रतिपादितः ।[1] द्वयोः स्वरयोर्मध्ये विद्यमानो डकारो ळकारो भवति, एवमेव द्वयोः स्वरयोर्मध्ये विद्यमानो ढकारो ळ्हकारो जायते । अत्रापि ई ड् ए इति स्थिते ईकारस्य एकारस्य च मध्ये विद्यमानत्वात् डकारस्य स्थाने ळकारः । सायणाचार्यैस्तु प्रमाणस्वरूपेण काचन कारिका समुद्धृता सर्वानुक्रमणीव्याख्यातः । अर्थश्चास्याः सरल एव ।

यद्यपि 'ईळे' इति शब्दस्य कर्तृपदं नोक्तं तथापि यः पठति स एवाहमित्यु-ल्लिख्यते । मन्त्रस्यास्य होतृपठनीयत्वं प्रागेवोक्तम् । सूक्तस्यास्य प्रातरनु-वाकाङ्गत्वात् सूक्तादिभूतस्यैतस्य मन्त्रस्य होतृपाठ्यत्वम्, एवमेवर्ग् विनियोगेनापि सिध्यति यद्धोतैव पाठकः स्तोता वा यतो याज्या खलु होत्रैव पठ्यते ; अयं च मन्त्रः स्विष्टकृतो याज्येत्युक्तमेव प्राक् । अत्राग्निशब्दस्य चत्वारि विशेषणानि—यज्ञस्य पुरोहितम्, देवम्, होतारम् ऋत्विजम्, रत्नधातमम् ।

यज्ञस्य पुरोहितम्—यथा राज्ञः पुरोहितो राज्ञो हितं कुर्वन्नहितं च दूरीकुर्वन् सर्वथा राज्ञोऽभीष्टं सम्पादयति तथाऽयमग्निर्देवो यज्ञस्याङ्गरूपं होमं सम्पादयन्न-भीष्टसम्पादकत्वात् पुरोहित इत्युच्यते । अभीष्टसम्पादकत्वगुणयोगादग्नेः पुरोहितत्वं भवतीति सिंहो माणवक इत्यादिवद् गौणोऽयं प्रयोग इति द्रष्टव्यम् ।[2] व्याख्यानान्तरमाह—पूर्वशब्दनिष्पन्नत्वात् पुरःशब्दः पूर्वार्थकः, तेन 'पूर्वभागे' इत्यर्थो गृहीतः । अतः पुरः हितः पूर्वभागे निहितः स्थापितोऽवस्थितो वेत्यर्थः सम्पद्यते । यज्ञवेद्यां हि मुख्योऽग्निराहवनीयः पूर्वभागे विद्यत इति वैदिकी रीतिः ।

१। द्वयोश्चास्य स्वरयोर्मध्यमेत्य सम्पद्यते स डकारो ळकारः ।
ळ्हकारतामेति स एव चास्य ढकारः सन्नूष्मणा संप्रयुक्तः ।
इळा साळ्हा चात्र निदर्शनानि वीड्वङ्ग इत्येतदवग्रहेण ॥
(ऋक्प्रातिशाख्य १।५२)

वीड्वङ्ग इत्यत्र पदपाठदशायामवग्रहकाल एव ळकारो भवति—वीळुऽअङ्ग ।

२। अत्राग्नेर्होमसम्पादकत्वं होमाधिकरणत्वेनेति द्रष्टव्यम् ।

देवमिति द्वितीयं विशेषणम् । अत्र सायणाचार्येण देवशब्दस्य दा-धातुतो निष्पत्तिरुररीक्रियते । अतो देवो दातेत्यर्थः । आदिपदेन दानसम्बन्धिनामपरेषां श्रद्धादिगुणानां संग्रह इत्यर्थः स्यात् । अथवाऽदिपदेन धात्वन्तर-निष्पत्तिमूरीकृत्य द्योतनादिगुणसंग्रहोऽपि भवेत् । (सन्दर्भः १३ द्रष्टव्यः) ।

होतारमृत्विजमिति तृतीयमग्निविशेषणम् । यथा मनुष्यैरनुष्ठिते यज्ञे कश्चन होतृनामक ऋत्विग् विद्यते तथा देवैरनुष्ठिते यज्ञे कश्चन देवः खलु होतृत्वमङ्गीकुर्यात् । देवयज्ञेऽग्निरेव होता भवति । तत्र श्रुतिरेव प्रमाणम्—"अग्निर्वै देवानां होता" (ऐ० ब्रा० ५।२ ; १२।३) इति ।

अन्तिमं विशेषणं रत्नधातममिति । रत्नं नाम रमणीयम् । प्रायशो धनमेव जनै रमणीयत्वेन मन्यत इति रत्नशब्दस्य धनार्थकता प्रसिद्धा । स्वर्गात्मकं यागफलमपि रमणीयमिति रत्नशब्दस्यार्थो यागफलमिति नूनं वक्तुं शक्यते । धा-धातोर्धारणं पोषणं चार्थः, 'डुधाञ् धारणपोषणयोः' (जुहोत्यादि, १०९२, दधाति) इति धातुपाठेऽर्थनिर्देशात् । अत्र विच्-प्रत्ययेन निष्पन्नस्य धा-शब्दस्य धारयिता पोषयिता वाऽर्थः । तमप्-प्रत्ययस्यातिशायनमर्थः (पा० सू० ५।३।५५) । एवञ्च रत्नधातममित्यस्यार्थः—'यागफलरूपाणां रत्नानामतिशयेन धारयितारं पोषयितारं वा' ।

Exposition—Veda is considered to be a *puruṣa* and hence instead of saying 'the first *ṛk* of the *sūkta* is :' Sāyaṇa expresses '*Vedapuruṣa* says the first *ṛk* of the *sūkta* as :'

[*A major portion of this paragraph will be clear from the lucid translation as shown above.*]

This particular *mantra* is applied in Prātaranuvāka and as a *yājyā* of Sviṣṭakṛt. In both these applications Hotā is the reciter of it. Thus in the sentence 'I praise' (*īḍe*) Hotā is to be comprehended by the personal pronoun 'I'.

Purohita (priest) accomplishes two sorts of tasks—(i) to produce some benefit that may accrue to the king, the employer, and (ii) to dispel some evil that might befall the king. Thus the priest produces, though spiritually, some desired result. Similarly, Agni lends himself to the requirement of production of the desired result by remaining present as a locus of

oblation. So 'production of desired result' (अभीष्टसम्पादन) is the common attribute (गुण) owing to which Agni also is called *purohita*. In the expression सिंहो माणवकः (The boy is a lion) the word 'lion' does not mean a beast possessing manes but only 'a being having some attributes viz. valour etc. common to a lion'. This meaning is attained by *gauṇī vṛtti*. [For second meaning see Translation.]

Sāyaṇa here takes the word *deva* as a derivative of the √*dā*. [For other derivations and meanings see Para 12.]

It is established that Agni is a priest but what type of priest he is has not been determined earlier. Accordingly in this adjective viz. होतारमृत्विजम् it is pointed out that Agni is Hotā. This is substantiated by a *Śruti*—"अग्निर्वै देवानां होता".

Ratna is a derivative of √*ram* and it means 'pleasant'. Riches being generally accepted as a pleasant object are known as *ratna*. But persons in pursuit of the results of the other world (परलोक) consider the results of the sacrifices as 'pleasant objects' (*ratna*). The root *dhā* means 'maintenance' and 'increase' (cf. डुधाञ्, धारणपोषणयोः, १०९२). Hence the word *dhā* will mean—'one who maintains or increases'. The entire compounded word will mean—'One who maintains fully and increases extremely the *ratna* i. e. the results of the sacrifices.'

सायणभाष्यम्—अत्राग्निशब्दस्य यास्को बहुधा निर्वचनं दर्शयति —"अथातोऽनुक्रमिष्यामः । अग्निः पृथिवीस्थानः, तं प्रथमं व्याख्यास्यामः । अग्निः कस्मात् ? अग्रणीर्भवति । अग्रं यज्ञेषु प्रणीयते । अङ्गं नयति सन्नममानः । अक्नोपनो भवतीति स्थौलाष्ठीविः, न क्नोपयति, न स्नेहयति । त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणिः—इताद् अक्ताद् दग्धाद् वा नीतात्, स खल्वेतेरकारमादत्ते,

गकारमनक्तेर्वा, दहतेर्वा, नीः परः । तस्यैषा भवति[1]—अग्निमीळे" इति । (निरुक्त ७।१४) ।। (सन्दर्भः १५) ।।

Translation—Here [it may be said that] Yāska shows many sorts of derivation of the word *agni* [in the following manner] —"Next therefore [we] shall discuss seriatim. Agni belongs to [the region of] earth and [we] shall first explain him (or, the word *agni*). Why is Agni [so called] ? [Since he] becomes leader. [Since he] is brought in forward direction in sacrifices. [Since he] causes the limbs to be lowered (or, subsidiary). [Since he] is, according to Sthaulāṣṭhīvi, not moistening i. e. [he] does not moisten, does not become greasy (or unctuous). According to Śākapūṇi [the word *agni*] is formed of three roots viz. (i)√*i*, (ii) √*añj* or √*dah* and (iii) √*nī*. It (the word *agni*) takes *a* from √*i*, *g* from either √*añj* or √*dah* and then comes √*nī* [which supplies *ni*]. Related to him is [the *ṛ*k] 'अग्निमीळे' etc."

विवरणम्—उत्तरवर्तिषु सन्दर्भपञ्चकेषु सायणाचार्येणैवास्य सन्दर्भस्य व्याख्यानं करिष्यत इति सर्वं तत्रैव वक्तव्यम् ।

Exposition—In the following five paragraphs this has been interpreted by Sāyaṇa himself and accordingly the necessary discussions will be found there.

सायणभाष्यम्—अस्यायमर्थः—सामान्येन सर्वदेवतानां लक्षणस्याभिहितत्वादनन्तरं यतः प्रतिपदं विशेषेण वक्तव्यत्वमाकाङ्क्षितमतोऽनुक्रमेण वक्ष्यामः । तत्र पृथिवीलोके स्थितोऽग्निः प्रथमं व्याख्यास्यते । कस्मात् प्रवृत्तिनिमित्तादग्निशब्देन देवताभिधीयत इति प्रश्नस्य 'अग्रणी'रित्यादिकमुत्तरम् । देवसेनामग्रे स्वयं नयतीत्यग्रणीः । एतदेकमग्निशब्दस्य प्रवृत्तिनिमित्तम् । तथा च

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1. In fact Nirukta 7.14 ends here and the portion 'अग्निमीळे' is the beginning of Nirukta 7.15.

ब्राह्मणान्तरम्—"अग्निर्वै देवानां सेनानीः" इति। एतदेवाभिप्रेत्य बह्वृचा मन्त्रब्राह्मणे आमनन्ति—"अग्निमुखं प्रथमो देवतानाम्" (ऐ० ब्रा० १।४) इति मन्त्रः, "अग्निर्वै देवानामवमः" (ऐ० ब्रा० १।१) इति ब्राह्मणम्। तथा तैत्तिरीयाश्चामनन्ति—"अग्निरग्रे प्रथमो देवतानाम्" (तै० ब्रा० २।४।३।३), "अग्निरवमो देवतानाम्" (तै० सं० ५।५।१।४) इति च। वाजसनेयिनस्त्वेवमामनन्ति—"स वा एषोऽग्रे देवतानामजायत, तस्मादग्निर्नाम" इति ।। (सन्दर्भः १६) ।।

Translation—It means this—Since the nature of all gods has, in general, been determined and since a special treatment of each word [denoting the deities] is expected, so [we] shall discuss them seriatim. Of them (deities) Agni, who is stationed in the region of earth, is being treated first. In answer to the question 'what may be the reason for the word *agni* being used to mean the deity ?' it is said—*agraṇī* etc. [The meaning of] *agraṇī* is—'One who himself leads (*nī*) the army to the forward position (*agra*). This is one of the reasons for the word *agni* being used to mean so. And also [there is] another (one) *brāhmaṇa* as—'Agni indeed is the general of the gods'. Scholars conversant with the Ṛgveda read *mantra* and *brāhmaṇa* bearing such signification. 'Agni is the head, the first of the deities', runs the *mantra*. The *brāhmaṇa* reads as—'Agni indeed is the first of the deities.' So the followers of the Taittirīya school read—'Agni is at the head and also first of the deities' and also 'Agni is the first of the deities.' But the followers of the Vājasaneya school read—'That, the present one, was born prior to the deities, hence [he] is called Agni.'

विवरणम्—पञ्चदशे सन्दर्भे निरुक्तग्रन्थः[१] समुद्धृतस्तस्यैव विवरणं दृश्यतेऽग्रवर्तिषु पञ्चसु सन्दर्भेषु षोडशादिविंशान्तेषु। एतेषु पञ्चसु सन्दर्भेषु

१। अत्र दग्धपटन्यायेन ग्रन्थांशेऽपि ग्रन्थशब्दव्यवहारः।

यास्कप्रदर्शितमग्निशब्दनिर्वचनपञ्चकमेकैकशो व्याख्यायते। अत्र सन्दर्भे न केवलं प्रथमं निर्वचनं व्याख्यायते परमत्र निरुक्तदिशा व्याख्यानप्रसङ्गोऽपि विव्रियते। प्रथमतस्तावद् निरुक्तग्रन्थीयस्य 'अथातोऽनुक्रमिष्यामः' इत्यंशस्य व्याख्यानं सायणाचार्यैः क्रियते। अथशब्द आनन्तर्यार्थः,[1] अतः-शब्दश्च हेत्वर्थकः[2]। अत्रत्यस्य 'अथातः' शब्दयुगलस्य सम्यग् व्याख्यानं चेदभिप्रेयते तर्हि 'कस्मादनन्तरम्', 'किमर्थम्' इत्याक्षिप्तस्य प्रश्नद्वयस्योत्तरं प्रदातव्यम्। तदेव सायणैः प्रयत्यते।

निरुक्तग्रन्थस्योपक्रम एव (निरुक्त १।२०) "तद् यानि नामानि प्राधान्यस्तुतीनां देवतानां तद्दैवतमित्याचक्षते" इत्युक्त्वा देवतासामान्यस्वरूपं निर्दिष्टम्। पुनर्दैवतकाण्डस्य प्रारम्भ एव (७।१) सैषा पङ्क्तिरुल्लिखिता। दैवतकाण्डेऽग्निमारभ्य देवपत्नीपर्यन्तं बह्वीनां देवतानां नामानि पठितानि। एता अग्न्यादयो देवताः प्राधान्यस्तुतयः, तासां हि प्रधानभावेन स्तुतिर्दृश्यते मन्त्रेष्विति ता देवताः। एवं खलु निरुक्ते प्रथमतो देवतास्वरूपं कीर्तयित्वा तदनन्तरमेकैकस्या देवतायाः स्वरूपं तत्तन्नामनिर्वचनं च प्रदर्शितम्। आदौ सामान्यतो निर्दिश्य खलु पश्चादेव विशेषतो वक्तव्यमन्यथा विशेषप्रतिपत्तिर्न जायतेऽथवा कष्टेनैव जायत इति सर्वे ह्याचार्याः 'इष्टं हि विदुषां लोके समासव्यासधारणम्'[3] इति न्यायमाश्रित्य सामान्यविशेषरूपेण समासव्यासभावेन वोपदिशन्ति। अत्रापि सामान्येन देवतास्वरूपकथनादनन्तरं विशेषतोऽग्निदेवतास्वरूपकथनं तन्निर्वचनप्रदर्शनं च सावसरम्। सायणाचार्यैरपि त्रयोदशे सन्दर्भे देवस्वरूपं तच्छब्दनिर्वचनं च दर्शितमिति तैरपि विशेषतोऽत्र वक्तव्यम्।

Exposition—In the previous paragraph Sāyaṇa has quoted some lines from Yāska's Nirukta (7. 14). In that paragraph there is a discussion about the various derivations of the word *agni*. Yāska has referred altogether to the five derivations of which two are associated with the names of the two most reputed scholars on Nirukta. After quoting this paragraph

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१। दुर्गाचार्यमतेनात्राथशब्दस्याधिकारार्थः। परन्तु यथा सायणभाष्यं दृश्यते तेन निःसंशयमानन्तर्यमेवार्थः सायणेन स्वीकृतः।

२। अत्रापि दुर्गमतं सायणमताद् भिन्नमेव। दुर्गमतेऽतःशब्द आनन्तर्यार्थः।

३। महाभारत, अनुक्रमणिकापर्व, १।५१।

from Yāska's Nirukta Sāyaṇa has thought it proper to explain those lines of Nirukta. Thus in each of the five paragraphs (i. e. from Para. 16 to 20) there is a discussion of one of these five derivations. Here (in Para. 16) Sāyaṇa interprets the first derivation viz. *'agraṇī'*.

Before embarking upon the stupendous task of showing the derivation of each of the words denoting the various deities Yāska has, at the beginning of the third Kāṇḍa concerning the deities, determined, in general (*sāmānyena*), the nature of a deity. One who is primarily extolled in a particular *mantra* is known as the deity of the *mantra* (cf. Nirukta 1.20 and 7.1). After dwelling upon some essential points about the deities Yāska begins his next task of showing derivation of each of the names of the deities. Here Sāyaṇa points out the logical sequence and relevance of this discussion regarding the individual deities. It is the common practice with all the celebrated authors on profound and abstruse branches of learning that they first undertake a brief general discussion showing therein the salient points and later on they dilate upon the minute details. Thus a detailed discussion comes only after (*atha*) a general one. Again an inquisitiveness for details appears in one's mind only when it is equipped with the general information. So Sāyaṇa finds a reason (*hetu* i.e. *ataḥ*) for a systematic detailed treatment of the derivations of all the names of the deities.

There are so many deities whom the seers worship. But why should Yāska start with Agni ? The answer is simple. We are the residents of the earth and Agni is also stationed in this region of earth. So the word *agni* is first derived.

In fact *Agni* is an abbreviated form of *agraṇī* which means 'one who takes (*nī*) others to the forward position (*agra*)'. That Agni really leads many deities is substantiated by many

quotations from Śruti. In most of these quotations it is found that Agni is first and foremost of all deities. A general can successfully guide his soldiers when he remains at the head of the formation or when he comes to the forefront as a source of inspiration. The followers of Vājasaneya school, however, have a bit different interpretation for justifying the expression '*agraṇī*'. In their opinion Agni was born first (*agra*) and hence he has the natural advantage of leading (*nī*) others.

सायणभाष्यम्—यज्ञेष्वग्निहोत्रेष्टिपशुसोमरूपेष्वग्रं पूर्वदिग्वर्त्याहवनीयदेशं प्रति गार्हपत्यात् प्रणीयत इति द्वितीयं प्रवृत्तिनिमित्तम् ।। (सन्दर्भः १७) ।।

Translation—In sacrifices as *Agnihotra, Iṣṭi, Paśu* and *Soma* Agni is taken from Gārhapatya to the front position i e. to [the fire-place of] Āhavanīya situated at the eastern side [of the altar]. This is the second reason for the word *agni* being used to mean so.

विवरणम्—अग्निशब्दस्य प्रथमप्रवृत्तिनिमित्तं पूर्वं प्रदर्श्यात्र द्वितीयमुच्यते । 'अग्रं यज्ञेषु प्रणीयते' इत्यग्निशब्दस्य निरुक्तसम्मतं द्वितीयं निर्वचनम् । यज्ञानुष्ठानकाले गार्हपत्यनामकादग्निस्थानात् प्रज्वलितोऽग्निरुद्धृत्य नीयते पूर्वस्यां दिशि विद्यमानमाहवनीयाग्निस्थानम् । गार्हपत्यात् प्राङ् नयनं पूर्वस्यां दिशि वा नयनं प्रणयनम् ।[1] एतदग्निप्रणयनं कर्म यथाग्निहोत्रहोमकाले करणीयं तथेष्टिपशुसोमरूपेषु यागेष्वपि । प्रथमप्रवृत्तिनिमित्ते दर्शितं यदग्निरेव नयतीति स एव नयनक्रियायाः कर्तृभूत इति । अत्र तु प्रोक्तं यदग्निरेव प्राङ् नीयते इत्यग्निनयनक्रियायाः कर्मीभूत इति । उभयत्राप्यग्रनयनं विद्यते —प्रथमे खल्वग्रशब्देनाग्रवर्तिदेश उताग्रवर्तिकालो बोधितः, अत्र द्वितीये त्वग्रशब्देन पूर्वा दिगभिहिता ।

[यज्ञशब्देनात्र सायणाचार्येण होमो यागश्चोभयमेव बोधितम् । प्रसङ्गतो यागहोमयोर्भेदो निर्दिश्यते । यागे हि तिष्ठतैवाहुतिः प्रदेया, होमे तूपविशता । 'वौ३षट्' इति वषट्कारमुच्चार्याहुतिर्यागे, 'स्वाहा' इति स्वाहाकारमुच्चार्या-

१ । "प्रणयेत् प्राङ् नयेदग्निमाहवनीयं प्रति"—GN on ASS 2.2.3.

हुतिर्होमि । यागो हि यजतिशब्दवाच्यः, यज्धातुना यागविधानात् ; होमस्तु जुहोतिशब्दवाच्यः, हुधातुना होमविधानात् । अपरोऽपि विशेषो द्रष्टव्यो यद् यागेषु (सामान्यतः)[1] याज्यापुरोऽनुवाक्याः सन्ति, होमेषु तु न तासां सद्भावः । तथा चोक्तं श्रौतसूत्रकृता कात्यायनेन—" 'यजति-जुहोतीनां को विशेषः', 'तिष्ठद्धोमा वषट्कारप्रदाना याज्यापुरोनुवाक्यावन्तो यजतयः', 'उपविष्टहोमाः स्वाहाकारप्रदाना जुहोतयः' ।" (का० श्रौ० सू० १।२।५-७)]

Exposition—Here is the second derivation of *agni* as proposed by Yāska in his Nirukta. This derivation is, to a great extent, similar to the first one inasmuch as both of them take cognizance of the constituent parts viz *agra* and *nī*. In the former Agni is the nominative (agent) of the √*nī* whereas in the latter Agni is the accusative (object) of the root. Again, in the former the word *agra* means either the forward position or the previous time whereas in the latter the word means 'the eastern direction'. However, Agni is so called for being taken (*nī*) from the fire-place Gārhapatya to another fire-place Āhavanīya situated to the eastern side of the altar. It should be noted that 'taking of fire' means 'taking of a burning piece of wood'. Such conveyance (*nayana*) takes place in all sorts of sacrifices i. e. in both *yāga* and *homa*. Sāyaṇa refers to the three types of *yāga* viz. *Iṣṭi*, *Paśu* and *Soma* and also the *Agnihotrahoma* in the *bhāṣya* under consideration.

[Relevantly enough the difference between *yāga* and *homa* may be mentioned here. The oblation is offered standing in *yāga* whereas in *homa* it is offered sitting. The second point of difference is—In *yāga* the word *Vauṣat* is uttered at the time of offering but in *homa* the word *svāhā* is uttered. The injunction of a *yāga* is marked by the root *yaj* but that of

१ । प्रयाजानुयाजेषु तु पुरोऽनुवाक्या न सन्तीत्युक्तमेव प्राक् (८३ पृष्ठा द्रष्टव्या) । अतोऽयं यागहोमयोश्चतुर्थो भेदो न सर्वत्र सङ्गच्छते ।

a *homa*, by the root *hu*. The fourth or the last point of difference lies in the recitation of *yājyā* and *puronuvākyā* in *yāga* and the absence of those in *homa*.]

अग्निप्रणयनमधिकृत्य समीक्षा

आधानस्य सोमपूर्वत्वमिष्टिपूर्वत्वं होमपूर्वत्वं चेति त्रैविध्यमुक्तमेत्र (८९-९१ पृष्ठा द्रष्टव्याः)। होमपूर्वत्वपक्षेऽजस्रधारणमावश्यकमित्यप्युक्तम् (९१ पृ०)। इष्टिपूर्वे सोमपूर्वे चाधानेऽजस्रधारणं नास्ति।[1] भवतु, अजस्रधारणपक्षेऽग्नीनां विद्यमानत्वाद् गार्हपत्यवद् दक्षिणाग्नेराहवनीयस्य च सदैवास्तित्वमुपलभ्यते। अतस्तदानीं गार्हपत्याज्ज्वलतोऽङ्गारस्य न दक्षिणाग्निस्थानं नापि चाहवनीय-स्थानं प्रति नयनं कर्तव्यम्।[2] होमपूर्वत्वपक्षेऽपि न यावज्जीवमजस्रधारणं क्रियते किन्तु केवलं द्वादशरात्रमेव।[3] तथा च सूत्रम्—"आधानाद् द्वादशरात्रमजस्राः" (आ० श्रौ० सू० २।१।३५)। अतो द्वादशदिवसादनन्तरं होमपूर्वत्वपक्षेऽप्यग्ने-र्नयनमपेक्षितम्।

गार्हपत्योऽग्निः सदैव धारणीय इति प्रतिदिनमग्निहोत्रहोमकाले गार्हपत्याज् ज्वलत्काष्ठं प्रथमतो दक्षिणाग्नौ नेतव्यम्। दक्षिणाग्नेः सिद्ध्यर्थमन्येऽपि प्रकाराः सन्ति—विट्कुलात् वित्तवतो वा दक्षिणाग्निरानेतुं शक्यः। अथवा-ऽरण्योर्मन्थनेनापि तदा तदा दक्षिणाग्निर्निष्पादयितुं शक्यते। दक्षिणाग्निर्ध्रियते चेत्तदानीं होमकाले तस्य प्रज्वलनं कर्तव्यम्। यथाऽग्निहोत्रे दक्षिणाग्निनयनं विहितं तथाऽन्यत्रेष्टिपशुसोमेष्वपि यागेषु दक्षिणाग्निनयनं विहितम्। उक्तं च

१। "अत इष्टिपूर्वे सोमपूर्वे चाजस्रधारणं नास्तीति सिद्धम्"—GN on ASS 2.1.35.

२। वेद्याः पश्चिमायां दिशि गार्हपत्यो विद्यते, ततो दक्षिणे दक्षिणाग्निः पूर्वस्मिंश्च भाग आहवनीयः। गार्हपत्यादाहवनीयं प्रति यदग्नेर्नयनं क्रियते तत् प्राङ् नयनमिति प्रणयनमित्युच्यते। दक्षिणाग्नौ ज्वलतोऽङ्गारस्य गार्हपत्यान्नयने यद्यपि न प्राङ् नयनं तथापि कदाचन प्रणयनशब्दव्यवहारः, तत्र प्र इत्युपसर्गं वर्जयित्वा नयनमित्येव वक्तुमुचितम्। वेदिस्वरूपज्ञानार्थं ३०५–३०८ पृष्ठा द्रष्टव्याः।

३। गतश्रियां समृद्धानां वा पुरुषाणां कृतेऽजस्रधारणं न केवलं द्वादशाहमेव किन्तु यावज्जीवमत्यन्तं वा। तथा चाश्वलायनः—"अत्यन्तं तु गतश्रियः" (२।१।३६)। सूत्रस्थात्यन्तपदस्य यावज्जीवमर्थ इति गार्ग्यनारायणः।

गार्ग्यनारायणेन—"येनाग्निना यत्र प्रयोजनं तत्र तस्योद्धरणं कर्तव्यम्।" (२।२।२ सूत्र)। दक्षिणाग्निनयनादनन्तरमाहवनीयस्यापि प्रणयनं कर्तव्यम्। आदित्याभिमुखो भूत्वा गार्हपत्यादानीतमग्निमाहवनीयायतने निदध्यादिति श्रौतसूत्रकाराः प्रोचुः। (आ० श्रौ० सू० २।२।४)

A DISCUSSION ON *AGNI-NAYANA*

It is said earlier (Pp 93-94) that *ādhāna* may be *somapūrva*, *iṣṭipūrva* and *homapūrva*. In the *somapūrva* and *iṣṭipūrva* types of *ādhāna* one need not maintain the Āhavanīya and the Dakṣiṇāgni whereas in *homapūrva* type of *ādhāna* these two Agnis are to be maintained for twelve nights[1]. In the types of *ādhāna* where the two Agnis are not kept ablaze, they are to be kindled by a portion of the Gārhapatya Agni. In *homapūrva* type also the other two Agnis are to be ignited from Gārhapatya since after the lapse of twelve days of continuous existence these Agnis are extinguished. Bringing (*nayana*) of blazing fire to the respective places of Agni is known as *agni-nayana*[2].

Now the process of *agni-nayana* is being further discussed. There are in all five processes of having blazing fire in

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1. In general Agnis are not maintained beyond the twelve days after *ādhāna*. But well off people will maintain all the three throughout the life. cf. "अत्यन्तं तु गतश्रियः"—ASS 2.1.36. However, Gārhapatya must be maintained by each and every person.

2. Srictly speaking the word *praṇayana* may be used only when the blazing fire is taken towards the east (*prāc* i. e. *pra*). In the sacrificial altar Gārhapatya is situated to the west and Āhavanīya, to the eost. Bringing of fire from Gārhapatya to Dakṣiṇāgni, situated to the south, should not accordingly be called *praṇayana* but *nayana* only. [See Pp 305–308.]

Dakṣiṇāgni. (i) This may be taken from the house of a person of Vaiśya caste or (ii) from anybody of one of the four castes, provided the person is sufficiently affluent. (iii) The third alternative is, as it has been said earlier, to bring from Gārhapatya. (iv) The next process is to blaze up the already existent dim fire of Dakṣiṇāgni. This process may be adopted by a person only when the said Agni is being maintained. (v) Now comes the last and difficult process of production of Dakṣiṇāgni by the friction of the two specially prepared pieces of wood viz. Araṇi[1]. These processes may likewise be adopted whenever the sacrificer feels the necessity of the Agnis other than the one maintained. (cf. येनाग्निना यत्र प्रयोजनं तत्र तस्योद्धरणं कर्तव्यम्—GN on ASS 2.2.2)

There is only one process for kindling of fire in Āhavanīya and that is to bring the blazing fire from Gārhapatya. At the time of placing of blazing fire the sacrificer should keep his face towards the sun. (cf. निदध्यादादित्यमभिमुखः—ASS 2.2.4)

सायणभाष्यम्—सन्नममानः[2] सम्यक् स्वयमेव प्रह्वीभवन्नङ्गं स्वकीयं शरीरं नयति काष्ठदाहे हविष्पाके च प्रेरयतीति तृतीयं प्रवृत्तिनिमित्तम् ॥ (सन्दर्भः १८) ॥

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1. Here we quote the lines from ASS by disjoining the *sandhis*—दक्षिणाग्निमानीय विट्कुलात्, वित्तवतो वा, एकयोनय इत्येके, ध्रियमाणं वा प्रज्वल्य, अरणिमन्तं वा मथित्वा (ASS 2.2.1.)

2. The root √*nam* (णम ९८१ प्रह्वत्वे शब्दे च, भ्वादि) is परस्मैपदी ; but in कर्मकर्तृवाच्य the nominative being like accusative (कर्मवत्) the Ātmanepada suffixes are added and hence the suffix शानच् takes place. Although normally in such cases we also expect a *ya* (यक्), it is absent here by the rule 'न दुहस्नुनमां यक्चिणौ' (Pāṇ. 3. 1. 89). Sāyaṇa gives an indication of कर्मकर्तृवाच्य by the word स्वयमेव.

Translation—Agni becoming fully submissive i. e. becoming himself fully modest leads (or causes) his limbs i. e. his own body to [fulfil the purpose of] the burning of wood and cooking of oblation. This is the third reason for the word *agni* being used to mean so.

विवरणम्—अधुनाग्निशब्दस्य यास्काभिमतं तृतीयं प्रवृत्तिनिमित्तं सायणाचार्येण व्याख्यायते। यास्केनोक्तम्—'अङ्गं नयति सन्नममानः'। तत्र 'सन्नममानः' इत्यस्यार्थः—'सम्यक् स्वयमेव प्रह्वीभवन्' ; 'अङ्गम्' इत्यस्यार्थः—'स्वकीयं शरीरम्' ; 'नयति' इत्यस्यार्थः—'काष्ठदाहे हविष्पाके च प्रेरयति' इति। काष्ठदाहकाले हविष्पाककाले च पुरुषः काष्ठदाहरूपं हविष्पाकरूपं च कार्यमग्निना सम्पादयति, अतोऽत्र काष्ठदाहस्य हविष्पाकस्य च प्राधान्यमग्नेश्चाप्राधान्यम्। अग्नेरिदमप्राधान्यं सम्यक् प्रह्वीभवनं वाग्नेः सन्नममानत्वम्। [नमतेः परस्मैपदित्वेऽपि कर्मकर्तरि शानच्। यगभावस्तु 'न दुहस्नुनमां यक्चिणौ' (पा० सू० ३।१।८९) इति सूत्रेण। सन्नममान इत्यस्य व्याख्यायां 'स्वयमेव' इति ब्रुवन् सायणाचार्यः कर्मकर्तृवाच्यं सूचयति।]

भवतु, काष्ठदाहादेरप्रधानोऽयमग्निः स्वस्याङ्गं शरीरं नयति दाहाद्यर्थं प्रेरयति। यास्कप्रदर्शितेऽस्मिन् प्रवृत्तिनिमित्तेऽग्निशब्दस्य अङ्ग नी इत्यतः समुत्पत्तिः। अत उक्तम्—'अङ्गं नयति' ; परमत्र 'अङ्गं नयति' इत्यनेन कोऽर्थं इति चेदुक्तम्—'सन्नममानः' इति। तस्यार्थः—स्वयमेव प्रह्वीभवति, प्रह्वीभवनं च स्वस्याङ्गस्य शरीरस्य वा दाहाद्यर्थं प्रेरणम्।

निरुक्तग्रन्थस्य सुप्रसिद्धो व्याख्याता दुर्गाचार्यस्तु 'अङ्गं नयति सन्नममानः' इत्यस्य विपरीतमेवार्थं जग्राह[1]। काष्ठादावग्निसाधने विद्यमानोऽग्निस्तत्साधनं काष्ठादिकं सन्नमयति प्रह्वीकरोतीति सन्नममानोऽयमग्निः। काष्ठादेः प्रह्वीकरणं चाप्रधानीकरणम्। अग्निर्हि प्रधानो भूत्वाऽन्यत् सर्वं वस्तु गुणीकरोत्यप्रधानीकरोति भस्मसात् करोति। गुणाङ्गाप्रधानशब्दानां समार्थकत्वात् 'अङ्गं नयति' इत्यस्यार्थः 'अप्रधानत्वं नयति' गुणीकरोतीति यावत्। अपरमपि

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1. उद्ध्रियते ह्यत्र दुर्गाचार्यप्रदर्शिता व्याख्या—"अङ्गं नयति सन्नममानः। यत्रायं संनमयति साधनत्वेन वैदिके वा लौकिके वार्थे तत्र संनममान एवात्मानं प्रधानीकृत्य सर्वमन्यदात्मनोऽङ्गतां नयति। गुणीकरोतीत्यर्थः। अथवा। अङ्गं नयति संनममानः। तृणे काष्ठे वा यत्र संनमत्याश्रयति तदात्मनोऽङ्गतां नयति। आत्मसात् करोतीत्यर्थः।"

दुर्गप्रदत्तं व्याख्यानमस्ति। अग्निः खलु यत्रैव तृणकाष्ठादिके वस्तुनि संनमत्याश्रयति वा तदेवाङ्गतां नयति, गुणीकरोति, आत्मसात् करोतीति।

सायणप्रदर्शिते व्याख्यानेऽग्नेरङ्गत्वमप्रधानत्वं वा, दुर्गप्रदर्शिते त्वग्नेः प्राधान्यमितरस्य वस्तुनोऽङ्गत्वमिति महानयं दृष्टिभेद इत्यवधेयम्।

Exposition—Now comes the third derivation of *agni* and Sāyaṇa interprets it in his own way. Agni becomes submissive, rather subservient (*sannamamāna*), in his operation since he lends himself or his limbs (*aṅga*) to the needs of both burning of a pieee of wood and cooking of the oblation. As Agni leads (*nī*) his limbs (*aṅga*) for accomplishing the tasks of burning and cooking, he is called *agni*. Thus the word *agni* is derived from *aṅga* and *nī*.

This derivation of *agni* from *aṅga* and *nī* has been comprehended by Durgācārya from a different perspective. Durga argues that Agni burns the piece of wood and accordingly the piece of wood becomes subservient to Agni. In philosophical terminology *aṅga* means subservient. Thus the expression '*aṅgaṃ nayati*' would convey that Agni occupying a prime position relegates or leads others (i. e. all combustible objects) to an inferior position inasmuch as those are consumed by Agni. In tune with the above exposition the word '*sannamamāna*' also is interpreted to mean 'One who causes others to submit'. In fact everything of this world is combustible and hence submits to Agni who occupies the prime position. Without shifting from the stand of Agni's supremacy Durga offers, as an alternative to the previous one, another interpretation based on a different meaning of the word *sannamamāna*. Any object on which Agni falls upon (*sannamati*) or any object which Agni selects as his locus (*āśraya*) is devoured by Agni i.e. becomes subservient to Agni.

One should note the difference of approach between these two sorts of interpretation. In the one presented by Sāyaṇa

Agni is secondary but in those presented by Durga Agni is primary.

सायणभाष्यम्—स्थूलाष्ठीवनामकस्य महर्षेः पुत्रो निरुक्तकारः कश्चिदक्नोपन इत्यग्निशब्दं निर्वक्ति। तत्र न क्नोपयतीत्युक्ते न स्नेहयति, किन्तु काष्ठादिकं रूक्षयतीत्युक्तं भवति ।।(सन्दर्भः १६)।।

Translation—A *niruktakāra* (author of Nirukta), who was the son of a great sage named Sthūlāṣṭhīva, derives the word *agni* as *aknopana* (lit. not moistened). There (in the above derivation) when it is said, 'it does not moisten', it is said that it does not make unctuous but dries up the wood etc.

विवरणम्—अग्निशब्दस्य चतुर्थं निर्वचनं प्रदर्शयन् यास्काचार्यः निरुक्तकारान्तरस्य सम्मतिं दर्शयति। स चान्यो निरुक्तकारः स्थौलाष्ठीविरिति कथ्यते पितृनामतः। तस्य पिता स्थूलाष्ठीवनामको महर्षिरासीदिति पितृनाम्नैव पुत्रस्य परिचयोऽभूत्। भवतु, स्थौलाष्ठीवेर्मतेन 'अक्नोपन' इति शब्दादग्निशब्दस्य निष्पत्तिः। क्लेदनार्थकात् 'क्नूयी शब्दे उन्दे च' (भ्वादि, ४८५) इति धातोर्णिचि क्नोपयतीति भवति। तस्मात् क्लेदनविपरीतस्वभावः स्नेहनविपरीतस्वभावो वाऽग्निरिति जायते। न ह्यग्निः काष्ठादिकं स्नेहयति किन्तु तद्विपर्ययेण काष्ठादिकस्य रूक्षतां विदधाति।

Exposition—In the fourth derivation proposed by the son of Sthūlāṣṭhīva it is maintained that the word *agni* is derived from *aknopana* which means that Agni does not moisten. It is a fact too since from our everyday experience we have gathered that Agni does not make anything unctuous ; on the other hand, it dries up everything (as the wood etc.) by taking away the moisture from it.

सायणभाष्यम्—शाकपूणिनामको निरुक्तकारो धातुत्रयादग्निशब्दनिष्पत्तिं मन्यते। इतः 'इण् गतौ' (धा० १०४५) इति धातुः। अक्तः 'अञ्जू व्यक्तिम्रक्षणकान्तिगतिषु' (धा० १४५८) इति धातुः। दग्धो 'दह भस्मीकरणे'

(धा० ६६१) इति धातुः । नीतो [1]'णीञ् प्रापणे' (धा० ६ १) इति धातुः । अग्निशब्दो ह्यकार-गकार-नि-शब्दा[2]नपेक्षमाण एतिधातोरुत्पन्नादयनशब्दाद् अकारमादत्ते, अनक्ति[3]-धातुगतस्य ककारस्य गकारादेशं कृत्वा तमादत्ते, यद्वा दहति-धातुजन्याद् दग्ध-शब्दाद् गकारमादत्ते । नीरिति नयतिधातुः, स च ह्रस्वो भूत्वा परो भवति । ततो धातुत्रयं मिलित्वाऽग्निशब्दो भवति । यज्ञभूमिं गत्वा स्वकीयमङ्गं नयति---काष्ठदाह हविष्पाके च प्रयतीति समुदायार्थः । तस्याग्निशब्दार्थस्य देवताविशेषस्य प्राधान्येन स्तुतिप्रदर्शनायैषा 'अग्निमीळे' इत्यृग् भवतीति । (सन्दर्भः २०) ॥

Translation—A *niruktakāra*, Śākapūṇi by name, thinks that the word *agni* is derived from three roots—(i) *itaḥ* i. e. the root √*i*, to go, (ii) *aktaḥ* i. e. the root √*añj*(*ū*), to manifest, to anoint, to shine, to go, or (ii) *dagdhaḥ* i. e. the root √*dah*, to burn, and (iii) *nītaḥ* i. e. the root √*nī*, to lead (to carry). The word *agni*, which requires [for its formation] the letters *a*, *g* and *ni*, takes (i) the letter *a* from *ayana* formed of the root √*i*, (ii) the letter *k* from *anakti* formed of the root √*añj* and then gets it changed into *g*, or (ii) the letter *g* from the word *dagdha* formed of the root √*dah*, and (iii) the final letters *ni*, the shortened form of the root √*nī* Thus the three roots taken together become the word *agni*.

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1. By the rule णो नः (6.1.65) the ण् occurring at the beginning of a root becomes न्. Thus णीञ् means नीञ्.

2. Here शब्द (word) means शब्दांश (portion of a word) since none of these viz. *a*, *g* and *ni* is a word.

3. By the rule इक्श्तिपौ धातुनिर्देशे (वा० ३।३।१०८) अनक्ति means the root अञ्ज्, दहति means the root दह्, etc. But here and in the next a few lines the expressions as अनक्तिधातु etc. (in place of अनक्ति etc.) suffer from a defect of superfluity.

The meaning of such combination [of roots] is—Agni goes to the place of sacrifice and leads his own body to [the task of] burning of wood and cooking of oblation. This *ṛk 'agnimīḷe'* etc. is meant for expressing the praise mainly of the particular deity who is comprehended by the word *agni*.

विवरणम् —अत्र पञ्चमं प्रवृत्तिनिमित्तमुक्तं निरुक्तकारस्य शाकपूणे[1]र्मत-मनुसृत्य। आचार्यस्य शाकपूणेर्मतेनाग्निशब्दो हि धातुत्रयादुत्पन्नः। तेषु त्रिषु धातुषु प्रथमः खलु 'इण् गतौ' इति इ-धातुः। द्वितीयो धातुः 'अञ्ज्' इति वा, 'दह्' इति वा। तृतीयश्च 'नी'धातुः। एवञ्चैकः समुदायः—इ, अञ्ज्, नी; अपरश्च—इ, दह्, नी। प्रथमे समुदाये खल्वित्थमग्निशब्दनिष्पत्तिः —इ-धातोर्ल्युट्प्रत्ययेन जाताद् 'अयन'शब्दाद् अकारो गृहीतः; अञ्ज्धातोर्लटि प्रथमपुरुषैकवचने जाताद् 'अनक्ति' शब्दाद्[2] गृहीतः ककारः, स एव च गकाररूपेण विपरिणतः; नीधातोर्दीर्घस्वरस्य ह्रस्वत्वं विधाय पदस्यान्ते योजनम्। द्वितीये समुदाये—अकारप्राप्तिः पूर्ववत्; दह्धातोः क्तप्रत्ययेन निष्पन्नाद् 'दग्ध'शब्दाद् गृहीतो गकारः; 'नि' इत्यस्य प्राप्तिः पूर्ववत्। धातुत्रयजन्यस्याग्निशब्दस्यार्थोऽपि धातुत्रयजन्यो भवितुमर्हति। प्रथमे समुदाये 'इ' धातोः 'अञ्ज्' धातोश्च गत्यर्थकत्वाद् नीधातोश्च प्रापणार्थत्वात् समुदायार्थः —'यज्ञभूमिं गत्वा स्वकीयमङ्गं नयति' इत्येतावत्पर्यन्तम्। नयनं कुत्रेत्यपेक्षायामुक्तं पुनर्व्याख्यानरूपेण—'काष्ठदाहे हविष्पाके च प्रेरयतीति' इति। द्वितीये तु समुदाये गमन-दहन-नयनार्थसत्त्वात् समुदायार्थः—'यज्ञभूमिं गत्वा स्वकीयमङ्गं नयति काष्ठदाहे हविष्पाके च प्रेरयतीति' इति।

एतादृशस्यैवाग्नेः प्राधान्येन स्तुतिरस्ति 'अग्निमीळे' इत्यस्यामृचि।

Exposition—According to Śākapūṇi, an author of a Nirukta work, the word *agni* should be derived from three roots. He has proposed two sets of roots for such derivation—(i) √*i*, √*añj* and √*nī* and (ii) √*i*, √*dah* and √*nī*.

In the former set we have the word *ayana* from the root √*i*, the word *anakti* or *akta* from √*añj* and also the root

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1. "शाकानि यः पूणयति संहन्ति स शाकपूणः। तस्यापत्यं शाकपूणिराचार्यः।" (निरुक्त, २।८, दुर्गटीका)

2. क्त-प्रत्ययान्ताद् अक्तशब्दाद् अपि ककारो ग्रहीतुं शक्यः।

√*nī* itself. Now for derivation the word *agni* requires (i) '*a*' from *ayana*, (ii) '*k*' from *anakti* or *akta* and this '*k*' is transformed into '*g*',[1] (iii) '*ni*' from the root √*nī* by a slight change from a long vowel *ī* to a short vowel *i*.

In the second set the word *agni* takes (i) from *ayana* the letter *a*, (ii) from *dagdha*, derived from the root √*dah*, the letter *g* and (iii) from the √*nī* the portion *ni*, by effecting a change from a long vowel to a short one.

In the first combination of roots the meaning of *agni* will be 'anybody who by going (√*i* and √*añj*) to the place of sacrifice leads (√*nī*) his own body'. In order to satisfy one's inquisitiveness as to where *agni* 'leads his own body' it is further interpreted by Sāyaṇa that Agni leads his body to the task of 'burning of wood and cooking of oblation'.

In the second combination of roots the meaning of *agni* is : 'anybody who by going (√*i*) to the place of sacrifice leads (√*nī*) his own body to burning (√*dah*) and cooking (√*dah*) of oblation'.

A Short Discussion on Śākapūṇi's Derivation

Whenever such derivations are presented before persons of modern age, a sort of dissatisfaction and derisive laughter is noticed ; but none should forget that in spite of the strangeness of such derivations linguists of all age have accepted them. In languages, both ancient and modern, many such instances are available. Compare the English words—

*br*eakfast l*unch*>brunch
*trans*fer res*istor*>transistor
sn*ort* *ch*uck*le*>ch+ort+le>chortle
*Ra*dio *d*etection *a*nd *r*anging>Radar.
*Posi*tive elec*tron*>Positron

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1 May be that *a k n i* is changed into *a g n i* by the euphonic combination.

All of us are acquainted with such abbreviations as UNO, UGC, NEFA etc.

In Sanskrit, both Vedic and classical, there are such curtailed words—

Vedic—*an*tika+*tama*>*antama* (cf. Vār. under Pāṇ. 6.4.149)
*anti*ka+*tama*>*antitama* (do)

Classical—*srag*vin+*iṣṭha*>*srajiṣṭha* (cf. Pāṇ. 5.3.65)
*bal*avat+*iṣṭha*>*baliṣṭha* (do)
svāminaḥ bhrātā śvaśura iva>*bhrātṛ śvaśura*
>Beng. *'bhāśura*.

[Note—It means 'elder brother of husband who is to be respected like the father-in-law.' In the Vedic language and in the two Great Epics *devara* means both the younger and elder brothers of husband.]

Dr K. C. Chatterji D. Litt. has shown that the Greek word *bathos*, meaning depth or height, was derived from *bā*, to go, *the*, to make and *es*, to be. (See Vedic Selections, Pt. I, P. 16)

For a detailed discussion please see an article entitled "Is Agni a portmanteau word ?" written by Dr Sitanath Goswami in Anvīkṣā (published from J. U.), Vol. IV, Pt. 2, Vol. V, Pt. 1.

सायणभाष्यम्—तामेतामृचं यास्क एवं व्याख्यातवान्—"अग्निमीळे अग्निं याचामि। ईळिरध्येषणाकर्मा पूजाकर्मा वा। पुरोहितो व्याख्यातः। यज्ञस्य[1] देवो दानाद् वा दीपनाद् वा द्योतनाद् वा

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1. Editions of Nirukta generally read 'यज्ञश्च' but Sāyaṇa, in his exposition of the passage, has accepted the reading 'यज्ञस्य'. Accordingly the quoted portion of Nirukta, being a part of Sāyaṇabhāṣya, reads as 'यज्ञस्य'. The reading 'यज्ञश्च will mean—'The word *Yajña* also has been explained earlier'

द्युस्थानो भवतीति वा। यो देवः सा देवता। होतारं ह्वातारम्। जुहोतेर्होतेत्यौर्णवाभः। रत्नधातमम् रमणीयानां धनानां दातृतमम्।" (निरुक्त ७।१५) इति ।। (सन्दर्भः २१) ।।

Translation—That *ṛk* i.e. the present one has been interpreted by Yāska in the following manner—"*agnim īḷe*" means 'I beg of Agni'. The root *īḍ* means besseeching or worshipping. [The word] *purohita* has been interpreted. [He is the] *deva* of the sacrifice. [The word] *deva* is derived from the root √*dā* or √*dīp*, or √*dyut* or since one is stationed in the heavenly region (*div*). He who is *deva* is [also] *devatā*. [The word] *hotāram* means 'to one who invokes'. According to Aurṇavābha [the word] *hotā* is derived from the √*hu*. [The word] *ratnadhātamam* means 'to the best giver of the pleasant riches'.

विवरणम्—अग्रिमे सन्दर्भे सर्वमेतत् सायणाचार्येणैव विस्तरेण व्याख्यातमिति तत्सन्दर्भविवरणावसर एवैतस्यापि विवरणं भविष्यतीत्यत्रोपरम्यते।

Exposition—This *sandarbha* has been explained by Sāyaṇa in the next *sandarbha*. So by the exposition of the next one this will automatically be explained.

सायणभाष्यम्—अस्यायमर्थः—ईडति-धातोः स्तुत्यर्थत्वं प्रसिद्धम्। 'धातूनामनेकार्थत्वम्' इति न्यायमाश्रित्य याच्ञाध्येषणापूजा अप्यत्रोचितत्वात्तदर्थतया व्याख्याताः। **पुरोहित**शब्दो द्वितीयेऽध्याये (निरुक्त २।१२) 'यद्देवापिः शन्तनवे पुरोहितः' (ऋ० सं १०।९८।७) इत्येतामृचमुदाहृत्य 'पुर एनं दधति' इति व्याख्यातः। तैत्तिरीयाश्च पौरोहित्ये स्पर्धमानस्य पश्वनुष्ठानं विधाय तत्फलत्वेन

(i.e. in Nirukta 3.19). Yāska's explanation is as follows—"यज्ञः कस्मात्? प्रख्यातं यजतिकर्मेति नैरुक्ताः। याच्ञ्यो भवतीति वा। यजुरुन्नो भवतीति वा। बहुकृष्णाजिन इत्यौपमन्यवः। यजूंष्येनं नयन्तीति वा।" (३।१९)।

'पुर एनं दधते' (तै० सं २।१।२।९) इत्यामनन्ति। देवशब्दो दान-दीपन-द्योतनानामन्यतममर्थमाचष्टे। यज्ञस्य दाता दीपयिता द्योतयिताऽयमग्निरित्युक्तं भवति। दीपन-द्योतनयोरेकार्थत्वेऽप्यस्ति धातुभेदः। यद्यप्यग्निः पथिवीस्थानस्तथापि देवान् प्रति हविर्वहनाद् द्युस्थानो भवति। देवशब्द-देवताशब्दयोः पर्यायत्वाद् मन्त्रप्रतिपाद्या काचिदग्निव्यतिरिक्ता देवता नान्वेषणीया। होतृशब्दस्य ह्वयति-धातोरुत्पन्नत्वेन देवानामाह्वातारमिति। और्णवाभनामकस्तु मुनिर्जुहोतिधातोरुत्पन्नो होतृशब्द इति मन्यते।[1] अग्नेश्च होतृत्वं होमाधिकरणत्वेन द्रष्टव्यम्। रत्नशब्दो द्वितीयाध्याये मघमित्या-दिष्वष्टाविंशतौ धननामसु पठितः। (निघण्टु २।१०)। रमणी-यत्वाद् रत्नत्वम्। दधातिधातुरत्र दानार्थवाचीति। तदिदं निरुक्तकारस्य यास्कस्य मन्त्रव्याख्यानम्॥ (सन्दर्भः २२)॥

Translation—This is the meaning of this [passage]—The common meaning of the root √*īḍ* is praise. By following the dictum 'Roots have many meanings' here begging, beseeching and worshiping also have justly been interpreted to be the meanings of that (i.e. the root, √*īḍ*). The word *purohita* has been explained in the second chapter [of Nirukta (2.12)] as 'in front (*puraḥ*) they keep (*dadhati*) this (*enam*) [person]' by (i.e. at the time of) quoting the *ṛk* '*yaddevāpiḥ śantanave purohitaḥ*' (RV 10.98.7). The followers of Taittirīya School prescribe the *Paśu*-sacrifices for a person competing for priesthood and mention the result as—'They keep (*dadhate*) this (*enam*) [person] in front (*puraḥ*)'. The word *deva* means any one of the following—bestowing (*dāna*), shiningness (*dīpana*)

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1. Just as *hotṛ*, generally derived as √*hve*+*tṛn*, is alternatively derived from √*hu*, so also the word *āhuti*, generally derived from √*hu*, admits, according to AB 1. 2, an alternative derivation from √*hve*.

and lucency (*dyotana*). [By this] it is said (meant) that this Agni is the bestower of (in) a sacrifice, cause of shiningness or cause of lucency of a sacrifice. Although shiningness (*dīpana*) and lucency (*dyotana*) are synonymous, there is difference in the roots (i.e. √*dīp* and √*dyut*). Although Agni is stationed in the earthly region, he may be [called] a deity of the heavenly region since he carries oblations to the gods [residing in heaven]. The words *deva* and *devatā* are synonymous and so one need not try to find out any other deity (*devatā*) than Agni (*deva*) intended to be propounded by the *mantra*. The word *hotṛ* being derived from the root √*hve* [the word *hotāram*] means 'to one who invokes the deities'. The sage Aurṇavābha, however, considers the word *hotṛ* to be derived from the root √*hu*. Agni being a locus of oblation is said to be the agent of oblation. In the second chapter of Nighaṇṭu the word *magha* is read in the list of twenty-eight names for wealth. [The word] *ratna* is said so since it is pleasing (*ramaṇīya*). The root √*dhā* here conveys the sense of bestowal. Thus goes the interpretation of the *mantra* by Yāska, the author of Nirukta.

विवरणम्—यास्काचार्यमतेन ईड्-धातोरर्थद्वयमध्येषणा पूजा च। सामान्यतः पूजार्थकत्वेन स्तुत्यर्थकत्वेन वा प्रयोगे सत्यपि याच्ञार्थकोऽध्येषणार्थकोऽपि भवतीडिर्धातुरिति यास्कमतम्। अतश्चाग्निमीळे इत्यत्राग्निं याचामीत्यर्थो गृहीतः। अयमेवावार्थो यास्कग्रन्थान् निर्गच्छतीति भाति। परन्तु यथा सायणाचार्येण यास्कग्रन्थो व्याख्यातस्तेन ईड्-धातोः स्तुतिव्यतिरिक्तमप्यर्थत्रितयं स्वीकृतं याच्ञाध्येषणापूजारूपम्। याच्ञा चाध्येषणा च प्रायः समार्थकौ शब्दौ, एवमेव पूजास्तुतिशब्दावपि। तथा चार्थचतुष्टयस्याप्यर्थद्वयरूपेण प्रदर्शनं सुशकम्। परन्तु सूक्ष्मदृष्ट्या याच्ञाध्येषणयोर्भेदोऽपि ग्राह्यः। 'सनिस्त्वध्येषणा' इत्यमरवाक्यव्याख्यायामाह क्षीरस्वामी—'गुर्वादेः क्वचिदर्थे प्रार्थनया नियोजनं सनिः। एवञ्चेत् प्रार्थनापूर्विका याच्ञाऽध्येषणेति याच्ञाविशेषोऽध्येषणेति फलति। पुनः स्तुतिपूजयोरपि भेदो वक्तुं शक्यते। पूजायां स्तुतेर्विद्यमानत्वेऽपि पूजा स्तुतितोऽधिका। [भवतु, महाभाष्यकारः पतञ्जलिरिममेवेड्धातुमुल्लिख्य

तस्य बह्वर्थबोधकत्वं प्राह—"ईडिः स्तुतिचोदनायाच्ञासु दृष्टः, प्रेरणे चापि वर्तते—'अग्निर्वा इतो वृष्टिमीट्टे मरुतोऽमुतश्च्यावयन्ति' इति।" (१।३।१सू०) 'धातूनामनेकार्थत्वम्' इति सायणोद्धृतो न्यायः प्रदर्शितसूत्रभाष्यप्रदीपे कैयटेनोल्लिखितः—"अनेकार्थत्वाद् धातूनाम" इति।][1]

पुरोहितशब्दव्याख्या निरुक्तस्य द्वितीयाध्याये द्वादशखण्डे प्रदर्शिता। 'पुर एनं दधति' इति तत्रत्यं निर्वचनम्, शान्तिकपौष्टिकाभिचारिकेषु कर्मसु राजामात्यादय एनं पुरो दधति पुरस्कुर्वन्ति पुरतः स्थापयन्तीत्यर्थः। स एवार्थस्तादृशं च निर्वचनं तैत्तिरीयसंहितायामपि लभ्यम्। आदावन्ते चाग्नेयं कृष्णग्रीवं मध्ये तु सौम्यं बभ्रुं पशुमालभ्य साकल्येन यागत्रयं येनानुष्ठीयते तमेनं पुरुषं राजामात्यादयः पुरो दधते पौरोहित्यपदे स्थापयन्तीति तैत्तिरीयश्रुतेरर्थः। ब्राह्मणवदग्नेरपि विराजः पुरुषस्य मुखतः समुत्पत्तिः, सोमस्य च सर्वत्र राजत्वेन व्यवहार इति द्वयोराग्नेययोर्यागयोर्मध्ये सोममुद्दिश्यानुष्ठितयागसत्त्वात् सोमतुल्यस्य राज्ञोऽग्नितुल्येन ब्राह्मणेन ब्रह्मतेजसा वोभयत आदावन्ते च परिरक्षणं भवति। यागत्रयानुष्ठानादेवैतादृशो ब्राह्मणो राज्ञो हितं सम्यग् विदध्यादिति पौरोहित्ये प्रतिस्पर्धिषु ब्राह्मणेष्वेतादृशमेव ब्राह्मणं पुरो दधते पौरोहित्यपदे स्थापयन्ति राजामात्यादय इत्यर्थः।

देवशब्दस्य 'दा-दीप्-द्युत्' इत्येतेभ्यो धातुभ्यः समुत्पत्तिः। तथा च देवो दाता दीपयिता द्योतयिता च। कस्येत्यपेक्षायामाह—यज्ञस्येति। द्वितीयनिर्वचनात्तृतीयस्य भेदो नार्थतः किन्तु धातुत एव। द्युस्थानो भवतीति देव इति चतुर्थं निर्वचनम्। तिस्रो देवता इति नैरुक्तसिद्धान्तस्तेन चाग्नेः पृथिवीस्थानत्वमिन्द्रस्य वायोर्वाऽन्तरिक्षस्थानत्वं सूर्यस्य च द्युस्थानत्वमिति कथमग्निर्द्युस्थानत्वाद् देव इति वक्तुं शक्यत इति प्रश्नस्योत्तरमाह सायणः—वस्तुतोऽग्नेः पृथिवीस्थानत्वेऽप्यन्यान् देवानुद्दिश्याग्नौ प्रदत्तस्य हविषः पुनः पुनर्द्युस्थानवासिभ्यः सूर्याभिन्नेभ्यो देवेभ्यो नयनादग्नेरपि द्युस्थानत्वं यद्युच्येत तर्हि न कोऽपि दोष इति। मन्त्रस्य कस्यचन सम्यगर्थज्ञानार्थमृषिच्छन्दोदेवतादयो ज्ञातव्या इत्यसकृच्छास्त्रेषु निर्दिष्टम्। यद्यप्येतस्य मन्त्रस्य देवोऽग्निरिति साक्षान् मन्त्र एव समुल्लिखितं 'यज्ञस्य देवम्' इत्यादिरूपेण तथापि देवता-

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1. अत्र शब्दकौस्तुभोद्धृता कारिका द्रष्टव्या—

क्रियावाचित्वमाख्यातुमेकैकोऽर्थः प्रदर्शितः।
प्रयोगतोऽनुसर्तव्या अनेकार्था हि धातवः॥ (१।३।१ सूत्र)

न्वेषणं केनचित् कृतं स्यादिति तदर्थमेव विस्पष्टमुक्तं यास्काचार्येण—'यो देवः सा देवता'। एवञ्चास्या ऋचो देवोऽग्निर्देवताऽप्यग्निरेवेति फलति।

कर्त्रर्थतृन्प्रत्ययान्तो होतृशब्दो ह्वेधातोर्निष्पन्न इत्याह्वानकर्तैव होता, आह्वानं च देवानामतो 'देवानामाह्वातारम्' इत्युक्तं भाष्यकृता सायणेन। और्णवाभनामकस्य मुनेर्मतेन हु-धातोर्निष्पन्नोऽयं होतृशब्दस्तेन होता होमकर्तेत्यर्थो जायते। अग्नौ होमः क्रियत इति होमाधिकरणत्वमेवाग्नेः सम्भवति, न तु होमकर्तृत्वमिति शङ्क्यते चेत्तदानीमुच्यते—यद्यपि 'स्वतन्त्रः कर्ते'ति कर्तृलक्षणं प्रसिद्धमेव तथाप्यस्वतन्त्राणामपीतरकारकाणां स्वातन्त्र्यविवक्षायां सत्यां तत्तत्कारकं विहाय कर्तृकारकं व्यवह्रियत इत्यत्र शिष्टप्रयोगा एव प्रमाणम्। तथाहि 'असिना छिनत्ति' इति वक्तव्ये 'असिश्छिनत्ति' इत्युच्यते। 'स्थाल्यां पचती'त्यनुक्त्वा 'स्थाली पचति' इत्युच्यते। लौकिका अपि 'मञ्चे (शिशवः) क्रन्दन्ति' इत्यनुक्त्वाऽधिकरणस्य मञ्चस्य कर्तृत्वं विवक्षन्तः 'मञ्चाः क्रन्दन्ति' इति ब्रुवन्तीति विदितमेव सर्वेषाम्।[1]

निघण्टावेकैकस्य शब्दस्य बहवः पर्यायशब्दा दृश्यन्ते यथा धनवाचका अष्टाविंशतिः शब्दाः[2] समुल्लिख्यन्ते। धननामसु सप्तमं नाम रत्नमिति। व्युत्पत्तितोऽप्ययमर्थः सिध्यति। रमु क्रीडायाम् (भ्वादि, ८५३) इति धातोर्ण्यन्तात् 'रमेस्त च' (उ० सू० २९४) इति नप्रत्ययः, तकाराऽन्तादेशः। एवं च रमयतीति रमणीयमिति वा रत्नम्। धा-धातोर्दानार्थकत्वम्, तमप्-प्रत्यय-

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१। ण्यन्तस्य वह् धातोराह्वानार्थकत्वात्तत एव तृन्प्रत्ययेन होतृशब्दनिष्पत्तिरित्यपि मतमैतरेयब्राह्मणे दृष्टम्। अध्वर्युरेव होमकर्ता, न तु होतेति होतृशब्दस्य हुधातोर्निष्पत्तौ दोष इत्युक्तं तत्रैव। तत्रत्यं भाष्यमुद्ध्रियते—"यद् यस्मात् कारणाद्धोतुरन्योऽध्वर्युर्जुहोति तस्मात् तत्कारणात्तद्धातुनिष्पन्नो होतृशब्दस्तस्याध्वर्योर्युक्तः। ....अत्र ण्यन्तस्य वहधातोश्छान्दस्या प्रक्रियया होतृशब्दनिष्पत्तिर्न तु जुहोतिधातोस्तस्माद्धोमकर्तृत्वाभावेऽप्यावाहयितृत्वसद्भावाद्धोतृत्वमुपपन्नम्।" (ऐ० ब्रा० १।२, सायणभाष्यम्)।

२। "मघम्। रेक्णः। रिक्थम्। वेदः। वरिवः। श्वात्रम्। रत्नम्। रयिः। क्षत्रम्। भगः। मीळ्हुम्। गयः। द्युम्नम्। इन्द्रियम्। वसु। रायः। राधः। भोजनम्। तना। नृम्णम्। बन्धुः। मेधा। यशः। ब्रह्म। द्रविणम्। श्रवः। वृत्रम्। वृतम्। इत्यष्टाविंशतिरेव धननामानि॥" (निघण्टु २।१०)॥

श्चातिशायने। तथा च रत्नानां रमणीयानामित्यर्थः, रमणीयानि च धनानि। अतोऽस्य शब्दस्य निष्कृष्टार्थः—रमणीयानां धनानां दातृतमम्।

Exposition—The root √*iḍ* commonly means praise. But Yāska explains this root under this *ṛk* in the sense of begging (√*yāc*). If we differentiate begging (*yācña*) from beseeching (*adhyeṣaṇā*) and praise (*stuti*) from worship (*pūjā*), there are in all four meanings of the root √*iḍ*. A root may possess many meanings other than those recorded in the grammatical works (cf. धातूनामनेकार्थत्वम्). Thus the root √*iḍ* also will justly be interpreted to mean 'to beg'.

Yāska, in his Nirukta, derives *purohita* as '*puraḥ enaṃ dadhati*' i e. 'whom (people) keep in front'. The king and his ministers hold the priest in high esteem and allocate a prominent place to him since he brings in terrestrial good and alleviates all evil by spiritual means as sacrifices. In Taittirīya Saṃhitā this derivation of *purohita* is corroborated by adducing a reason thereof. Among the contestants for priesthood the king and his ministers will elect one who has performed three *Paśu*-sacrifices of which the two extremes are performed in praise of Agni and the middle, in praise of Soma. Both Agni and *Brāhmaṇa* being produced from the mouth of *Virāṭ Puruṣa*, and Soma being identified with a king, the person performing such three sacrifices (*agni*, *soma*, *agni*) definitely attains the capability of protecting the king (*soma*) by his brahminic valour (*agni*). Hence the king and his ministers select such a *brāhmaṇa* and place (*dadhate*) this person (*enam*) in front (*puraḥ*).

The derivation of the word *deva* has been discussed earlier (Pp 12—13 & Pp 16/ii—16/iii). Yāska has allayed a misconception that *deva* and *devatā* are different. In fact *deva* is often called *devatā*.

The word *hotṛ* may be derived, according to Yāska, as √*hve*+*tṛn* meaning thereby 'one who invokes (the other gods)'.

Aurṇavābha has preferred to derive as √*hu*+*tṛn* and has meant by the word 'one who is the agent of oblation'. It is our uniform experience that Agni is the locus of oblation ; still in order to put sufficient stress upon this locus one may consider this to be (and call this) 'an agent of oblation'. Thus only secondarily the said usage is to be understood. In our ordinary parlance we say 'The resolution has been moved by the chair', although we mean by the word 'chair' (i. e. the locus) the person sitting on the chair. In this instance the chair i. e. the locus (*adhikaraṇa*) is used as agent (*kartā*).[1]

Ratna is a synonym for wealth[2]. The √*dhā* means 'to give' and the suffix *-tamap* means 'most, best' etc. *Ratna* being derived from the √*ram* means pleasing, and wealth doubtless pleases all. Thus *ratnadhātamam* will mean 'to one who is the best giver of wealth'.

सायणभाष्यम्—अथ व्याकरणप्रक्रियोच्यते । अगि-धातो-र्गत्यर्थात् (धा० १४६) "अङ्गेर्नलोपश्च" (उ० सू० ४९०) इत्यौ-णादिकसूत्रेण नि-प्रत्ययः, इदित्त्वान्नुमागमेन प्राप्तस्य नकारस्य लोपश्च भवति । अङ्गति स्वर्गं गच्छति हविर्नेतुमित्यग्निः । तत्र "धातोः" (पा० सू० ६।१।१६२) इत्यकार उदात्तः । "आद्युदात्तश्च"

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1. There is another difficulty in accepting this derivation (viz. √*hu*+*tṛn*) in its primary sense since in a sacrifice the oblation is offered by Adhvaryu, and not by Hotā. Thus AB 1.2 suggests the derivation from √*vah*+*ṇic*+*tṛn*. As √*vah*+*ṇic* means to invoke, the word *hotā* will signify 'one who invokes (the gods)'.

2. In Nighaṇṭu there is a list of words conveying wealth and *ratna* occupies the seventh position in this list of 28 names. (cf. f.n. 2, P. 152)

(पा० सू० ३।१।३) इति प्रत्ययगत इकारोऽप्युदात्तः। "अनुदात्तं पदमेकवर्जम्" (पा० सू० ६।१।१५८) इति द्वयोरन्यतरमुदात्तमवशेष्येतरस्यानुदात्तत्वं प्राप्तम्। तत्र धातुस्वरे प्रथमतोऽवस्थिते सति पश्चादुपदिश्यमानः प्रत्ययस्वरोऽवशिष्यते। "सति शिष्टस्वरो बलीयान्" इति हि न्यायः।[1] ततोऽन्तोदात्तमग्निप्रातिपदिकम्। "अनुदात्तौ सुप्पितौ" (पा० सू० ३।१।४) इत्यमित्येतद् द्वितीयैकवचनमनुदात्तम्। तस्य "अमि पूर्वः" (पा० सू०६।१।१०७)इ ति यत् पूर्वरूपं तदुदात्तम्, "एकादेश उदात्तेनोदात्तः" (पा० सू० ८।२।५) इति सूत्रितत्वात्। अग्निशब्दो धातुजन्मेति मते सेयं प्रक्रिया सर्वापि द्रष्टव्या ।। (सन्दर्भः २३) ।।

Translation—After this the grammatical procedure (of deriving words) is being mentioned. By the *Uṇādi* rule 'अङ्गेर्नलोपश्च' the suffix *-ni* is added to the root √*agi,* to go. The *-i* [of the root √*agi*] being elided, there comes the augmented *num* of which *n* is also elided [by the same rule]. [So the word] *agni* means 'one who goes to the heavenly region for carrying oblation'. There (in the word *agni*) the *a* is Udātta by the rule 'धातोः'. The *-i* of the suffix is also Udātta by the rule 'आद्युदात्तश्च'. By [the application of the rule] 'अनुदात्तं पदमेकवर्जम्' there is the possibility of alternatively one of the two vowels being Udātta and the remaining one becoming Anudātta. There (in the circumstances) the accent of the root comes first, so the accent of the suffix being prescribed later on will prevail. There is the dictum [in this respcct] that 'in case of a conjunction of more than one Udātta, the one enjoined later on is stronger'. Hence the word *agni*

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1. Note that Sāyaṇa does not quote here the Vārtika as mentioned by Bhaṭṭoji but he says—'इति हि न्यायः'. The reason, rather a plausible explanation, has been attempted in the footnote of P. 157.

is accented in the last syllable. By the rule 'अनुदात्तौ सुप्पितौ' the *am* of second case-ending singular is Anudātta. The merger (*ekādeśa*) [of *i* and *a*] into the first member (*pūrva-rūpa*) by the rule 'अमि पूर्वः' becomes Udātta in accordance with the rule 'एकादेश उदात्तेनोदात्तः'. The entire procedure, as shown, has to be resorted to if the word *agni* is said to be originated from a root.

विवरणम्—अत्र व्याकरणमाश्रित्याग्निशब्दनिष्पत्तिः प्रदर्श्यते, ततश्चाग्नि-शब्दे विद्यमानः स्वरोऽपि वैयाकरणरीत्या विचार्यते। उख उखि इत्यादिका अष्टाविंशतिर्धातवो गत्यर्थत्वेन निर्दिष्टाः (भ्वादि, १२८–१५५)। तत्र 'अगि' (भ्वादि, १४६) अन्यतमः। अगिधातौ विद्यमानो ह्रस्वेकारः (इत्) अनुबन्धरूपः। अतोऽस्य ह्रस्वेकारस्य (इतः) लोपो भवेत्। यस्य धातोर्ह्रस्वेकारस्येत्त्वं भवति स इदित्। अगिरपि धातुरिदित्। भवतु, अगिधातोर्निप्रत्ययः 'अङ्गेर्नलोपश्च' इति सूत्रेण। सूत्रमिदं न पाणिनीयं किन्तु शाकटायनकृतम्। उण्प्रभृतीनां प्रत्ययानां विधानादेतानि सूत्राणां प्रायः सार्धसप्तशतानि 'उणादिसूत्राणि' इति विदितानि। अगि-धातोरिदित्त्वात् 'इदितो नुम् धातोः' इति नुमागमः। नुम् इत्यस्य मकार इत्, 'हलन्त्यम्' इत्यनेन। उकार उच्चारणार्थः। एवञ्च नुमो नकारमात्रं शिष्यते। नुमो मित्त्वाद् 'मिदचोऽन्त्यात् परः' इति अग्धातोरन्त्यादचोऽकारात् परं नकारागमः। तथा सति अगि नि>अग्(इ)नि>अ न् ग् नि इति जाते प्रागुक्तेन 'अङ्गेर्नलोपश्च' इत्यनेन नकारलोपे अ(न्)ग् नि> अग्नि इति प्रातिपदिकं सिद्धम्।

अधुनाऽग्निप्रातिपदिके विद्यमान उदात्तादिस्वरस्तावदादौ निरूप्यते सूत्रोल्लेखपुरःसरम्। 'धातोः' (पा० सू० ६।१।१६२) इत्यनेन धातोरन्त्यस्वरस्योदात्तत्वाद् अग्धातौ विद्यमानस्यैकस्यैव स्वरस्याकारस्योदात्तत्वम्। अनन्तरम् 'आद्युदात्तश्च' (३।१।३) इति सूत्रप्रसक्तिः। प्रत्ययस्यादिस्वर उदात्तो भवतीति निप्रत्यये विद्यमानस्यैकस्यैव स्वरस्येकारस्य भवत्युदात्तत्वम्। तत्रेयं शङ्का—यदि 'धातो'रित्यनेन धातुगतस्याकारस्योदात्तत्वं क्रियेत तर्हि 'अनुदात्तं पदमेकवर्जम्' (६।१।१५८) इत्यनेन तस्मिन् 'अग्नि'-प्रातिपदिके विद्यमानस्येतरस्य स्वरस्य नकारेकारस्यानुदात्तत्वं प्राप्तम्। यदि तु 'आद्युदात्तश्च' इत्यनेन प्रत्ययगतस्येकारस्योदात्तत्वं भवेत्तदानीं प्रातिपदिकस्यास्य शिष्टस्वरस्यं धातुगताकारस्यानुदात्तत्वं प्राप्तम्। एतयोः कतरः पक्षः समाश्रयणीयः, कथं वा निर्णय इति शङ्कायामुच्यते सिद्धान्तः कात्यायनप्रणीतं वार्तिकमाश्रित्य। उक्तं

च कात्यायनैः—'सति शिष्टस्वरबलीयस्त्वमन्यत्र विकरणेभ्य इति वाच्यम्' (वा० सि० कौ० ३६५०)[1]। एकस्मिन् पदे द्वयोर्बहूनां वोदात्तस्वराणां स्वरितस्वराणां वा प्राप्तौ सत्यां पश्चादुत्तरकाले वा विहित उदात्तः स्वरितो वा बलीयान् भवति, विकरणस्योत्तरवर्तित्वेऽपि न विकरणस्वरस्य बलीयस्त्वम्। एवं सति धातोर्विहितः प्रत्यय इति धातुस्वरप्रत्ययस्वरयोर्मध्ये पश्चादुपदिष्टः प्रत्ययस्वरो बलीयान्, अत एव च अग् नि इति स्थिते अकारेकारयोरुभयोरेवादात्तत्वे प्राप्ते प्रत्ययस्वरस्येकारस्य बलीयस्त्वात् प्रातिपादिकेऽस्मिन् भवतीकारस्योदात्तत्वं, धातुस्वरस्याकारस्य हीनबलत्वेन 'अनुदात्तं पदमेकवर्जम्' इत्यनेनानुदात्तत्वम्। ततः 'अग्नि'प्रातिपदिकस्यान्तस्वर उदात्त इत्यन्तोदात्तमग्निप्रातिपदिकम् (अग्नि)।

अग्निप्रातिपदिकस्यान्तोदात्तत्वे सिद्धे 'अग्निम्' इति पदस्य स्वरो निरूप्यते। अग्नि-प्रातिपदिकस्य द्वितीयैकवचने अम्-प्रत्ययो भवति। तस्य प्रत्ययत्वेऽपि नाद्युदात्तत्वं स्याद् 'अनुदात्तौ सुप्पितौ' इति सूत्रसत्त्वात्। शब्दविभक्तेरमः सुप्प्रत्याहारान्तर्वर्तित्वाद् अनुदात्तत्वम्। अग्नि अम् इति स्थिते 'अमि पूर्वः' इति अ ग् न् (इ अ) म् इत्यत्र इकाराकारयोः पूर्वरूपैकादेशे अ ग् न् इ म् इति भवति। अत्रेयं शङ्का—एकादेशात् पूर्वं विद्यमानयोरिकाराकारयोर्मध्ये प्रथम इकार उदात्तः, पूर्वं तथैव प्रदर्शितमपि; अकारश्च द्वितीयोऽनुदात्तः सुप्स्वरत्वेन। किमत्र 'इ'कारस्योदात्तत्वादेकादेशस्य 'इ'कारस्योदात्तत्वं भवेदुत 'अ'कारस्यानुदात्तत्वादेकादेशस्य 'इ'कारस्यानुदात्तत्वं स्यादिति संशयः। तत्रोत्तरम्—'एकादेश उदात्तेनोदात्तः' (८।२।५)। ययोः स्वरयोरेकादेशो भवे-

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1. काशिकायां नेदं वार्तिकमभिहितं किन्तु कथञ्चिदेतदर्थं प्रतिपादिका काचन पङ्क्तिस्तत्र विद्यते—"परनित्यान्तरङ्गापवादैः स्वरैर्व्यवस्था, सतिशिष्टेन च"। सिद्धान्तकौमुद्यां भट्टोजिदीक्षितैर्यादृशं वार्तिकं पठितं न तादृशं भाष्ये लभ्यम्। अंशतस्तदर्थप्रतिपादकं यद् वार्तिकं भाष्ये दृश्यमानं तदित्थम्—"सति शिष्टस्वरबलीयस्त्वं च" (६।१।१५८ सूत्रे)। कौमुदीधृतः 'अन्यत्र विकरणेभ्यः' इत्यंशो भाष्यकृता वार्तिकान्तरव्याख्याप्रसङ्गेनोक्तः। उद्ध्रियते च सोऽयमंशः—"तज् ज्ञापयत्याचार्यः सति शिष्टोऽपि विकरणस्वरो लसार्वधातुकस्वरं न बाधते" इति। (तत्रैव)। वार्तिकमेतन्न्यायसिद्धमिति टीकाकृतामभितम् (शब्देन्दुशेखरं सुबोधिनी च द्रष्टव्यम्)।

अत्र 'सति' इत्यस्यार्थः 'उत्पन्ने सति', पूर्वस्मिन्नुदात्त उत्पन्ने सतीति तात्पर्यम्। शिष्टो विहित इत्यर्थः। तथा च पूर्वस्मिन्नुदात्ते समुत्पन्ने तदनन्तरं विधीयमान उदात्तो बलीयान् इति फलितार्थः।

त्तयोर्यः कश्चन स्वरो यद्युदात्तो भवेत्तदानीमेकादेशस्योदात्तत्वम्। अत्र 'इ'कारस्योदात्तत्वमिति हेतोः 'अ'कारस्यानुदात्तत्वेऽपि योऽयमेकादेश इकाररूपः स उदात्त एव। अतः अग्निम् इत्यन्तोदात्तं पदम्।

अग्निशब्दो धातुतः प्रत्यययोगेन निष्पन्न इति पक्षे सर्वमेतत् सूत्रजातमपेक्षणीयं पदसाधनार्यं स्वरसाधनार्थं च। धातुप्रत्ययनिष्पन्नो नायमग्निशब्द इत्यपि मतं विद्यत, तदालोच्यतेऽग्रिमे सन्दर्भे।

Exposition—Here the grammatical procedure is being shown in details. Almost all the grammatical rules required for the formation of the word *agni* and for the justification of the accents in the word are being mentioned here by the commentator, Sāyaṇa. In the list of twentyeight roots (*bhū*-class, 128-155) conveying movement the nineteenth root (i. e. 146) is √*agi*, of which the final vowel is elided. As a result of this elision (*it*) of short *i* (technically known as *it*) there appears *num* as an augment. By *num* Paṇini actually means *n*, and the additional consonant *m* of *num* being dropped signifies that *n* of *num* comes after the last vowel of the root √*ag* (originally read as √*agi*). However, with the augment *num* the root now takes its shape as √*ang*. By the Uṇādi rule 'अङ्गेर्नलोपश्च', a *sūtra* composed by Śākaṭāyana, the suffix -*ni* is added to the root √*ang* and the *n* of the root is dropped. Thus *ang ni*>*ag ni* is formed.

By the rule 'धातोः'(6.1.162) the final vowel of a root is accented. The root *ag*(originally *agi*, then *ang*, then *ag*) possesses only one vowel and that is to be considered as the final vowel. So *a* of *ag* is accented. Then comes another rule 'आद्युदात्तश्च'by which the first vowel of a suffix is accented ; thus *i* in suffix -*ni* being the only vowel will be accented. Now in the word *agni*, the vowel *a* becomes accented by virtue of its being the last vowel of the root √*ag*, and the vowel *i* becomes accented on account of its being the first vowel of the suffix *ni*. Of the three main accents viz. Udātta, Anudātta and Svarita,

the Udātta (in some cases, independent Svarita) is the guiding accent. One has to determine first the Udātta (sometimes, independent Svarita) and the rest of the vowels of the word will be Anudātta. This is propounded by the rule 'अनुदात्तं पदमेकवर्जम्' which literally means—Barring one vowel of Udātta or (independent) Svarita all the other vowels of a word will be Anudātta. Now the poser before us is—Which one of these two vowels should be accented (Udātta) and which else is to become Anudātta as a consequent ? The solution offered by the Pāṇinian school is that the vowel which is prescribed last as an accented one will prevail, provided the last one is not of a *vikarāṇa*. In a word the suffix is added to a root, the first member. So the accent of the suffix *ni* prevails and the Udātta *a* of the root is consequentially changed as Anudātta. Thus *agni* is accented in the final vowel (*antodātta*).

To the word *agni* is added the case-ending (*sup*-suffix) *am* in accusative (2nd case-ending) singular. Case-endings, in general, are Anudātta (cf. अनुदात्तौ सुप्पितौ). So *am*, although as a suffix could have been accented, will be unaccented (Anudātta) on the strength of this particular rule. Now *agni am* will be combined as *agnim* by the rule 'अमि पूर्वः'. When the second case-ending singular *am* is preceded by अक्, the two vowels viz. अक् (in the present case *i*) and *a* (of *am*) are together merged into the first member (here *i*). So *agn*(*i a*)*m* becomes *agnim*. In this merger (एकादेश) of *i* and *a*, the first member viz. *i* is Udātta and the second viz. *a* is Anudātta. The rule 'एकादेश उदात्तेनादात्तः' prescribes that in a case of merger if one of the vowels is accented, the result will be accented. So here the former vowel viz. *i* being accented, the merger or the combine viz. *i* will be accented. Thus *agnim* is accented in the final syllable. The entire grammatical

procedure, as shown above, is to be resorted to only when one thinks the word *agni* to be derived from a root.

सायणभाष्यम्—मतद्वयं यास्केन प्रदर्शितम् । "नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च । न सर्वाणीति गार्ग्यो वैयाकरणानां चैके ।" (निरुक्त १।१२) इति । गार्ग्यस्य मतेऽग्निशब्दस्याखण्डप्रातिपदिकत्वात् "फिषोऽन्त उदात्तः" (फि० सू० १) इत्यन्तोदात्तत्वम् । पूर्वोक्तेष्वग्रणीरित्यादिनिर्वचनेषु प्रकृतिप्रत्ययाद्यशेषप्रक्रिया यथोचितं कल्पनीया ।। (सन्दर्भः २४) ।।

Translation—Two views have been shown by Yāska. "Words (*nāman*) originate from roots—is the view of Śākaṭāyana and the conclusion of the Nirukta-scholars. Not all—is the opinion of Gārgya and of some grammarians." In Gārgya's view the word *agni* being an indivisible word the final vowel [of it] is accented by the rule 'फिषोऽन्त उदात्तः'. In the above-mentioned derivations as *agraṇī* etc. the detailed procedure concerning the stem, root, suffix etc. is to be thought out as deemed proper.

विवरणम्—शब्दानां व्युत्पत्तिमाश्रित्य यास्काचार्येण मतद्वयं प्रकटीकृतम् । प्राधान्येन निरुक्तकृतां शाकटायनाख्यस्य च वैयाकरणस्यैकं मतम् । द्वितीयं मतं तु प्राधान्येन वैयाकरणानामेव, गार्ग्योऽपि निरुक्तकारस्तदेव द्वितीयं मतं जग्राह । प्रथमे पक्षे सार्वत्रिकोऽयं नियमो यन्नाम्नां शब्दानां वा धातुत एव समुत्पत्तिः, न विद्यते कोऽप्येतादृशः शब्दो यस्य धातुप्रत्ययरूपेण विभागो न सम्भवेत् । द्वितीये पक्षे तु शब्दानां धातुप्रत्ययरूपेण विभागः स्वीकृतोऽपि न सर्वत्र व्युत्पत्तिः प्रदर्श्यते । केषाञ्चिदव्युत्पन्नानामपि शब्दानामस्तित्वमत्र स्वीक्रियत एव । द्वयोर्मतयोरयं निष्कर्षः—प्रथमे मते धातुप्रत्ययरूपेण व्युत्पत्तिः सन्दर्श्यते ; द्वितीयेऽपि । परं प्रथमे सर्वेषामेव शब्दानां व्युत्पत्तिः स्वीक्रियते ; द्वितीये बहूनां, न तु सर्वेषाम् ।

भवतु, द्वितीये मतेऽग्निशब्दस्याव्युत्पन्नत्वमखण्डत्वं वा, धातुप्रत्ययरुपेण विभागस्य खण्डस्य वाऽसम्भवात् । अत्र मते न खल्वगिधातोर्निप्रत्ययेनास्य शब्दस्य निष्पत्तिरिति प्रागुक्तरीत्या स्वरसाधनमप्यसम्भवि । अत उच्यते—

'फिषोऽन्त उदात्तः' इति फिट्सूत्रेणाग्निरूपस्य फिषोऽखण्डप्रातिपदिकस्य वाऽन्तोदात्तत्वम्।

निर्वचनावश्यकत्वपक्षे प्रथमपक्षे वा निरुक्तसम्मतानि पञ्च निर्वचनानि 'अग्रणीः' इत्यादीनि समुल्लिख्य प्रोच्यते सायणेन यत्तत्र तत्र यथासम्भवं यथायोग्यं च धातुप्रत्ययविभागः प्रकल्पनीयः। न खलु कश्चन शब्दो धातुप्रत्ययविभागमतीत्य विद्यत इति तन्मतसारः।

Exposition—About the derivation of a word (*nāman*) there exist two different views. The view subscribed by most of the authors of Nirukta is that each and every *nāman* must have a derivation (*nirvacana*, *vyutpatti*) i. e. words originate from roots or *ākhyātas*. The second view, held by most of the grammarians, is that there are some words which do not admit of any derivation. [It may be noted here that as a class grammarians or Nairuktas do not hold any particular opinion since Śākaṭāyana, a grammarian, shares opinion with the Nairuktas who are in favour of compulsory derivation of a word from roots, and since again Gārgya, being a follower of Nirukta, adheres to the view expressed by most of the grammarians.] However, the difference of the two views lies in the fact that whereas the Nairuktas derive each and every word from a root or roots, the grammarians, on the other hand, recognize some exceptions where the words do not come from roots and those words are considered to be Indivisible (*akhaṇḍa*) underivable (*avyutpanna*) single units.

In the second view, as adumbrated by Gārgya and most of the grammarians, the word *agni* being an indivisibie word will have its final vowel accented by the *Phiṭ*-rule 'फिषोऽन्त उदात्तः' which means that 'a *phiṭ* or an indivisible word is accented in the final syllable'. As to the first view of the extremists Sāyaṇa says that in the proposed five derivations suggested by the Nairuktas, as already discussed earlier (Para. 15—20),

the entire process of derivation through roots and suffixes is to be conceived according to the requirements.

सायणभाष्यम्—एतदेवाभिप्रेत्य यास्क आह—"अथ निर्वचनम् । तद् येषु पदेषु स्वरसंस्कारौ समर्थौ प्रादेशिकेन गुणेनान्वितौ स्यातां तथा तानि निर्ब्रूयात् । अथानन्वितेऽर्थेऽप्रादेशिके विकारेऽर्थनित्यः परीक्षेत केनचिद् वृत्तिसामान्येन । अविद्यमाने सामान्येऽप्यक्षरवर्ण-सामान्याद् निर्ब्रूयात्, न त्वेव न निर्ब्रूयात् ।" (निरुक्त २।१) ॥ (सन्दर्भः २५) ॥

Translation—With this very intention Yāska says—"Then comes the derivation. Among them [words] the words, which possess the grammatically justifiable accent and suffix consistent with the meaning of the root, should be derived accordingly. As opposed to these if some words are not consistent with the meaning of the root, [in such cases those words] should be interpreted on the basis of any common action emerging from an analysis of the meaning which is primary. In the absence of any commonness [in action] one should derive even on the basis of commonness in vowel or consonant. But one should not refrain from derivation."

विवरणम्—अग्रिमे सन्दर्भत्रये सायणाचार्येणैव सर्वमेतद् व्याकरिष्यत इति तत्रैव विवरणे सन्दर्भस्यैतस्याप्यालोचनं भविष्यति ।

Exposition—With the exposition of the next three *Sandarbhas* this will automatically be explained.

सायणभाष्यम्—अस्यायमर्थः—तत् तत्र निर्वचनीयपदसमूह-मध्ये येष्वग्न्यादिपदेषु पूर्वोक्तरीत्या स्वरसंस्कारौ समर्थौ व्याकरण-सिद्धौ स्याताम् । स्वर उदात्तादिः । संस्कारो नि-प्रत्ययादिः । किञ्च तौ स्वरसंस्कारौ प्रादेशिकेन गुणेनान्वितौ स्याताम् । शब्द-स्यैकदेशः पूर्वोक्तोऽगिधातुः प्रदेशः । तत्र भवो गुणो गतिरूपोऽर्थः ।

तेनान्वितौ । तान्यग्न्यादिपदानि तथा व्याकरणानुसारेण निर्ब्रूयात् । तच्च निर्वचनमस्माभिः-प्रदर्शितम् ।। (सन्दर्भः २६) ।।

Translation—This is the meaning of this (i.e. the above passage quoted from Nirukta)—There among all the words such as *agni* etc. to be derived some words admit, as shown earlier, of grammatical procedure i.e. accent and suffix (*svara* and *saṃskāra*). *Svara* means *udātta* etc. and *saṃskāra* means the suffixes as *-ni* etc. Moreover, these *svara* and *saṃskāra* are [in such cases] consonant with the meaning (*guṇa*) arising from the root (*pradeśa*). The word *pradeśa* means portion (*ekadeśa*) ; here, the root *agi*, (a portion of the word *agni*). [The word *prādeśika* literally means] something arising from that (*pradeśa*) ; here, [*prādeśika*] *guṇa* means 'the meaning as movement (*gati*). [*Svara* and *saṃskāra* are] consistent with that (viz. the meaning of the root). Such words as *agni* etc. are to be derived accordingly i.e. in grammatical procedure. Such a derivation has been shown by us.

विवरणम्—निर्वचनमाश्रित्य शब्दानां द्वैविध्यमुक्तं निरुक्तकारेण यास्काचार्येण । केषाञ्चिच्छब्दानां निर्वचनं व्याकरणानुसारेण प्रदर्शयितुं शक्यते, अपरेषां च केषांचन शब्दानां न व्याकरणानुसारेण निर्वचनं सम्भवति । धातौ प्रत्ययं संयोज्य शब्दो निष्पद्यते, धातोः प्रत्ययस्य चार्थौ यादृशौ यादृशश्च शब्दस्य स्वर उदात्तादिकस्तादृश एव चेच्छब्दस्यार्थो भवेत्तर्हि स शब्दः स्वरसंस्कारसङ्गत इति समर्थस्वरसंस्कार इति प्रथितः । तद्वैपरीत्येन यदि कस्यचन शब्दस्य धातुप्रत्यययोरर्थं स्वरं चातीत्यान्यथा शब्दार्थो दृश्यते तदानीं तत्र स्वरसंस्कारयोर्व्याकरणसङ्गतत्वाभावात् स शब्दोऽसमर्थस्वरसंस्कार इत्युच्यते । अस्मिन् सन्दर्भे समर्थस्वरसंस्काराञ् शब्दानाश्रित्याभिहिता निरुक्तपङ्क्तिर्व्याख्यायते । सा चैषा निरुक्तपङ्क्तिः—"तद् येषु पदेषु स्वरसंस्कारौ समर्थौ प्रादेशिकेन गुणेनान्वितौ स्यातां तथा तानि निर्ब्रूयात् ।" स्वर उदात्तादिरिति प्रसिद्धमेव। आदिपदेनानुदात्तस्वरितप्रचया ग्रहणीयाः । संस्कारो नि-प्रत्ययादिरिति सायणकृतं व्याख्यानम् । संस्करोतीति

संस्कारः। प्रत्ययः खलु धातोरर्थं संस्करोति। तथाहि—गमनार्थकगम्धातोः क्तिन्प्रत्यये कृते गमनक्रिया बोध्यते, तृन्प्रत्ययेन गन्तेत्यस्य गमनकर्तेत्यर्थः। एवं खलु सामान्येन प्राप्तो गतिरूपो धात्वर्थः प्रत्ययेन संस्क्रियत इति संस्कारः प्रत्यय इत्येव भाष्यकर्तुर्निरुक्तकृतश्चाशयः स्यात्। एवञ्च 'अगि' धातुर्गत्यर्थः, नि-प्रत्ययश्च कर्त्रर्थे इति गमनकर्तेति भवत्यग्निशब्दार्थः, तथैव चेदग्निशब्दस्य व्यवहारः स्वीक्रियेत तदानीं नूनमेषोऽग्निशब्दः समर्थस्वरसंस्कारः। यदि तु तद्वैपरीत्येनाग्रणीत्वेनाग्रनयनकर्तृत्वेन वाऽग्निशब्दोऽभ्युपेयेत तदानीं नाय मग्निशब्दो व्याकरणशास्त्रविषयो, न वा व्याकरणानुसारेण व्युत्पाद्यः। तदैष शब्दोऽसमर्थस्वरसंस्कारः स्यादिति निरुक्तकारमतमवधेयम्। स्पष्टीकरिष्यतेतरामेष विषयोऽग्रिमे सन्दर्भे।

Exposition—Yāska, the author of Nirukta, has referred to two groups of words—(i) Words admitting of derivation in accordance with the rules of grammar and (ii) words *not* admitting of derivation in accordance with the rules of grammar. In the former group the meaning of a word is determined by the meanings of the root and the suffix (*saṃskāra*) and also by an influence of the accent (*svara*). Accordingly the meaning (*artha*) of such words being in consonance with (*sam*=*saṅgata*) the accent (*svara*) and the suffix (*saṃskāra*), such words are known as *samartha-svara-saṃskāra.* As opposed to this group there is another group of words where the meaning is not in consonance with (*a-samartha*) the accent and the suffix (*svarasaṃskāra*). Thus these words are called *asamartha-svara-saṃskāra*. The word *agni* being derived as √*agi* +*ni* is expected to mean 'one who goes' since the root *agi* means 'to go' and *ni*, the agent. If in our usage we really mean by *agni* 'one who goes (to the heaven for carrying oblation[1] etc.)', it is a *samartha-svara-saṃskāra* word. But if we mean by *agni* 'one who leads' (*agraṇī*), it is not in consonance with

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1. अङ्गति स्वर्गं गच्छति हविर्नेतुमित्यग्निः। (१५४ पृष्ठा द्रष्टव्या)

the suffix and the accent and accordingly it should be termed as an *asamartha-svara-saṃskāra* word. The derivation of *agni* from *agraṇī* is beyond the scope of grammar and here comes in Nirukta.

Besides the technical terms which have already been expounded in the preceding paragraph there are some other expressions which require some clarification. The word *pradeśa* literally means part (*ekadeśa*), here it means 'the (essential) part of a word i.e. the root'. By the word *guṇa* here Sāyaṇa understands 'the meaning'. Thus '*prādeśika guṇa*' means 'the meaning arising from the root'.

सायणभाष्यम्—अथ पूर्वोक्तवैलक्षण्येन कश्चित् स्वेन विवक्षितोऽर्थो नान्वितस्तस्मिञ्छब्देऽनुगतो न भवेत् तस्यैव व्याख्यानम्—अप्रादेशिके विकार इति। अग्रनयनादिरूपः क्रिया-विशेषो विकारः। स च प्रदेशेनाग्निशब्दैकदेशेनात्र नाभिधीयत इत्यप्रादेशिकः। एवं सति यः पुमानर्थनित्यः[1] स्वविवक्षितेऽर्थे नियतो निर्बन्धवान्—ब्राह्मणानुसारेण वा देवतान्तरविशेषणत्वेन[2]

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1. दुर्गाचार्यकृतटीकातो ज्ञायते यदर्थनित्य इत्यस्यार्थप्रधान इत्यर्थः। "तद् यथा मुद्गनित्यमेवास्य भोजनमित्युक्ते मुद्गप्रधानमिति गम्यत एवमिहाप्यर्थ-नित्य इत्युक्तेऽर्थप्रधान इति गम्यते।" (दुर्गटीका, निरुक्त २।१)

2. Sāyaṇa has mentioned this alternative only as a possibility, but he has refrained from explaining it with the help of the word *agni*. The second derivation of *agni* (अग्रं यज्ञेषु प्रणीयते) as proposed by Yāska shows that the word *agni* may be used only as an adjective to Gārhapatya since only Gārhapatya is taken (*praṇīyate*) to the forward (eastward i.e. *agra*) position during the sacrifices (*yajñeṣu*).

Vedāntins accept one deity Ātman and all the deities referred to are adjectival expressions being based on a

योजयितुं वा स निर्बन्धः—तदानीं स पुमान् केनचिद् वृत्तिसामान्येन स्वविवक्षितमर्थं परीक्षेत तस्मिन्न् शब्दे योजयेत् । वृत्तिः क्रिया, तद्रूपेण सामान्यं सादृश्यम् । अस्माभिश्चाग्रनयनादिरूपं क्रियात्व-सामान्यमुपजीव्याग्रणीत्वाद्यर्थो योजितः । तदिदं यास्काभिमतं निर्वचनम् ।। (सन्दर्भः २७) ।।

Translation—As opposed to [the group of words] held earlier when a particular intended meaning [of a word] is not in consonance with the word (i. e. with the derivation of the word), such a case has been expounded as 'अप्रादेशिके विकारे' etc. [Here] the particular action as 'leading to a forward position' is to be taken as *vikāra*. This is not expressed here by the root (i.e. *pradeśa*) or by the part of the word *agni* ; hence this *vikāra* is *aprādeśika*. In such a circumstance the person who lays much importance to the meaning i.e. who is earnest as regards the intended meaning—maybe the earnestness is for using the word in keeping with a Brāhmaṇa [passage] or as an adjective to another deity—will examine the intended meaning i.e. will apply the intended meaning to the word on the basis of some common action or attribute (*vṛtti*). *Vṛtti* means action, and the similarity or commonness is in respect of this (action). We have also applied the meaning of 'a deity leading to a forward position' to this word (viz. *agni*) on the basis of the similarity or commonness as regards the action viz. leading to a forward position. This is the [process of] derivation admitted by Yāska.

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particular aspect of the all-pervading Ātman. Similarly, the followers of Anukramaṇikā admit one god Sūrya, the various manifestations of whom are recognised as various gods. (See Introduction, Pp 16/i–16/iii)

विवरणम्—अग्निशब्दस्य गमनकर्तेत्यर्थे स्वीकृते व्याकरणानुसारेण निर्वचनं सम्भवतीत्युक्तमेव प्राक्तने सन्दर्भे। परन्तु यदि कोऽपि जनोऽग्निशब्देनाग्रणी-रूपार्थं गृह्णीयात्तदानीं न व्याकरणशास्त्रं व्युत्पत्तिप्रदर्शने समर्थमिति तादृशमेव स्थलमुल्लिख्य निर्वचनस्य द्वितीयं प्रकारमाह निरुक्तकारः। शब्दस्य यस्मिन्नर्थे व्यवहारस्तत्र या क्रिया सैव विकारशब्देनोल्लिख्यते। अग्निशब्दस्य यदाऽग्रणीरूपोऽर्थो व्यवहारे दृश्यते तदाऽग्रनयनरूपा क्रिया विकारशब्देन ग्राह्या। सोऽयं विकारो नाग्निशब्दगतागिधातुरूपप्रदेशानुरूपो यतोऽस्य प्रदेशस्यागिधातो-रर्थः खलु गमनं, न त्वग्रनयनमिति। अतो न कथमप्यगिधातुतोऽस्याग्रणी-रूपार्थस्य समुत्पत्तिर्न वा व्याकरणानुसारेणैतदर्थकस्याग्निशब्दस्य निर्वचनं सम्भवेत्। एतादृशे स्थले निरुक्तसम्प्रदायभाजः पण्डिता निर्वचनावश्यकत्वं मन्यमाना अर्थस्य प्राधान्यं संरक्षन्तो विचारयन्ति यथा तस्य शब्दस्य तादृशेऽर्थे सङ्गतिः प्रदर्शयितुं शक्यते। 'अग्निर्वै देवानां सेनानीः' इत्यादिब्राह्मणवाक्यादग्नेः सेनानीत्वं सेनाग्रनयनकर्तृत्वमुपलब्धम्। अग्रणीशब्दस्याप्यग्रनयनकर्तृत्वमर्थः। एवञ्चाग्नौ चाग्रणीशब्दे चोभयत्राग्रनयनरूपा क्रिया विद्यत एवेति क्रियासामान्या-दत्र 'अग्रणीर्भवति' इति निर्वचनं नैरुक्तसम्मतं सङ्गच्छते। नैरुक्तानां मध्ये यास्कः खलु क्रियासामान्यं वृत्तिसामान्यं वाऽऽश्रित्य निर्वचनं प्रदर्शयति। अपरे च केचन नैरुक्ताः सन्ति येऽक्षरवर्णसामान्यमप्याश्रित्य निर्वचनं कुर्वन्ति[1] तदर्थमग्रिमः सन्दर्भो द्रष्टव्यः।

Exposition—When a word is used in a meaning different from that of the root from which the word is supposed to

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1. विषयोऽयं सोदाहरणं विस्पष्टं प्रतिपादितो निरुक्तटीकायां दुर्गाचार्यैः—"तद् यथा प्रकृष्टो वीणायां प्रवीणो गान्धर्वे। अत्र ह्यस्य मुख्या वृत्तिः। स एष स्वमर्थमभिधेयमुत्सृज्यैव गान्धर्वमभ्यासपाटवमात्रं सामान्यमाश्रित्य सर्वत्रैवाभिप्रवृत्तः। यो हि यस्मिन् कृतयत्न उत्पन्नकौशलो भवति स तत्रोच्यते प्रवीण इति। तद् यथा प्रवीणो व्याकरणे, प्रवीणो निरुक्त इति। एवमेवोदार इति। प्रागारसन्निपाताद् व्याहृतमात्रेणैवाकूतेनैव सारथेर्यो वहत्यश्वोऽनड्वान् वा स उद्गतारत्वादुदारः। तत्र हि समञ्जसा वृत्तिरस्य शब्दस्य। स एष उत्सृज्यैव स्वमर्थमाकूतानुविधायित्वमात्रमेव सामान्यमाश्रित्य प्रवृत्तः। यो हि कश्चित् कस्मैचिदाकूतमेव लक्षयित्वा प्रागेव प्रार्थनाद्ददाति स उदार इत्युच्यते।" (२।१)

emerge, it should be derived in a way different from the one resorted to as regards the group of words treated in the preceding paragraph, and in such cases some suitable means of derivation should be devised by the extremists viz. the followers of Nirukta since no word, in their opinion, can be left underived. Under these circumstances Yāska and his followers have evolved a mode of derivation in which one has to note the commonness in action (or in attribute) among the ordinarily accepted meaning of the word and the meaning in which the particular word is used. The ordinarily accepted meaning of the word *agni* is a deity and the meaning in which it is sometimes used is 'one who leads to a forward position'. Now the commonness in action is to be noticed in the following manner. In Brāhmaṇa we find Agni being described as the military-general, who, as a general, naturally leads the regiment under him to a forward position. Thus of these two meanings—the ordinarily accepted meaning viz. deity and the meaning found in particular usages i.e. 'a leader who leads (somebody) to a forward position'—there is the commonness in action viz. 'leading to a forward position' (*agranayana*). In this way the derivation of the word *agni* as *agraṇī* is deemed justified by the followers of Nirukta, although the grammarians would not accept such a derivation.

Durgācārya, the most celebrated commentator of Nirukta, has cited some examples for bringing home to this issue. The word *pravīṇa* etymologically means 'one who is efficient in (playing upon) the lyre'. But we often use—प्रवीणो व्याकरणे. The problem is that nobody requires a lyre for reading the grammar. So the ordinary grammatical way of derivation as प्रकृष्टो वीणायाम् is of no use here and now the Nirukta must step in for its derivation. The process of derivation, as accepted by Nirukta, will be fruitful since we know that the

action as 'prolonged practice (and necessary efficiency)' is present in both the places. In this way the word प्रवीण in the expression 'प्रवीणो व्याकरणे' is fully justified.

सायणभाष्यम्—स्यौलाष्ठीविरक्षरसाम्यान्निर्वक्ति। अक्नोपनशब्दस्यादौ निषेधार्थमकाररूपमक्षरं विद्यते। अग्निशब्दस्याप्यादावकारोऽस्ति, तदिदमक्षरसाम्यम्। शाकपूणिस्तु वर्णसाम्यान्निर्ब्रूते। दग्धशब्दाग्निशब्दयोर्गकाररूपवर्णेन साम्यम्। सर्वथापि निर्वचनं न त्याज्यमिति ॥ (सन्दर्भः २८) ॥

Translation—Sthaulāṣṭhīvi derives on the basis of similarity in syllable (or vowel). At the beginning of the word *aknopana* there is the vowel *a* which signifies negation. At the beginniag of the word *agni* also there is *a*. Thus there is this similarity in syllable (or vowel). But Śākapūṇi derives [even] by similarity in letter (*varṇa*). There is similarity in the letter *g* among the two words *dagdha* and *agni*. Under any circumstance one cannot give up derivation.

विवरणम्—असमर्थस्वरसंस्कारानाश्रित्य प्रसृतो विचारोऽत्रापि प्रचलति। अप्रादेशिके विकारे सति केनचित् क्रियासामान्येन निर्वचनं कर्तव्यमिति यदुक्तं यास्काचार्यैस्तद् विगतेऽनन्तरे सन्दर्भे विशिष्य प्रोक्तम्। यदि विकारः प्रादेशिकस्तर्हि खलूत्तमः पन्थाः—व्याकरणानुसारेण निर्वचनमिति। यदि तु विकारस्याप्रादेशिकत्वं तदा क्रियासामान्यमन्वेष्टव्यम्, क्रियासामान्याभावे निर्वचनं न भवेदिति न, किन्तु कथञ्चिदक्षरवर्णसामान्यमप्याश्रित्य शब्दस्य निर्वचनं कर्तव्यमिति वदन्ति केचन नैरुक्ताः। मतमेतद् यास्काचार्येण समुल्लिखितमिति तत्र यास्कसम्मतिरपि विद्यत इति नूनं वक्तुं शक्यम्।

भवतु, अक्नोपन इत्यग्निशब्दनिर्वचनमिति मते न क्रियासामान्यं लभ्यं किन्तु अक्नोपनशब्दे निषेधार्थकनञो नकारलोपेन शिष्टो योऽकारः स एवाग्निशब्देऽपि विद्यते। अतोऽग्निशब्दाक्नोपनशब्दयोरकाररूपाक्षरसामान्यात् सम्पन्नमेवाग्निशब्दनिर्वचनमक्नोपन इत्येवंरूपेणेति मन्यते निरुक्तकारः स्यौलाष्ठीविः।

न्यूनत एकमात्राविशिष्टस्य स्वरस्य सामान्यरूपेण ग्रहणं चेत्तर्हि तावदेवाक्षरमधिकृत्य निर्वचनं सम्भवतीति स्थौलाष्ठीविमतनिष्कर्षः किन्तु शाकपूणिर्नाम निरुक्तकारस्ततोऽपि स्वल्पं सामान्यं प्राप्य तेनैव निर्वचनं सम्पादयितुमिच्छति। अर्धमात्रिकव्यञ्जनमपि निर्वचनार्हं सामान्यं भवितुमर्हतीति शाकपूणेरभिप्रायः। तेन दग्धशब्दगतगकारं दृष्ट्वाऽग्निशब्दे च गकारमुपलभ्य गकारमात्रव्यञ्जनसाम्याद् निर्ब्रूतेऽग्निशब्दम्।

एतेषां नैरुक्तानामयमाशयो यत् कथमपि निर्वचनं प्रदर्शयितव्यमेव। तन्निर्वचनं क्रियासामान्येन भवतु, भवतु वाऽक्षरसामान्येनोत वर्णसामान्येन। निर्वचनं कर्तव्यमेवेति फलितार्थः।

Exposition—Scholars on Nirukta can in no case refrain from presenting a derivation of a word. If a word admits of a derivation according to the rules of grammar, it is welcome. But if the grammatical procedure is of no avail, the followers of Nirukta should devise some sort of similarity in action between two concepts—the derivation and the word derived. The instances of this method of derivation are प्रवीणो व्याकरणे, अग्रणीर्भवतीत्यग्निः etc. But we are sometimes unable to find out any similarity in action and for such cases the methods adopted by other celebrated authors of Nirukta viz. Sthaulāṣṭhīvi and Śākapūṇi are to be resorted to. The former author suggests that this similarity, required for derivation, may be in one vowel having at least one mora (*mātrā*). In both *aknopana* and *agni* we get the syllable *a* and hence this derivation is deemed proper. If even this similarity in one vowel (i. e. in at least one mora) is not available, we may be satisfied, for the purpose of derivation, with a mere letter (consonant) having only half a mora. Thus the derivation of the word *agni* from *dagdha* is justified since in both these words there is the consonant *g*.

The authors of Nirukta cannot tolerate a situation that a word remains underived. Their extremist view is that

somehow or other an athor of Nirukta must show a derivation of a word.

सायणभाष्यम्—'ईळे' इत्येतत् पदं कृत्स्नमप्यनुदात्तम्, "तिङ्ङतिङः" (पा०सू० ८।१।२८) इत्यतिङन्तादग्निशब्दात् परस्य 'ईळे' इत्यस्य तिङन्तस्य निघातविधानात्। पदद्वयसंहिता-काले त्वीकारस्य धातुगतस्य "उदात्तादनुदात्तस्य स्वरितः" (पा०सू० ८।४।६६) इति स्वरितत्वम्। तस्मादूर्ध्वभाविन[1] एकारस्य तिङ्प्रत्ययरूपस्य "स्वरितात् संहितायामनुदात्तानाम्" (पा० सू० १।२।३९) इत्यैकश्रुत्यं प्रचयनामकं भवति ॥ (सन्दर्भः २९) ॥

Translation—The entire word 'ईळे' is Anudātta by the rule 'तिङ्ङतिङः' since Anudātta is enjoined for this conjugated form viz. ईळे for its being preceded by a non-conjugated form as *agni*. At the time of [reading in] Saṃhitā-form, the long *ī* of the root will be Svarita by the rule 'उदात्तादनुदात्तस्य स्वरितः'. The *tiṅ* suffix *e* following this (*ī*) will be pronounced in an indifferent tone named Pracaya by the rule 'स्वरितात् संहिताया-मनुदात्तानाम्'.

विवरणम्—आत्मनेपदिनः स्तुत्यर्थकादीड्धातोर्लटि लकार उत्तमपुरुषैक-वचने ईड् इट् इति स्थिते धातोरदादिगणीयत्वात् 'कर्तरि शप्' (पा० सू० ३।१।६८) इति प्राप्तस्य शपः 'अदिप्रभृतिभ्यः शपः' (पा० सू० २।४।७२) इति लुकि इटष्टकारस्य 'हलन्त्यम्' इति इत्संज्ञायां लोपे सति इकारस्य 'टित आत्मनेपदानां टेरे' (पा० सू० ३।४।६९) इति एकारत्वे ईड् इट्>ईड् इ> ईड् ए>ईडे इति जायते। अग्निमिति पदस्यातिङन्तत्वाद् ईडे इति पदस्य च तिङन्तत्वात् 'तिङ्ङतिङः' इति सूत्रेण ईडे (ईळे) इति पदं सर्वानुदात्तम्।

1. Sanskrit idiom here is just the opposite to that in English. The next is expressed as ऊर्ध्व (lit. above) and the previous, as अधः (lit. below).

अग्निमित्यत्र नकारेकारस्योदात्तत्वात् संहितायां संहितापाठे वा नकारेकारादनन्तरं विद्यमानस्येकारस्य 'उदात्तादनुदात्तस्य स्वरितः' इति स्वरितत्वम्।

(अग्निम् । ईळे > अग्निमीळे) । 'स्वरितात् संहितायामनुदात्तानाम्' इत्यनेन स्वरितादनन्तरं विद्यमानानामनुदात्तानां संहितापाठे प्रचय[1]स्वरप्राप्तावत्रापि ळे इत्यत्रैकारस्य प्रचयत्वम् । तस्मात् अग्निमीळे इति जातं प्रचयस्य चिह्नराहित्यात् ।

Exposition—The formation of the word ईडे (or ईळे) is as follows :—ईड् लट् first person singular>ईड् इट्>ईड् शप् इट् (शप् comes by the rule 'कर्तरि शप्')>ईड् इट् (शप् is elided by अदिप्रभृतिभ्यः शपः)>ईड् इ (ट् dropped by 'हलन्त्यम्')>ईड् ए (इ is changed into ए by 'टित आत्मनेपदानां टेरे')>ईडे>ईळे (ड्, if placed between two vowels, is changed into ळ्).

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1. प्रचयस्वरूपं प्रातिशाख्ये खल्वेवं विशदीकृतम्—

स्वरितादनुदात्तानां परेषां प्रचयः स्वरः ।
उदात्तश्रुतितां यान्त्येकं द्वे वा बहूनि वा ।।

(ऋक्प्रातिशाख्य ३।१९)

तत्रोवटभाष्यम्—"स्वरितात् परेषामनुदात्तानां प्रचयः स्वरो भवति । संहितायां प्रचयः स्वरोऽधस्तान्न प्रतिपादित इत्यत आह—उदात्तश्रुतितां यान्ति । उदात्तश्रुतीनि भवन्ति ।........" वस्तुतोऽनुदात्तस्वरस्योदात्तवदुच्चारणं भवतीति प्रचयस्योदात्तश्रुतित्वमुच्यते । उदात्तवच्च चिह्नराहित्यम् । पुनरुदात्तवच्छ्रवणादेकश्रुतिरित्यपि वक्तुं शक्यमत एव च सायणैरुक्तम्—"ऐकश्रुत्यं प्रचयनामकम्" इत्यादि ।

वस्तुतस्तु, सर्वेषां स्वराणामुदात्तादीनामविभागेनावस्थानं भेदतिरोधानेनोच्चारणमेवैकश्रुतिः । तथैव च व्याख्यातोऽयं शब्दः काशिकान्यासपदमञ्जरीषु (पा० सू० १।२।३३) । आश्वलायनश्रौतसूत्रेऽपि तथैव व्याख्यातम्—"उदात्तानुदात्तस्वरितानां परः सन्निकर्ष ऐकश्रुत्यम्" (१।२।१०) ।

Now the accent of the word is being justified by the rules of Pāṇini. When a word with *-tiṅ*-suffix is preceded by a non-conjugated word (*atiṅanta*), the conjugated word (*tiṅanta*) becomes unaccented. Here the *tiṅanta*-word ईळे will thus be unaccented (ईळे).

In Saṃhitā-text there will be some change in accent. The Pada-reading अग्निम् | ईळे will become अग्निमीळे in Saṃhitā-reading. The long *ī* will be Svarita since it is immediately preceded by an Udātta (here इ of ग्नि). The rule required for this change is 'उदात्तादनुदात्तस्य स्वरितः'. Again in Saṃhitā-form another necessary change will take place since an Anudātta-vowel (or vowels) turns into Pracaya[1] provided it is not followed by any Udātta or Svarita. Here the Anudātta-vowel ळे will turn into a Pracaya since it is preceded by a Svarita and since also it is not followed by any Udātta or Svarita.

सायणभाष्यम्—पुरः शब्दोऽन्तोदात्तः 'अयं पुरो भुवः' (तै० सं ४।३।२।१) इत्यत्र तथवाम्नातत्वात् । "पूर्वाधरावराणामसि पुरधवश्चैषाम्" (पा० सू० ५।३।३९) इति पूर्वशब्दादसुप्रत्ययः पुरादेशश्च । ततोऽत्र प्रत्ययस्वरः । धाञो निष्ठायां "दधातेर्हिः" (पा० सू० ७।४।४२) इत्यादेशे सति प्रत्ययस्वरेणान्तोदात्तो हितशब्दः । तत्र समासान्तोदात्तत्वे प्राप्ते तदपवादत्वेन "तत्पुरुषे तुल्यार्थ०" (पा० सू० ६।२।२) इत्यादिनाव्ययपूर्वपदप्रकृतिस्वरत्वम् । यद्वा, "पुरोऽव्ययम्" (पा० सू० १।४।६७) इति गतिसंज्ञायां "गतिरनन्तरः" (पा० सू० ६।२।४९) इति पूर्वपदप्रकृति-

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1. Pracaya is essentially Anudātta but pronounced as Udātta. It is also left unmarked like Udātta.

स्वरत्वम् । तत ओकार उदात्तः । अवशिष्टानामनुदात्तस्वरित-प्रचयाः पूर्ववद् द्रष्टव्याः । आद्याक्षरस्य संहितायां प्रचयस्वरप्राप्तौ "उदात्तस्वरितपरस्य सन्नतरः" (पा० सू० १।२।४०) इत्यतिनीचोऽनुदात्तः ।। (सन्दर्भः ३०) ।।

Translation—The word *puras* is accented in the final syllable since it is so read in the Vedic expression 'अयं पुरो भुवः'. [There is another reason :] The word *puras* is derived as *pūrva*+the suffix *-as* by the rule 'पूर्वाधरावराणामसि पुरधवश्चैषाम्' and *pūrva* is replaced by *pur*. Thus here the accent of the suffix [prevails]. The √*dhā*, when added by the suffix *-kta* becomes *hi* by the rule 'दधातेर्हिः'. Then by the [prevailing] accent of the suffix the word *hita* is accented in the final syllable. Then [the two words being compounded,] there was a possibility of the compound being accented in the final syllable. But as an exception to that the first member, which is an indeclinable, attains its original accent [even after the compound] by the rule 'तत्पुरुषे तुल्यार्थ etc'. As an alternative to this [interpretation it is said :]—The word *puras* being a *gati* by the rule 'पुरोऽव्ययम्' the first member will have the natural (original) accent by the rule 'गतिरनन्तरः'. There [the vowel] *o* becomes Udātta. The rest of the vowels becomes, by the rules shown earlier, Anudātta, Svarita and Pracaya. In Saṃhitā-text the first vowel might have been Pracaya but it becomes a vowel of lowest pitch viz. Sannatara by the rule 'उदात्तस्वरितपरस्य सन्नतरः'.

विवरणम्—तैत्तिरीयसंहितायां पुरःशब्दस्यान्तोदात्तत्वादत्रापि तस्यान्तोदात्तत्वमिति सायणैर्यदुक्तं तन्न समीचीनमिवेति भाति, तैत्तिरीये तादृशः स्वरः कथमिति प्रश्नस्योत्तराभावात् । एतामेवारुचिं मनसि कृत्वा भाष्यकृता स्वरसाधने द्वितीयः प्रकार उल्लिखितः । पूर्वशब्दादसिप्रत्यये कृते पूर्वस्य पुर्

आदेशः। असि-प्रत्यय इकारोऽनुबन्धः। अस्प्रत्ययविधानस्य पुरादेशस्य चैकमेव सूत्रम्––'पूर्वाधरावराणामसि पुरधवश्चैषाम्'। सति शिष्टन्यायेन प्रत्ययस्वरस्य बलीयस्त्वमतः पुरःशब्दोऽन्तोदात्तः।

धा-धातोः क्तप्रत्यये कृते दधातेरङ्गस्य हीत्ययमादेशो भवति तकारादौ किति प्रत्यये परतः। क्त-प्रत्ययस्य कित्त्वं 'लशक्वतद्धिते' इति सूत्रेण, ककारस्येत्त्वे तकार एव प्रत्ययादिः। एवञ्च धा+क्त> धा+त> हित इति जातम्। पूर्ववदत्रापि प्रत्ययस्वरेण प्रत्ययगतस्तकाराकार उदात्तः, पदं चान्तोदात्तम्।

असमासदशायां पुरःशब्दे रेफाकार उदात्तः, हितशब्दे तकाराकार उदात्तः। भवतु, अनयोः पदयोः समासे 'समासस्य' इति सूत्रेण समस्तपदस्यान्तोदात्तत्वं प्राप्तम्। उत्सर्गतः समस्तपदस्यान्तोदात्तत्वे प्राप्तेऽपि 'तत्पुरुषे तुल्यार्थतृतीयासप्तम्युपमानाव्ययद्वितीयाकृत्याः' इत्यपवादसूत्रप्रसक्तौ पूर्वपदस्य पुरःशब्दस्य 'तद्धितश्चासर्वविभक्तिः' (पा० सू० १।१।३८) इत्यव्ययत्वादेतस्य च तत्पुरुषसमासत्वात् पूर्वपदप्रकृतिस्वरत्वं भवति। पूर्वपदे चासमासदशायां रेफाकार उदात्तः, प्रकृतिस्वरत्वे प्राप्ते समासादनन्तरमपि समस्ते पदे 'पुरोहित' इत्यत्र स एव रेफाकारो रेफाकारस्थानिक ओकारो वोदात्तः। एवञ्च पुरोहितपदे रेफौकार उदात्तो भवति।

समासस्वरस्यापरमपि समाधानं दीयते सायणाचार्यैः। 'पुरोऽव्ययमि'ति सूत्रस्यार्थः—'असिप्रत्ययान्तः पुरःशब्दोऽव्ययं स गतिसंज्ञो भवति'। एवञ्च पुरःशब्दस्य गतित्वे हितशब्दस्य च कर्मणि क्तान्तत्वाद् भवति 'गतिरनन्तरः' इति सूत्रस्य सक्तिः। तस्यार्थः—'कर्मवाचिनि क्तान्त उत्तरपदे गतिरनन्तरः पूर्वपदं प्रकृतिस्वरं भवति'। अत्रानन्तरशब्दस्याव्यवहितत्वमात्रमर्थः, प्रसङ्गादव्यवहितपूर्वत्वम्। पुरःशब्दस्य पूर्वपदस्य वा प्रकृतिस्वरत्वे प्राप्ते पूर्ववदस्मिन्नपि व्याख्याने रेफौकार उदात्तः। तस्योदात्तत्वे सिद्धेऽस्मिन् पदे विद्यमानानां शिष्टानां सर्वेषामेव स्वराणामनुदात्तत्व'मनुदात्तं पदमेकवर्जम्' इति सूत्रेण। उदात्तादनन्तरं विद्यमानोऽनुदात्तो हकारेकारः स्वरितो भवति। तदनन्तरं विद्यमानोऽनुदात्तस्तकाराकारः प्रचयो भवति। संहितायाम् 'अग्निमीळे' इत्यस्यानन्तरं 'पुरोहितम्' इत्यस्य प्रथमाक्षरस्य पकारोकारस्य सन्नतरनामकोऽतिनीचोऽनुदात्तो भवति। सन्नतरविधायकं सूत्रम् 'उदात्तस्वरितपरस्य सन्नतरः'। यदि स्वरितादनन्तरमनुदात्तस्तदनन्तरं चोदात्तः स्वरितो वा स्यात्तदोदात्तपरकस्य स्वरितपरकस्य वानुदात्तस्य सन्नतरत्वं भवति। सन्नो-

ऽनुदात्त इति समार्थकौ शब्दौ । तेन सन्नतरोऽनुदात्ततर इत्यर्थः । अत्र संहितापाठे मी इति स्वरितात् परं विद्यमान एकारः, ततः परं विद्यमानः पकारोकारः। एतस्मात् पकारोकारादव्यवहितोत्तरः स्वरो रेफौकार उदात्त इत्युदात्तपरकोऽनुदात्तः पकारोकारः सन्नतर इति फलति ।

Exposition––After quoting a portion from TS Sāyaṇa has justified the accent of the word *puras*. Since this is not a solution based on grammatical rules, a second course is resorted to. Formation of *puras* is as below :––*pūrva+asi*> *pūrva+as* (*i*)>*pur+as*>*puras*. *Asi* being a suffix the Udātta in the first syllable of *asi* i.e. in *a* will prevail and the word *puras* will be accented in the final syllable. Again the word *hita* being formed by *kta*-suffix added to the root √*dhā*,[1] the accent of the suffix *kta* will be stronger than that of the root. Thus *hita* will be accented in the final syllable.

In a compound generally the final vowel becomes accented by the rule 'समासस्य' ; but here the compound being of *Tatpuruṣa* variety and the first member viz. *puras* being an indeclinable (*avyaya*), the first member will have its natural accent and the entire compounded word will be guided by that accent. In this instance the accented second vowel *a* in *puras* will remain accented in *puras-hita*. By *sandhi* this *a* becomes changed as *o* ; so in *purohita* the second vowel is accented and the rest are unaccented. The third vowel (*i*) changes as Svarita and the fourth (*a*) as Pracaya. In Padapāṭha the first vowel is Anudātta but in Saṃhitā-pāṭha this being preceded by अग्निमीळे should have been changed as Pracaya by the rule 'स्वरितात् संहितायामनुदात्तानाम्'. A particular

1. √*dhā* changes into *hi* when followed by a *kit*-suffix beginning with *t*. Cf. दधातेर्हिः (पा० सू० ७।४।४२).

rule viz. 'उदात्तस्वरितपरस्य सन्नतरः' is applicable here and the vowel *u* will be changed as Sannatara since this Anudātta (*u*) is preceded by a Svarita (*ī*) and immediately followed by an Udātta (*o*). Thus in Saṃhitāpāṭha *u* is Sannatara[1], *o* is Udātta, *u* is Svarita and *a* is Pracaya.

सायणभाष्यम्—"यजयाच०" (पा० सू० ३।३।९०) इत्यादिना यजतेर्नङ्प्रत्यये सत्यन्तोदात्तो यज्ञशब्दः। विभक्तेः सुप्स्वरेणानुदात्तत्वे सति पश्चात् स्वरितत्वम् ॥ (सन्दर्भः ३१) ॥

Translation—The suffix *-naṅ* being added to the root *yaj* by the rule 'यजयाच etc'. the word *yajña* is formed with its final vowel being accented. The case-ending (*sya*) is unaccented for being a *sup*, then it becomes Svarita.

विवरणम्—'यजयाचयतविच्छप्रच्छरक्षो नङ्' इति सूत्रेण भावेऽकर्तरि च कारके यजादेर्धातोर्नङ् प्रत्ययो भवति। 'हलन्त्य'मिति ङलोपे यज् न इति स्थिते 'स्तोः श्चुना श्चुः' (८।४।४०) इति संहितायां नकारस्य ञकारः। तेन यज्ञ इति सिध्यति। प्रत्ययस्वरेण 'आद्युदात्तश्च' इति नङो नकाराकारस्योदात्तत्वेऽन्तोदात्तो यज्ञशब्दः। ततः ङस्-प्रत्यये षष्ठ्येकवचने 'टाङसिङसामिनात्स्याः' (पा० सू० ७।१।१२) इति स्यादेशे यज्ञस्येति पदम्। 'अनुदात्तौ सुप्पितौ' इति सुप्स्वरेण स्यकारस्यानुदात्तत्वम्। तस्य चोदात्तात् परं विद्यमानत्वात् स्वरितत्वम्।

Exposition—The word *yajña* is derived as √*yaj naṅ* by the rule 'यजयाच etc'; √*yaj-na*(*ṅ*) becomes *yajña* by Sandhi. (cf. 'स्तोः श्चुना श्चुः'—8.4.40) The accent of the suffix being stronger than the accent of the root, the word *yajña* will be accented in the final syllable. The sixth case-ending singular

1. *Sanna* literally means sunk down, low ; here, a vowel pronounced in low pitch i.e. Anudātta. Sannatara will signify a vowel pronounced in a still lower pitch i.e. Anudāttatara.

suffix *-sya* is unaccented by 'अनुदात्तौ सुप्पितौ' and then changed into Svarita for being preceded by Udātta.

सायणभाष्यम्—देवशब्दः पचाद्यजन्तः। स च फिट्स्वरेण प्रत्ययस्वरेण चित्स्वरेण वान्तोदात्तः ।। (सन्दर्भः ३२) ।।

Translation—The word *deva* is derived with the suffix *-ac* for *-ac* is prescribed for roots as *pac* etc. The word is accented in the final syllable as *phiṭ-svara*, *pratyaya-svara* and *cit-svara*.

विवरणम्—"नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः" (पा० सू० ३।१।१३४) इति सूत्रेण नन्द्यादिभ्यो धातुभ्यो ल्युः, ग्रह्यादिभ्यो णिनिः, पचादिभ्योऽच् प्रत्ययो भवति। पचादिगणे देवशब्दस्य पाठोऽस्तीति दिव्धातोरच्-प्रत्ययेन देवशब्दनिष्पत्तिः। एवं पदसाधने सति तथैव स्वरः साध्यते। 'अच्' इत्यस्य प्रत्ययत्वादाद्युदात्तत्वे प्रत्ययस्वरस्य वलीयस्त्वे वकाराकार उदात्तः। न हि सर्वेषामेव प्रत्ययानामाद्युदात्तत्वमपवादसूत्राणामपि सद्भावात्। तथाहि—'चितः' (पा० सू० ६।१।१६३) इत्येकमपवादसूत्रं तेन चित्प्रत्ययान्तस्य शब्दस्यान्तोदात्तत्वेऽच्प्रत्ययान्तो देवशब्दोऽन्तोदात्तः फलति। एवं व्युत्पत्तिपक्षे स्वरसाधने प्रदर्शितेऽपि येषां मते देवशब्दोऽव्युत्पन्नस्ते खलु 'फिषोऽन्त उदात्तः' इति स्वरं साधयन्ति।

Exposition—The word *deva* is derived as *div+ac* by the rule 'नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः' (3.1.134). The word *deva* has been included in the list of words as *paca* etc. formed by *ac*-suffix. Now the accent of the word will be guided by the accent of the suffix. (cf. 'आद्युदात्तश्च') In this way *deva* becomes accented in the final syllable. Here the rule 'चितः' is also applicable since words formed with suffixes having an elided consonant *c* are accented in the final syllable. Besides these two methods of justifying the accent in *deva* some scholars hold that *deva* being an underivable indivisible word should be accented in the final syllable by the rule 'फिषोऽन्त उदात्तः'.

सायणभाष्यम्—ऋत्विक्-शब्द ऋतौ यजतीति विग्रहे सति "ऋत्विग्दधृक्०" (पा० सू० ३।२।५९) इति निपातितः[1] । "गति-कारकोपपदात् कृत्" (पा० सू० ६।२।१३९)[2] इति कृदुत्तरपदप्रकृति-स्वरेणान्तोदात्तः । विभक्तिस्वरः पूर्ववत् ।। (सन्दर्भः ३३) ।।

Translation––The word *ṛtvik*, which comes from the expanded form 'ऋतौ यजति', is to be found in its accomplished form in the rule 'ऋत्विग्-दधृक् etc'. The second member [of the compound] will take the natural accent by the rule 'गतिकारकोप-पदात् कृत्' and the word will be accented in the final syllable. Accentuation of the case-ending will be as before.

विवरणम्––ऋतावुपपदे[3] यज्धातोः क्विन्प्रत्यये तत्पुरुषसमासे सत्यृत्वि-गिति पदं सिध्यति । सायणाचार्येण विग्रहः प्रदर्शितः 'ऋतौ यजतीति'। काशिकायामुक्तम्––"ऋतौ यजति, ऋतुं वा यजति, ऋतुप्रयुक्तो वा यजति, ऋत्विक् ।" भवतु, ऋतु यज् क्विन् इति स्थिते क्विनो नकारस्य लोपे, ककारस्य च 'लशक्वतद्धिते' इति लोपे, इकारस्य चोच्चारणार्थत्वादानुनासिक्य-विवक्षाया'मुपदेशेऽजनुनासिक इत्' इति लोपे, वकारस्य च 'वेरपृक्तस्य' इति

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1. In Grammar only rules are framed and the words should be formed in accordance with these rules. But sometimes accomplished forms are given in *sūtras* meaning thereby that these forms are accepted in spite of the real or seeming irregularities. *Nipātana* means 'reading of an accomplished form in a *sūtra*'. Cf. 'सिद्धप्रक्रियस्य निर्देशो निपातनम्'—बालमनोरमा, सि०कौ० ६३ सूत्र.

2. सूत्रस्यार्थः—'गतेः कारकादुपपदाच्च कृदन्तमुत्तरपदं तत्पुरुषे समासे प्रकृतिस्वरं भवति।'

3. 'कर्मण्यण्' (पा० सू० ३।२।१), 'सुपि स्थः' (३।२।४) इत्यत्र कर्मणीति सुपीति च सप्तम्यन्तत्वात् 'तत्रोपपदं सप्तमीस्थम्' (३।१।९२) इत्यनेन सुबन्तस्य 'ऋतौ' इति पदस्योपपदत्वम्। तत 'उपपदमतिङ्' (२।२।१९) इति तत्पुरुषसमासः ।

लोपे ऋतु यज् इति स्थिते 'वचिस्वपियजादीनां किति' इति यज्धातोर्यकारस्य सम्प्रसारणेन ऋतु य् अ ज्>ऋतु इ अ ज् इति जाते 'सम्प्रसारणाच्च' इति पूर्वरूपैकादेशे ऋतु (इ अ) ज् > ऋतु इज् इति स्थिते प्रथमैकवचने 'व्रश्चभ्रस्ज०' इत्यादिसूत्रेण षत्वप्राप्तावनेन सूत्रेण निपातनात् कुत्वम् । एवं च ऋतु इज्> ऋतु इक् > ऋत्विक् इति पदं सिद्धम् ।

"गतिकारकोपपदात् कृत्" इति सूत्रेणोत्तरपदस्य 'इज्' इत्यस्य कृदन्तत्वात् पूर्वपदस्य 'ऋतु' इत्यस्योपपदत्वात् कृदन्तस्योत्तरपदस्य प्रकृतिस्वरत्वे क्विन्-प्रत्ययान्तस्य 'इज्' इत्यस्य प्रकृतिस्वरः । क्विनो नकारस्येत्त्वात् "ञ्नित्यादिर्नित्यम्" इति नित्प्रत्ययान्तस्य 'इज्' इत्यस्याद्युदात्तत्वे इकार उदात्तः । अत ऋत्विज् इति शब्द इकार उदात्तः । ऋत्विजम् इत्यत्रामः सुप्त्वादनुदात्तत्वे जकाराकारस्य स्वरितत्वम् ।

Exposition—The word *ṛtvij* is a compound word formed of the constituents ऋतु इज्. The former is technically known as *Upapada*[1] and the latter is a *kṛdanta* word to be derived as *yaj+kvin*. All the letters of *kvin* are dropped by various rules. The semi-vowel *y* undergoes *samprasāraṇa* and becomes *i* along with the vowel following. In nominative singular the final *j* becomes *k* since it is so read in the *sūtra*. (cf. *ṛtvig-dadhṛk* etc.—3.2.59) Now *ṛtu yaj kvin>ṛtu yaj> ṛtu iaj>ṛtu ij>ṛtvij>ṛtvik*.

The second member of the compound *i. e. ij* is accented in the first syllable (*i*) since *n* of *kvin*-suffix is dropped. (cf. ञ्नित्यादिर्नित्यम्—6.1.197). Now the rule 'गतिकारकोपपदात् कृत्' prescribes that the second member, a *kṛdanta* word, takes the natural accent when it is preceded by an *Upapada*. Thus the word *ṛtvij* takes the accent of *ij* ; so *ṛtvij* is accented in *i*. The *sup*-suffix *am* is unaccented and so the accent of the word *ṛtvi'jam* remains undisturbed. The Anudātta (*a*) following the Udātta (*i*) becomes Svarita.

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1. The term *upapada* has been explained in P. 179, f. n. 3.

सायणभाष्यम्—होतृशब्दस्तृन्प्रत्ययान्तः, नित्स्वरेणाद्युदात्तः। स्वरितप्रचयौ पूर्ववत् ।। (सन्दर्भः ३४) ।।

Translation—The word *hotṛ* is formed by the *tṛn*-suffix. This being a suffix with *n* elided, the word will be accented in the first syllable. Svarita and Pracaya [will take place] as before.

विवरणम्—'तृन्' (पा० सू० ३।२।१३५) इत्यनेन तृन् प्रत्ययो हु-धातोर्वा ह्वे-धातोर्वा। हुधातोस्तृन् इति चेत् 'सार्वधातुकार्धधातुकयो'रिति गुणे कृते हु तृन्>होतृ इति जातम्। ह्वे-धातश्चेत् तृन् क्रियेत तदा ह्वे तृन्>ह् व् ए तृ >ह् उ ए तृ इति स्थिते 'बहुलं छन्दसी'ति (६।१।३४) सम्प्रसारणे पूर्वरूपे ह् उ तृ इति जाते गुणे कृते होतृशब्दनिष्पत्तिः। तृन्प्रत्ययान्तत्वात् 'ञ्नित्यादिर्नित्यम्' इति पूर्ववदाद्युदात्तः शब्दः (हो॑तृ)। अम्-प्रत्ययस्य सुप्त्वादनुदात्तत्वम्। 'ऋतो ङिसर्वनामस्थानयो'रिति गुणे 'अप्तृन्......होतृपोतृप्रशास्तॄणाम्' (६।४।११) इत्यनेनोपधादीर्घे च होतारम् इति पदे जात ऋकारस्थानिकाकारस्य पूर्ववदनुदात्तत्वम्। रेफाकारस्याप्यनुदात्तत्वं सुप्स्वरेण। उदात्तात् परं विद्यमान आकारः स्वरितः, स्वरितादनन्तरं विद्यमानोऽनुदात्तोऽकारः प्रचयः।

Exposition—*Hotṛ* is derived as √*hu*+*tṛn* or √*hve*+*tṛn*.[1] In both cases the word is accented in the first syllable since the *n* of the suffix *tṛn* is elided. The *a* of *am* is Anudātta since it is a *sup*-suffix. Now the result is that the Anudātta following the Udātta is Svarita and the Anudātta following the Svarita is Pracaya. So the word is pronounced as हो॒ता॑रम्.

सायणभाष्यम्—रत्नशब्दो "नब्विषयस्यानिसन्तस्य" (फि० सू० २६) इत्याद्युदात्तः। तथा चाम्नायते—'रत्नं धात (ऋ० सं

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1. For details about the formation of the word see *Vivaraṇam*.

४।३५।८) इति । रत्नानि दधातीति विग्रहः । समासत्वादन्तोदात्तो रत्नधा-शब्दः । यद्वा, कृदुत्तरपदप्रकृतिस्वरः । तमप्-प्रत्ययस्य पित्स्वरेणानुदात्तत्वे सति स्वरितप्रचितौ । संहितायामाद्याक्षरस्य प्रचयो द्वितीयाक्षरस्य सन्नतरत्वमिति ।। (सन्दर्भः ३५) ।।

Translation—The word *ratna* is accented in the first syllable by the rule 'नब्विषयस्यानिसन्तस्य'. It is read also (in *Śruti*) as—रत्नं धात etc. The expanded form of the compound is 'रत्नानि दधाति'. The word *ratnadhā* being a compound is accented in the final syllable. Or, [the word will have] the natural accent of the second member which is a *kṛdanta* word. The suffix *tamap* being *pit* (with *p* elided) and unaccented the two vowels will be Svarita and Pracaya. In Saṃhitā-text the first vowel will be Pracaya and the second, Sannatara.

विवरणम्—नपुंसकस्यैव संक्षेपेण नप् इत्यभिधानम् । नब्विषयो नित्यनपुंसक इत्यर्थः। उद्धृतस्य फिट्सूत्रस्यार्थः—इसन्तवर्जितस्य नित्यनपुंसकस्यादिरुदात्तः । रत्नशब्दोऽपि नित्यनपुंसक इसन्तवर्जितश्चेति तस्यादिरकार उदात्तः । ऋक्संहितायामन्यत्र तथैव पठ्यतेऽयं शब्दः । रत्नानि दधातीति विग्रहे रत्न-धा-विच्[1] इति कृते विचश्चकारवकारेकाराणां क्विन्प्रत्ययवत् सर्वलोपे रत्नधा इति सिध्यति । सोऽयं शब्दः 'समासस्य' इत्यन्तोदात्तश्चेत्तर्हि धकाराकार उदात्तः। प्रकारान्तरेणापि समस्तपदस्यान्तोदात्तत्वं वक्तुं शक्यम् । धा इति विच्प्रत्ययान्तस्य कृदन्तस्योत्तरपदत्वात्, रत्नेति पूर्वपदस्योपपदत्वात् 'गतिकारकोपपदात् कृत्' इति कृदुत्तरपदप्रकृतिस्वरत्वे धाशब्दस्य स्वर एव समस्तपदस्वरः। धाशब्दस्य विच्-प्रत्ययान्तत्वात् 'चित' इत्यन्तोदात्तत्वम् । अतो रत्नधा-पदेऽपि धकाराकार उदात्तः । तमप्-प्रत्ययस्य पित्त्वात्

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1. विच्-प्रत्ययविधायकं सूत्रं हि—"आतो मनिन्-क्वनिब्-वनिपश्च" (पा० सू० ३।२।७४) । अस्यार्थः—'आकारान्तेभ्यो धातुभ्यः सुप्युपपदे छन्दसि विषये मनिन् क्वनिप् वनिप् इत्येते प्रत्यया भवन्ति । चकाराद् विच् ।'

सर्वानुदात्तत्वे तकाराकारः स्वरित उदात्तादनन्तरं तस्य सत्त्वात्। मकाराकारः स्वरितात् परं विद्यमान इति प्रचयः। शिष्टयो रेफाकार-नकाराकारयोरनुदात्तत्वम्। संहितापाठे होतारम् इत्यस्मात् परं विद्यमानं रत्नधातमम् इति पदम्। अतः रेफाकारः स्वरितात् पर इति प्रचयः, नकाराकारः स्वरितात् पर उदात्ताच्च पूर्वभावीति सन्नतरः।

Exposition—The word *ratnadhā* is derived as *ratna-dhā-vic*. All the letters of *vic*-suffix are elided (cf. *kvin* in *Sandarbha* 33). *Dhā* being formed by *vic* the word will be accented in the final syllable i.e. *ā* will be accented. If we apply the rule 'समासस्य' the compound word *ratnadhā* will be accented in the final syllable. Or, we may requisition the *sūtra* 'गतिकारकोपपदात् कृत्' whereby the second member, the *kṛdanta* word, will have the natural accent and the word will be accented in *ā*. The rest of the vowels will be Anudātta. In Saṃhitā-text the word being preceded by a Svarita (*ā*) in *hotāram* the first vowel of *ratna* will be Pracaya and the second one being again followed by an Udātta (*ā*) will be Sannatara. (See *Sandarbha* 30)

सायणभाष्यम्—वेदावतार आद्याया ऋचोऽर्थश्च प्रपञ्चितः।
विज्ञातं वेदगाम्भीर्यमथ संक्षिप्य वर्ण्यते ॥
(सन्दर्भः ३६) ॥

Translation—In the advent or descent of the Veda the meaning of the first *ṛk* has been explained in details and [thereby] the depth [of meaning] of the Veda is comprehended. Then (after this) [the Veda] will be commented upon in short.

विवरणम्—वेदानामर्थगाम्भीर्यं शास्त्रेष्वसकृदुक्तमेव। प्रतिमन्त्रं सविस्तरव्याख्यानेन ग्रन्थबाहुल्यं स्यादतः केवलं प्रतीकरूपेण प्रथममन्त्रस्य विस्तृतं पर्यालोचनं प्रदर्श्य द्वितीयादिमन्त्राणां संक्षेपेण व्याख्यानं करिष्यत इत्युक्त्वा प्रथममन्त्रव्याख्या समाप्यते।

Exposition—The *mantras* of the Vedas are pregnant with significant meaning but that depth of meaning may be shown only by a detailed exposition.[1] In these days of short life one can neither read nor write an exposition of such a magnitude. So Sāyaṇa has commented upon the first *mantra* only with all the minutiae so that an intelligent reader may understand, rather try to understand, the significance of the other *mantras* with due seriousness in the manner shown in the first *mantra*.

(संहितापाठः)	(पदपाठः)
अग्निः पूर्वेभिर्ऋषिभि-	अग्निः । पूर्वेभिः । ऋषिऽभिः ।
रीड्यो नूतनैरुत।	ईड्यः । नूतनैः । उत ।
स देवाँ एह वक्षति ॥ २॥	सः । देवान् । आ । इह । वक्षति ॥ २ ॥

सायणभाष्यम्—अयम् अग्निः पूर्वेभिः पुरातनैर्भृग्वङ्गिरः-प्रभृतिभिः ऋषिभिः ईड्यः स्तुत्यो. नूतनैः उत इदानीन्तनैरस्माभिरपि स्तुत्यः। सः अग्निः स्तुतः सन् इह यज्ञे देवान् हविर्भुज आ वक्षति । 'वह प्रापणे' (धा० १००४) इति धातुः, आवहत्वित्यर्थः। ॥ (सन्दर्भः १) ॥[2]

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1. See Introduction, Pp 16/v–16/vii.

2. Yāska's interpretation of this *mantra* is being given below :—"अग्निर्यः पूर्वैर्ऋषिभिरीळितव्यो वन्दितव्योऽस्माभिश्च नवतरैः स देवानिहावत्विति" ॥ (नि० ७।१६) Note that Yāska admits an elliptical word यः in consonance with सः in the second hemistich.

Translation—This Agni is worthy of being praised or extolled by the ancient or old seers such as Bhṛgu, Aṅgiras etc. [He is] also worthy of being praised by the modern or contemporary seers as we are. May that Agni being praised bring here i.e. in this sacrifice the gods i.e. the partakers of oblation. The root √*vah* means 'to carry (to lead)'; 'may bring' means 'may lead'.

विवरणम्—अग्नेः सर्वस्तुत्यत्वं सर्वकालादरणीयत्वं चास्मिन् मन्त्रे विश्वामित्रेण मधुच्छन्दसा प्रतिपाद्यते। यथा प्राचीनकाले विद्यमानैर्वरणीयैर्ऋषिभिर्भृग्वङ्गिरःप्रभृतिभि[1]रग्नेः स्तुतिः सम्पादिताऽसीत्तथैवैतर्हि प्रस्तुतमन्त्रद्रष्ट्रा मधुच्छन्दसा स्तवनीयोऽयमग्निः। एवं सर्वैर्ऋषिभिः स्तुतोऽग्निरत्र यज्ञे हविर्भोजिनो देवानावहतु यज्ञस्थानं प्रापयतु। स्वयमप्यग्निरत्रागच्छेदित्यप्यृषिणा प्रार्थ्यत इत्यर्थादायात्येव। यः स्वयं गच्छति गमनमङ्गीकरोति वा स एवेतरांस्तत्र नयति, नयनार्थं प्रयतते वेति लोकवेदयोः प्रसिद्धेः। इहेत्यस्य व्याख्यायामाह सायणो 'यज्ञे' इति। विनियोगादवगम्यते यदयं यज्ञः सोमयाग इति यतः प्रातरनुवाक आग्नेये क्रतौ विनियुक्तमेतत् सूक्तम्। [वक्षतीत्यस्य वह् धातोर्निष्पन्नत्वादत्रान्तर्भावितण्यर्थत्वेऽर्थः स्याद् 'आवाहयतु' इति। अग्निरन्येषां देवानामाह्वानं कुर्याद्, आह्वानाच्च तस्य होतृत्वमिति पूर्वमन्त्रे प्रोक्तमेव।]

भवतु, अत्र मन्त्रे पूर्वनूतनरूपेणर्षीणां विभागात् प्रतीयते यदेतस्य मन्त्रस्य कश्चन रचनाकालः स्याद् यमपेक्ष्य प्राक्तना ऋषयः 'पूर्वे' इति यं चापक्ष्यार्वाचीना 'नूतना' इति प्रोच्यन्ते। एवं चेद् वेदानां नित्यत्वमपौरुषेयत्वं च हीयेतेति शङ्कायां सिद्धान्तिनामुत्तरम्—न खलु वेदा विरचिताः, अतो विरचनकालमपेक्ष्य नूतनपुरातनत्वोक्तिर्न कथमपि सङ्गच्छते। यो यदा सोमयागे होतृपदमलङ्कुर्वाणोऽग्निं स्तुयात् स एव तदा मन्त्रद्रष्टुर्ऋषेर्भावेन भावितः सन् स्वमपेक्ष्य नवीनप्राचीनर्षीनुल्लिख्याग्नेः स्तुतिं सम्पादयेत्। यथा मधु-

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1. Names of the ancient seers as Bhṛgu and Aṅgiras are not arbitrarily referred to by Sāyaṇa. In *mantra* 1.1.6. Madhucchandas himself mentions the name of Aṅgiras and in that connection the name of Bhṛgu appears quite relevantly. (cf. AB 13.9).

च्छन्दसाऽयं मन्त्रो दृष्टस्तथैव तत्पूर्ववर्तिनापरेणर्षिणा पूर्वस्मिन् कल्पेऽयमेव मन्त्रो दृष्टः, पुनस्तथैवागामिनि कल्पे द्रक्ष्यत इति पौरुषेयत्वानित्यत्व-सम्भावना सर्वथा निराकृता। अथवा, अध्येतृदृष्ट्याऽप्येष नूतनपुरातनविभागो वक्तुं शक्यः।

आदित्यपक्षे मन्त्रान् व्याचक्षाणाः प्राहुर्यत् पूर्वपरशब्दयोर्नित्यसापेक्षत्वं तथा नूतनपुरातनयोरिति मन्त्रेऽस्मिन् प्रसिद्धसाहित्यं विहाय पूर्वनूतनशब्दद्वयव्यव-हारात् सम्यग् व्याख्यानार्थं पूर्वशब्दस्य दिग्वाचकत्वमभ्युपेयमिति। ऋषयः किरणाः, पूर्वाः पूर्वाञ्चनाः। नूतनाश्च पूर्वाञ्चनावसाने प्रत्यगञ्चनप्रवृत्त्या प्रत्य-गञ्चनाः। कुमेरौ पूर्वाञ्चनाः किरणाः पूर्वे किरणा ऋषयो वा। प्रत्यगञ्चनाः सुमेरुस्थाः किरणा देवशब्दवाच्याः। अतो नूतनैरिति विशेषणस्य देवैरिति विशेष्येण सम्बन्धः करणीयः।[1]

Exposition—Agni is worthy of being praised by all sages of all ages—this has expressly been mentioned by Madhucchandas, the seer of this *mantra.* Thus the seers prior to the time of Madhucchandas i. e. Bhṛgu, Aṅgiras etc. also adored Agni for his active co-operation in the completion of the sacrifice by way of bringing the deities invoked to the place of sacrifice. These deities, being invited and invoked, favour the sacrificer by partaking of the oblations offered to them. The seers of modern age also are aware of the adorableness of Agni.

In such expressions where ancient and modern seers are referred to it is always necessary that to such *mantras*, a specific time should be attributed in relation to which some period should be marked as ancient or old and some other period would be known as modern or later. Thus these words viz. *pūrva* and *nūtana* tend to mar the eternal character of the Vedas. Followers of Vedic tradition are

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1. महामहोपाध्यायसीतारामशास्त्रि-लिखिते 'वेदार्थविचारः' इत्याख्ये ग्रन्थे द्रष्टव्यम्। (१३–१४ पृः)

least perturbed by this poser and rejoin that the person who adorns the post of Hotā will think old and new seers in terms of his own existence. Thus a particular seer may be considered old by some and again, modern by some others. None should lose sight of this relative nature of anterior and posterior seers. This is the perspective from which the said *mantra* should be comprehended by a traditional student of the Vedas. In short, the terms ancient and modern should be understood not in relation to the date of composition of the *mantra*, but in relation to the date of recital by Hotā. (For other solutions see *Vivaraṇam*).

सायणभाष्यम्—पूर्वेभिरित्यत्र 'बहुलं छन्दसि' (पा० सू० ७।१।१०) इति भिस ऐसादेशाभावः। 'पुर्व पर्व मर्व पूरणे (धा० ५७६–७८) इति धातुः। पूर्वति-धातोरन्प्रत्यय औणादिकः। इन्-प्रत्ययान्त ऋषिशब्दः। 'ऋष्यन्धक०' (पा० सू० ४।१।११४) इति निपातनाल्लघूपधगुणाभावः। कित्प्रत्ययो वात्र ज्ञेयः, (उ० सू० ५५९)। तौ शब्दौ नित्स्वरेणाद्युदात्तौ ।। (सन्दर्भः २) ।।

Translation—In the word *pūrvebhiḥ* the suffix *bhis* is not changed into *ais* for the rule 'बहुलं छन्दसि'. The roots √*purv*, √*parv* and √*marv* mean 'to fill'. To the √*purv* is added the Uṇādi suffix *an*. The word *ṛṣi* is formed by the addition of *in*-suffix, The [expected] *guṇa* of the short vowel in *upadhā* [of the √ṛṣ] is debarred since the finished form is found in [the *sūtra*] 'ऋष्यन्धक etc.' Or, the suffix (*in*) may be deemed *kit*. Both these words are accented in the first syllable owing to the *nit*-suffix.

विवरणम्—पूर्वशब्दस्य तृतीयाबहुवचने पुंसि भिस्-प्रत्यये पूर्व भिस् इति जाते 'अतो भिस ऐस्'[1] इति भिस ऐसादेशे प्राप्ते 'बहुलं छन्दसि' इति

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1. सूत्रार्थः—'अकारान्तादङ्गादुत्तरस्य भिस ऐस् इत्ययमादेशो भवति।'

छान्दसत्वादैसादेशो वहुलं न भवति । अतः पूर्व भिस् इत्येवं स्थिते 'वहुवचने झल्येत्'[1] इति भिस् इत्यस्मिन् झलादौ सुपि परतोऽकारान्तस्याङ्गस्यैकारादेशो भवति । तेन पूर्वे भिस् इति प्राप्ते 'ससजुषो रुः' (६।२।६६) इति सस्य रु भवति, अनन्तरं च 'खरवसानयोर्विसर्जनीयः' (८।३।१५) इति विसर्गे 'पूर्वेभिः' इति सिद्धम् । भ्वादिगणीयस्य पुर्व-धातोरन्-प्रत्यये 'उपधायां च'[2] (८।२।७८) इति पकारोकारस्य दीर्घत्वे पुर्व् अन् >पूर्व् अन्> पूर्व् अ> पूर्व इति पदसिद्धिः । अन्-प्रत्ययस्य नकार इत् ; तस्मात् 'ञ्नित्यादिर्नित्यम्' इत्यनेन पूर्वशब्दस्याद्युदात्तत्वम् । भिसः सुप्त्वादनुदात्तत्वम् । तस्मात् पूर्वेभिः इत्याद्युदात्तं पदम् ।

ऋषिशब्दव्युत्पत्तिर्विस्तरेण प्रतिपादिता पूर्वमेव (११०–११२ पृः) । इन्-प्रत्ययान्तत्वात् नित्स्वरेणाद्युदात्त ऋषिशब्दः ।

Exposition—Normally the word *pūrva—bhis* should have taken the form *pūrvaiḥ* since the rule 'अतो भिस ऐस्' is applicable here. As a Vedic irregularity when *bhis* remains unchanged, the rule 'वहुवचने झल्येत्' (7. 3. 103) operates and the final *a* of *pūrva* becomes *e*. Thus *pūrva—bhis>pūrve bhis> pūrvebhiḥ*. The word *pūrva* is formed as *√purv—an* (Uṇādi-suffix)>pūrv—an (lengthening is due to the rule 'उपधायां च')>*pūrv—a>pūrva*. Since the suffix *an* loses the *n*, the word *pūrva* will be accented in the first vowel.

The formation of the word *ṛṣi* has been discussed at length earlier (Pp 110-113). *In* being a *nit*-suffix the word *ṛṣi* is accented in the first vowel.

सायणभाष्यम्—ईड्यशब्दस्य ण्यत्-प्रत्ययान्तत्वात् "तित् स्वरितम्[3]" (पा० सू० ६।१।१८५) इति स्वरिते शेषानुदात्तत्वे च प्राप्ते

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1. सूत्रार्थः—'वहुवचने झलादौ सुपि परतोऽकारान्तस्याङ्गस्य एकारादेशो भवति ।'

2. सूत्रार्थः—'धातोरुपधाभूता यौ रेफवकारौ हल्परौ तयोरुपधाया इको दीर्घो भवति ।'

3. काशिकाव्याख्यानम्—"तित् स्वरितं भवति ।" शब्देन्दुशेखरे तु प्रोक्तम्—'कर्षात्वतः०' (६।१।१५९) इत्यतोऽन्त इति वर्तते, तितप्रत्ययस्यान्तः स्वरितः स्यादित्यर्थः ।"

तदपवादत्वेन "ईडवन्द०"[1] (पा० सू० ६।१।२१४) इत्यादिनाद्युदात्तत्वम् । "नवस्य नू त्नप्तनन्-[2]ख्राश्च" (५।४।३०।६) इति वार्तिकेन नवशब्दस्य नू इत्यादेशस्तनन्[3]प्रत्ययश्च महावार्तिके विहितः । ततो नित्स्वरेणाद्युदात्तः । अवशिष्टस्वरा अग्न्यादिषु नूतनान्तेषु पूर्ववद्बोध्याः । उत-शब्दो यद्यपि विकल्पार्थे प्रसिद्धस्तथापि निपातत्वेनानेकार्थत्वादौचित्येनात्र समुच्चयार्थो द्रष्टव्यः । 'उच्चावचेष्वर्थेषु निपतन्ति' (नि० १।४) इति निपातत्वम् । तर्हि 'निपाता आद्युदात्ताः' (फि० सू० ८०) इत्युकारस्योदात्तः प्राप्त इति चेन्न, प्रातःशब्दवदन्तोदान्तत्वात् । यथा प्रातः-शब्दोऽन्तोदात्तत्वेन स्वरादिषु (पा० सू० १।१।३७) पठित[4] एवमुत-शब्दस्यापि पाठो द्रष्टव्यः, स्वरादेराकृतिगणत्वात् । यद्वा, 'एवादीनामन्तः' (फि० सू० ८२) इत्यन्तोदात्तः ।। (सन्दर्भः ३) ।।

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1. "ईडवन्दवृशंसदुहां ण्यतः"—'ईड वन्द वृ शंस दुह इत्येतेषां यो ण्यत् तदन्तस्यादिरुदात्तो भवति ।'

2, 3. Almost all the printed editions have been inconsistent regarding the reading of this particular portion. While quoting the *Vārtika* they read either तनप् or तन but in the next line the reading is curiously enough changed as तनन्. The editions of Mahābhāṣya read '०तनख्राश्च'. By following the foot-steps of Dr K. C. Chatterji the present editor dares to amend the reading of the said *Vārtika* of Mahābhāṣya as '०तनन्ख्राश्च'. It is to be noted that both the suffixes तनप् and तनन् will serve our purpose of justifying the accent of नूतन ; but the suffix तन will land us in a great difficulty since that suffix renders the word मध्योदात्त in place of आद्युदात्त. However, नव त्नप्> नूत्न; नव ख>नवीन.

4. In Gaṇapāṭha it is found that some words of स्वरादिगण are read as अन्तोदात्त, some again as आद्युदात्त—"स्वर् अन्तर् प्रातर् । अन्तोदात्ताः । पुनर् सनुतर् उच्चैस् नीचैस् शनैस् ऋते युगपत् आरात् [अन्तिकात्] पृथक् । आद्युदात्ताः ।........"

Translation—As the word *iḍya* is formed by the suffix *ṇyat*, [the *a* of the suffix] may be Svarita and the rest, Anudātta. As an exception to that [the word *iḍya*] becomes accented in the first syllable by the rule 'ईडवन्द etc.' By the Vārtika 'नवस्य नू त्नप्-तनन्-खाश्च' the word *nava* becomes *nū* and the suffix *tanan* is enjoined in the Mahāvārtika. Then the word becomes accented in the first vowel by *nit-svara*. The *svara* of the remaining vowels in the portion between *agni* and *nūtana* is to be understood in accordance with the procedure shown above. Although the word *uta* is commonly used to mean alternation, this is, as a *nipāta*, capable of having many meanings ; and for the sake of propriety the meaning of conjunction is to be accepted. *Nipātas* are so called since they are used (*nipatanti*) in meanings high and low (*uccāvaca*). Then the vowel *u* should have been Udātta by the rule 'निपाता आद्युदात्ताः' ; but it is not so because it is accented in the final vowel just as the word प्रातः is. As the word *prātaḥ* (*prātar*) is read as *antodātta* in the list of words begining with *svar*, so also the word *uta* should be deemed read [in the said list], since this list viz. स्वरादि is only an illustrative one. Or, [the word] is *antodātta* by the rule 'एवादीनामन्तः'.

विवरणम्—'ऋहलोर्ण्यत्' (३।१।१२४) इति सूत्रेण ईड्-धातोर्ण्यत्प्रत्यये कृते ईड् ण् य त् इति स्थिते 'हलन्त्यम्' इति तकारलोपे 'चुटू' (१।३।७) इति णकारलोपे ईड्य इति शब्दो निष्पन्नः। 'तित् स्वरितम्' इत्यनेन तित्-प्रत्ययस्यान्तः स्वरित इति प्रत्ययगतो यकाराकारः स्वरितः। ततः 'अनुदात्तं पदमेकवर्जम्' इति पदस्येतरः स्वर इकारोऽनुदात्तः स्यात्। एवं प्राप्तेऽपवाद-स्वरूपमन्यत् सूत्रम् 'ईडवन्दवृशंसदुहां ण्यतः' इत्येतल्लब्धप्रसरम्। तस्मादीड्-धातोर्ण्यता लब्ध ईड्यशब्द आद्युदात्तः। नवशब्दात्तनन्प्रत्यये कृते नवस्य नू इत्यादेशे नुतनशब्दसिद्धिः। तनन्प्रत्ययस्य नित्त्वादाद्युदात्तो नूतनशब्दः। प्रसङ्गतः, सायणाचार्येणोक्तं यदनुक्ताः स्वरविशेषा प्रत्ययस्वरादयो यथापूर्व-मत्राप्यूहनीयाः। उतशब्दो वेदे लोके च विकल्पार्थत्वेन प्रसिद्धोऽप्यत्र समुच्च-

यार्थत्वेन ग्रहीतव्य इत्येवं व्याख्याने न दोषसम्भावना यतो निपातानामनेकप्रकारार्थत्वं प्राचीनाचार्यैर्यास्कादिभिः स्वीकृतम् 'उच्चावचेष्वर्थेषु निपतन्ति'[1] इत्येवंरूपेण। उतशब्दस्य निपातत्वाद् 'निपाता आद्युदात्ताः' इति प्रथमस्वरस्योकारस्योदात्तत्वे प्राप्ते तद्बाधेन 'स्वरादिनिपातमव्ययम्' इति सूत्रीयगणपाठेऽन्तोदात्तत्वेन पठितानां निपातानां मध्य उतेति निपातमन्तर्भाव्यान्तोदात्तस्योतशब्दस्य स्वरसाधनं क्रियते। वस्तुतः स्वरादिगण उतशब्दस्य पाठाभावेऽपि गणस्यास्याकृतिगणत्वादन्येषामपि शब्दानामत्रान्तर्भावो भवेत्। तथा चोतशब्दान्तर्भावादन्तोदात्तोऽयं शब्द उत इति। शब्दस्यास्य स्वरार्थमन्यः प्रकारोऽपि प्रदर्श्यते 'एवादीनामन्तः' इति फिट्सूत्रेणैवादीनां केषाञ्चिन्निपातानामन्तोदात्तत्वं भवतीति शब्दस्यैतस्यापि तथा।

Exposition—The word *īḍya* is formed by adding the suffix *ṇyat* with the √īḍ. (cf. ऋहलोर्ण्यत्—3. 1. 124). The suffix *ṇyat* being *tit* (with *t* elided) there is the scope of the rule 'तित् स्वरितम्' by which the final vowel (*a*) of the suffix becomes Svarita and there is possibility of the occurrence of the consequential Anudātta of the remaining vowel of the word (i. e. of *ī*). As an exception to this we have the rule 'ईडवन्दवृशंसदुहां ण्यतः' by which the word ईड्य is accented in the first vowel (ईड्य).

The word *nūtana* is derived as *nava*+*tanan* by the rule 'नवस्य नू' etc. The stem *nava* is changed as *nū* and the final *n* of the suffix is elided. Thus *nava tana*>*nūtana*. This being a word formed by a *nit*-suffix (*tanan*) the word will be accented in the first vowel (नूतन). Relevantly Sāyaṇa says that the accent of the suffixes (viz. *bhis* in *pūrvebhiḥ*, *nūtanaiḥ*, *ṛṣibhiḥ*; *su* in *agniḥ*, *īḍyaḥ* etc.) will have to be understood in

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1. 'उच्चावचेष्वनेकप्रकारेष्वर्थेषु निपतन्तीति निपाताः।" (दुर्गटीका, नि० १।४)

accordance with the procedure shown above (in the previous *mantra*).

Although the word *uta* generally conveys a sense of option (*vikalpa*), here it is used in the sense of conjunction (*samuccaya*). This shift in meaning is admitted as regards the *nipātas* (indeclinables) since the very name of *nipāta* signifies that they relate with (lit. fall in—*nipatanti*) various meanings. This word (*uta*) being a *nipāta* should have been accented in the first syllable by the rule 'निपाता आद्युदात्ताः'. So in order to justify the accent of this word, accented in the final vowel, a different course has been adopted by the commentator Sāyaṇa. He says that *uta* should be deemed included in the illustrative list of the words as *svar* etc. which are accented in the final vowel. Another solution is also offered by Sāyaṇa. This word is accented in the final vowel by the *phiṭ*-rule 'एवादीनामन्तः'[1].

सायणभाष्यम्—स इत्यत्र फिट्स्वरः। देवशब्दः पूर्ववत्। देवानित्यस्य नकारस्य संहितायां "दीर्घादटि०"[2] (पा० सू० ८।३।६) इति रुत्वम्। "अत्रानुनासिक०"[3] (पा० सू० ८।३।२) इत्यनुवृत्तौ "आतोऽटि नित्यम्"[4] (पा० सू० ८।३।३) इत्याकारः सानुनासिकः।

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1. Note that *evādi* also is an illustrative list (*ākṛtigaṇa*) and this solution is, perhaps, in no way an improvement upon the previous one.

2. "दीर्घादटि समानपादे"—दीर्घादुत्तरस्य पदान्तनकारस्य रुर्भवति, अटि परतस्तौ (नकारः अट् च) चेदेकस्मिन्नेव ऋक्पादे भवतः।

3. "अत्रानुनासिकः पूर्वस्य तु वा"—"अधिकारोऽयम्। इत उत्तरं यस्य स्थाने रुर्विधीयते ततः पूर्वस्य वाऽनुनासिको भवतीत्येतदधिकृतं वेदितव्यम्।"

4. "अटि परतो रोः पूर्वस्याकारस्य स्थाने नित्यमनुनासिकादेशो भवति।" पूर्वसूत्रेण अत्रानुनासिकेत्यनेन विकल्पेनानुनासिक्ये प्राप्तेऽनेन सूत्रेण नित्यमनुनासिकः।

'भोभगो०'[1] (पा० सू० ८।३।१७) इति रोर्यकारः। स च 'लोपः शाकल्यस्य'[2] (पा० सू० ८।३।१९) इति लुप्यते। तस्यासिद्धत्वाद् न पुनः सन्धिकार्यम्। आङो निपातत्वादाद्युदात्तत्वम्। इदमो ह-प्रत्यये (पा० सू० ५।३।११)[3] सति निष्पन्नत्वाद् इह-शब्दे प्रत्यय-स्वरः। वहति-धातोर्लोडर्थे छान्दसो लृट्। तस्य स्य-प्रत्यय-गतस्य यकारस्य लोपोऽपि च्छान्दसः। यद्वा लेटि 'सिब्बहुलम्०'(पा० सू० ३।१।३४)[4] इति सिप्प्रत्ययः। 'लेटोऽडाटौ'[5] (पा० सू० ३।४।९४) इत्यडागमश्च। ततो वक्षतीति सम्पद्यते। तस्य तिङन्तत्वान्निघातः। संहितास्वराः पूर्ववत्॥ (सन्दर्भः ४)॥

Translation—The word *saḥ* takes the accent of a *phiṭ*. The word *deva* is [accented] as before. In *sandhi* the letter *n* of *devān* [being followed by *eha*] becomes *ru* by the rule 'दीर्घादटि' etc. The *sūtra* 'अत्रानुनासिकः' etc. is present by *anuvṛtti* ; [still] by the *sūtra* 'आतोऽटि नित्यम्' the long *ā* is nasalised. *Ru* is changed as *y* by the rule 'भोभगो' etc. That is dropped by 'लोपः शाकल्यस्य'. This being *asiddha* there is no further *sandhi*. *Āṅ* being an indeclinable (*nipāta*) is accented in the first vowel. The word *iha* being derived from *idam* with the suffix *ha*, the accent of the suffix prevails. The root *vah* takes *lṛṭ*, as a Vedic peculiarity, in the sense of *loṭ*. The letter *y* of the affix *sya* is also elided as a Vedic peculiarity. Or, in *leṭ* comes the affix *sip* by 'सिब्बहुलम्' etc. There is the augment *aṭ* by 'लेटोऽडाटौ'. Thus *vakṣati* is formed. This being a

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1. "भोभगोअघोअपूर्वस्य योऽशि"—भो भगो अघो इत्येवंपूर्वस्य अवर्ण-पूर्वस्य च रोर्यकारादेशो भवति अशि परतः।
2. अवर्णपूर्वयोः पदान्तयोर्यकारवकारयोर्वा लोपो भवति, अशि परतः।
3. "इदमो हः"—सप्तम्यन्ताद् इदंशब्दात् हः प्रत्ययो भवति।
4. 'धातोः सिप् प्रत्ययो भवति बहुलं लेटि परतः।'
5. लेटः अट् आट् च आगमौ स्तः पर्यायेण।

conjugated word (*tiṅanta*) is unaccented. The accents of the Saṃhitā-text will be as before.

विवरणम्—तदिति शब्दस्य प्रथमैकवचने पुंलिङ्गे 'सः' इति पदम्[1]। तच्छब्दस्याव्युत्पन्नप्रातिपदिकत्वादन्तोदात्तत्वमिति तकाराकार उदात्तः, तकारस्य सकारादेशे स एव सकाराकार उदात्तः। देवान् एह इति स्थिते 'दीर्घादटि समानपादे' (८।३।९) इत्यनेन दीर्घस्वरादाकारादुत्तरस्य पदान्तस्य समानपादस्थितेन अटा (एकारेण) सह संहितायां रुत्वे देवारु एह इति जातम्। ततः 'अत्रानुनासिकः पूर्वस्य तु वा' (८।३।२) इत्यधिकारसूत्रेण यत्रानन्तरसूत्रे रोर्विधानं तत्रैव रोः पूर्वस्याकारस्य विकल्पेनानुनासिकत्वे प्राप्ते 'आतोऽटि नित्यम्' (८।३।३) इति तस्याकारस्य नित्यमनुनासिकादेशः। एवञ्च देवाँरु एह इति जाते 'भोभगोअघोअपूर्वस्य योऽशि' (८।३।१७) इत्यवर्णपूर्वस्य रोर्यादेशोऽशि (एकारे) परे। अतो देवाँरु एह> देवाँय् एह इति स्थिते 'लोपः शाकल्यस्य' (८।३।१९) इति यलोपे देवाँ एह इति सिध्यति। अधुना 'वृद्धिरेचि'[2] (६।१।८८) इति आँकारस्य एकारस्य च वृद्धिरेकादेशः प्राप्तः। परन्तु 'पूर्वत्रासिद्धम्' (८।२।१) इत्यनेन सपादसप्ताध्यायीं प्रति त्रिपाद्या असिद्धत्वात् 'वृद्धिरेचि' (६।१।८८) इति सूत्रदृष्ट्या 'लोपः शाकल्यस्य' (८।३।१९) इति लोपशास्त्रस्यासिद्धत्वे देवाँ एह इत्यतो वृद्धिरूपमेकादेशं कर्तुमुद्युक्तो लुप्तमपि यकारं पश्यन् देवाँय् एह इति द्रक्ष्यति, तेन न वृद्धिसम्भावना। अतो देवाँ एह इत्येव भविष्यति।[3]

एह इत्यस्य आ इह इति पदच्छेदः। आङो निपातत्वात् 'निपाता आद्युदात्ताः' इत्युदात्तत्वम्। इदम् ह इति स्थिते 'इदम इश्' इत्यनेन इदमः स्थाने इश् इति सर्वादेशे इश् ह> इह इति जातम्। प्रत्ययस्वरेण हकाराकार उदात्तः।

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1. 'त्यदादीनामः' (७।२।१०२) इत्यनेन तद् इत्यस्य दकारस्थानेऽकारः। तद् सु > तद् स्> त् अ द् स्> त् अ अ स् इति स्थिते 'अतो गुणे' (६।१।९७) इति पररूपैकादेशे 'तदोः सः सावनन्त्ययोः' (७।२।१०६) इति तकारस्य सकारादेशे सुपः सकारस्य रुभावे खरवसानयोरिति विसर्जनीये त् अ स्> स् अ स्> स् अ रु> स् अः> सः।

2. अवर्णादेचि परे वृद्धिरेकादेशो भवति।

3. अत्र प्रातिशाख्यसूत्रमपि द्रष्टव्यम्—"नकारस्य लोपरेफोष्मभावे पूर्वस्तत्स्थानादनुनासिकः स्वरः" (४।८०).

वहत्वित्यर्थे लोटः स्थाने छान्दसत्वाल्लृट्। वह लृट् तिप् इति स्थिते 'स्यतासी लृलुटोः'[1] (३।१।३३) इति वह् स्य तिप्> वह्स्य ति इति जाते 'हो ढः'[2] (८।२।३१) इति झल्परकत्वात् हकारस्य ढकारादेशे 'षढोः कः सि'[3] (८।२।४१) इति ढस्य कत्वे स्यप्रत्ययगतयकारस्य च्छान्दसत्वाल्लोपे 'आदेशप्रत्यययोः'[4] इति सस्य षत्वे वढ् स् य् अ ति> वक् स् य् अ ति> वक् स् अ ति>वक् ष् अति>वक्षति इति पदं जातम्। अन्यदपि समाधानं प्रदत्तम् —वह्-धातोर्लेटि प्रथमपुरुषैकवचने रूपमेतत्। तथाहि—वह् लेट् तिप्>वह् स् लेट् तिप् ('सिब्बहुलं लेटि' इति लेटि परतो धातोः सिप्) > वह् स् अट् ति ('लेटोऽडाटौ' इत्यडागमः)>वह् स् अ ति>वढ् स् अ ति (हो ढः)>व क् स् अ ति (षढोः कः सि) >व क् ष् अ ति ('आदेशप्रत्यययोः' इति षत्वम्) > वक्षति। 'तिङ्ङतिङः' इति पदस्यास्य सर्वानुदात्तत्वम्।

एकैकस्य पदस्य स्वरः प्रोक्तः। तत्र संहितायां ये विशेषाः सन्ति ते पूर्ववदत्रापि बोद्धव्याः। तथाहि—पूर्वेभिः इत्यत्र पदपाठे इकारस्य प्रचयत्वेऽपि संहितायां सन्नतरत्वम्। एवमन्यत्र। [अस्यामृचि संहितायामस्ति कश्चन स्वरविशेषो यस्य न पूर्वं व्याख्यानं प्रदर्शितम्। तथाहि—पदपाठे ईड्यः इति यकाराकारस्य स्वरितत्वेऽपि संहितायाम् ईड्यो नूतनैरुत इति यकाराकारस्य कथमनुदात्तत्वमिति शङ्का। तत्रोच्यते—पदपाठे 'उदात्तादनुदात्तस्य स्वरितः' इति यकाराकारस्य स्वरितत्वेऽपि संहितायां तस्मादनुदात्तादनन्तरं पुनरुदात्तस्य सद्भावान्न पूर्वस्यानुदात्तस्य स्वरितत्वम्। तथा च सूत्रम्—'नोदात्तस्वरितोदयमगार्ग्यकाश्यपगालवानाम्' (८।४।६७)। उदात्तादनन्तरमनुदात्तस्ततोऽप्यनन्तरं यदि पुनरुदात्तः स्वरितो वा तदा नास्यानुदात्तस्य स्वरित इति सूत्रार्थः। केचित्तु वैयाकरणा गार्ग्यकाश्यपगालवा अत्राप्यनुदात्तस्य स्वरितत्वं ब्रुवन्ति। अत्रैतेषां वैयाकरणानां मतस्य नास्त्यवकाशो मन्त्रे स्वरितस्याभावात्।]

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1. 'धातोः स्य-तासी एतौ प्रत्ययौ स्तो लृलुटोः परतः। शबाद्यपवादः।'
2. 'हकारस्य ढकारादेशो भवति झलि परतः पदान्ते च।'
3. 'षकारढकारयोः ककारादेशो भवति सकारे परतः।'
4. "इण्कोः" (८।३।५७) इत्यधिकारसूत्रादनन्तरं यदुक्तं तत्र सर्वत्र 'इणः कवर्गाच्च' इत्यधिकारः। अतः "आदेशप्रत्यययोः" (८।३।५९) इत्यस्यार्थः— 'आदेशो यः सकारः प्रत्ययस्य च यः सकार इण्कोरुत्तरस्तस्य मूर्धन्यो भवति।'

Exposition—In *sandhi* there is some peculiarity in देवाँ एह. In classical Sanskrit we expect here no such change as nasalisation of *ā*. However, the procedure, as shown by the grammarians, is being mentioned. देवान् एह changes into देवारु एह by the rule 'दीर्घादटि समानपादे'. The subsequent changes are—देवाँरु एह (अत्रानुनासिकः पूर्वस्य तु वा and आतोऽटि नित्यम्) > देवाँय् एह (भोभगो etc.) > देवाँ एह (लोपः शाकल्यस्य—8.3.19). Now there is the possibility of the application of the rule 'वृद्धिरेचि' (6.1.88) by which आँ and ए could have been changed into a *vṛddhi*. But the Pāṇinian rule 'पूर्वत्रासिद्धम्' (8.2.1) intervenes and precludes any such change. The eight chapters of Pāṇini's grammar are divided into two parts—(i) from beginning i.e. 1.1.1 to 8.1.74 and (ii) from 8.2.1 to 8.4.68. At the time of the application of any rule of the first part, the effect produced earlier by the second part is to be ignored. Accordingly the elision of *y* by 8.3.19, belonging to the second part, should be ignored at the time of the application of वृद्धिरेचि (6.1.88), belonging to the first part. Thus elision of *y* being ignored, there is no contiguity of आँ and ए since one would here see the sequence of letters as आँ य् ए, although य् is really elided. In this way no further *sandhi* is possible.

For the formation of वक्षति see *Vivaraṇam*.

(संहितापाठः)	(पदपाठः)
अग्निना रयिमश्नवत्	अग्निना । रयिम् । अश्नवत् ।
पोषमेव दिवेदिवे ।	पोषम् । एव । दिवेऽदिवे ।
यशसं वीरवत्तमम् ॥ ३ ॥	यशसम् । वीरवत्ऽतमम् ॥ ३ ॥

सायणभाष्यम्—आधाने तृतीयेष्टौ प्रथमाज्यभागस्यानुवाक्या । सूक्तगता तृतीया ।। (सन्दर्भः १) ।।

Translation—In the third *iṣṭi* (*Pavamāneṣṭi*) in *ādhāna* this is the *anuvākyā* for the first *ājyabhāga*. [This is the] third (*ṛk*) of the *sūkta*.

विवरणम्—'मन्त्रः १, सायणसन्दर्भः ५' इत्यस्य विवरणावसरे प्रोक्तं यदाधानस्येष्ट्यन्ततापक्षे तिस्र इष्ट्योऽनुष्ठातव्या इति। एकैकस्यामिष्टौ कतिचिन् मुख्यानि कर्माणि कर्तव्यानि सामिधेनीकर्म-प्रयाजाज्यभागादीनि । अनुष्ठेययोराज्यभागयोर्यः प्रथमस्तत्र देवताऽग्निः, द्वितीयस्य तु सोमः । भवतु, अग्निदेवताके प्रथमाज्यभागे पुरोऽनुवाक्यारूपेणास्या ऋचो विनियोगः, सैव चात्र सूक्ते तृतीया । यथा सर्वत्र विनियोगप्रदर्शनकाले सायणाचार्यैराश्वलायनश्रौतसूत्रतः पङ्क्तिरुद्ध्रियते तथाऽत्राप्युद्धृता स्यात्, लेखकप्रमादाद् विलुप्ता भवेत् । सा च पङ्क्तिराश्वलायनस्यैषा—"पुष्टिमन्ता[1]वग्निना रयिमश्नवद् गयस्फानो अमीवहा" (आ० श्रौ० सू० २।१।२७) इति । सूत्रोल्लिखितो गयस्फानेति मन्त्रो द्वितीयाज्यभागस्यानुवाक्या ।

Exposition—It is said earlier (*mantra* 1, *Sandarbha* 5) that *ādhāna* ceremony may be completed with three *Pavamāneṣtis* as one of the three alternatives prescribed in the Śrautasūtra. All *iṣṭi*-sacrifices comprise, as held ealier, many limbs as *Sāmidhenīkarma*, *Prayāja*, *Ājyabhāga* etc. The third *Pavamāneṣṭi* also contains the two *Ājyabhāgas* of which the first one (i. e. *Prathama Ājyabhāga*) requires this *mantra* as the *puronuvākyā*. The deities of these two *Ājyabhāgas* are Agni and Soma respectively. Evidently Agni being the deity of this *ṛk* this is to be recited in the first *Ājyabhāga*.

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1. मन्त्रद्वये १।१।३, १।९१।१२ इत्युभयत्र पुष्टिशब्दसत्त्वादेतौ मन्त्रौ पुष्टिमन्तावित्युक्तम् ।

सायणभाष्यम्—योऽयं होत्रा स्तुत्योऽग्निस्तेन अग्निना निमित्तभूतेन यजमानो रयिम् धनम् अश्नवत् प्राप्नोति। कीदृशं रयिम् ? दिवेदिवे पोषम् एव प्रतिदिनं पुष्यमाणतया वर्धमानमेव, न तु कदाचिदपि क्षीयमाणम्। यशसम् दानादिना यशोयुक्तम्। वीरवत्तमम् अतिशयेन पुत्रभृत्यादिवीरपुरुषोपेतम्। सति हि धने पुरुषाः सम्पद्यन्ते। रयि-शब्दो मघमित्यादिधननामसु पठितः (निघ० २।१०) ॥ (सन्दर्भः २) ॥

Translation—This Agni, who is adored by Hotā, becomes the instrument for which Yajamāna attains riches. What sort of riches ? Only increasing day by day i. e. [they] are increasing by daily growth, but never decreasing. [They are] glorious i. e. associated with fame for charity etc. [They are] best related to heroes i. e. to heroic persons as sons, servants etc. With the growth of wealth appear persons. The word *rayi* is read in the list of names viz. magha etc. conveying wealth.

विवरणम्—होताऽग्निं स्तौति, स्तुतोऽग्निस्तुष्टः सन् यजमानस्य हितं विदधाति। अत्र मन्त्रे धनरूपं हितमुल्लिखितम्। धनस्य विशेषणत्रयं च, दिवेदिवे पोषमेव, यशसम्, वीरवत्तमम्। धनस्य स्वभावोऽयं यत्तस्य द्रुतं क्षयो भवति, वृद्धिस्तु क्वचिदेव भवति, सापि मन्दया गत्या। परमग्नेः सन्तोषश्चेत् समुत्पाद्येत तदानीं लब्धं धनं प्रतिदिनं वृद्धिमेव प्राप्नोति, न कदापि हानिमुपैति। यशसमित्यत्र यशसशब्द एव द्रष्टव्यस्तदर्थश्च यशोयुक्तः, अच्-प्रत्ययस्यास्त्यर्थत्वात्। अतो यशोयुक्तमित्यर्थे धनस्यैव यशोमण्डितत्वम्। दुर्जनः खलु दुष्टेनोपायेनार्थमर्जयतीत्यस्य धनस्यापि पापलिप्तत्वेन निन्दाभावत्वम्। अग्नेः स्तुत्या प्राप्तं धनं न कथमपि लेशतोऽयशः स्प्रष्टुं प्रभवति। असता मार्गेण नायं पुरुषोऽर्थमुपार्जयतीति तात्पर्यम्। वीरशब्दस्य पुत्रभृत्याद्यर्थलाभोऽत्र विशेषः। धनवतः पुरुषस्य बहव आत्मीयाः सन्ति, निर्धनस्य तु सर्वे स्वजना दूरमपसरन्तीति सर्वेषामेव दैनन्दिनोऽनुभवः। धनवाचकानां शब्दानां मध्ये रयिशब्दस्याप्यन्तर्भाव इति निघण्टुग्रन्थात् प्रदर्श्यते सायणाचार्येण।

Exposition--This *Sandarbha* is so simple that it requires no elucidation excepting a point that the wealth of a bad man is stained with many blemishes; but that of a good person is always free from any sort of infamy. A man favoured by Agni earns riches and necessarily obtains the support of many persons, relatives and servants.

सायणभाष्यम्—तत्र फिट्स्वरः । अश्नोतेर्धातोर्लेटि व्यत्ययेन[1] तिप् । 'इतश्च लोपः॰'[2] (पा॰ सू॰ ३।४।९७) इतीकारलोपः । 'लेटोऽडाटौ'[3] (पा॰ सू॰ ३।४।९४) इत्यडागमः । ततोऽश्नवदिति भवति । तस्य निघातः ।। (सन्दर्भः ३) ।।

Translation—There (in the word *rayi*) the accent is that of a *phiṭ*. In *leṭ* of the root *aś* there appears irregularly [the suffix] *tip*. By the rule 'इतश्च लोपः' etc. the *i* is elided. There is the augment *aṭ* by the rule 'लेटोऽडाटौ'. Thus comes [the form] *aśnavat*. It is unaccented.

विवरणम्—रयिशब्दस्याव्युत्पन्नप्रातिपदिकत्वात् 'फिषोऽन्त उदात्तः' इत्यन्तोदात्तत्वम् । अश्नवत् इति पदं वैयाकरणरीत्या साध्यते । 'अशू व्याप्तौ

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1. Pāṇini frames a rule 'व्यत्ययो बहुलम्' (3.1.85) under the context of Vedic peculiarities. Here commentators interpret that the word बहुलम् signifies peculiarities and exceptions of all variety. A collection of the types of peculiarities is to be found in the following *kārikā*—

सुप्-तिङ्-उपग्रह-लिङ्ग-नराणां काल-हल्-अच्-स्वर-कर्तृ-यङां च ।
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिध्यति बाहुलकेन ।।

Bhaṭṭoji explains उपग्रह as 'परस्मैपदात्मनेपदे'. Here *Parasmaipada*(-*tip*) is used in place of *Ātmanepada*(-*ta*).

2. "इतश्च लोपः परस्मैपदेषु"—'लेट्सम्बन्धिन इकारस्य परस्मैपद-विषयस्य लोपो भवति, वाऽनुवृत्तेः पक्षे श्रवणमपि भवति' ।

3. लेटः अट् आट् इत्यागमौ भवतः पर्यायेण, न तु यौगपद्येन ।

संघाते च' (स्वादि, १२६४, अश्नुते) इति धातोर्लेटि प्रथमपुरुषैकवचने अश् त (आत्मनेपदित्वात् तप्रत्ययः) > अश् तिप् (व्यत्ययेन परस्मैपदित्वम्) >अश् ति (हलन्त्यमिति पकारलोपः) > अश् त् ('इतश्च लोपः परस्मैपदेषु' इति तकारेकारलोपः) > अश् श्नु त् ('स्वादिभ्यः श्नुः' इति श्नु-विकरणम्) > अश् नु त् ('लशक्वतद्धिते' इति शलोपः) > अश् नो त् ('सार्वधातु-कार्धधातुकयोः' इति सार्वधातुके तिपि परे इगन्ताङ्गस्य गुणेन उकारस्थाने भवत्योकारः) > अश् नो अट् त् ('लेटोऽडाटौ' इति अट्) >अश् नो अ त् (हलन्त्यमिति टलोपः)>अश् न् अव् अ त् ('एचोऽयवायावः' इति ओकारस्थाने अवादेशः) > अश्नवत्। 'तिङ्ङतिङः' इत्यतिङन्ताद् रयिम् इति पदादनन्तरं विद्यमानस्य तिङन्तस्य 'अश्नवत्' इत्यस्य सर्वानुदात्तत्वम्।

Exposition—All the changes effected from अश् त to अश्नवत् have been mentioned in *Vivaraṇam* by quoting the rules. No separate exposition is deemed necessary. *Translation* will also help in the understanding of the *Sandarbha*.

सायणभाष्यम्—घञन्तत्वात् पोषशब्द आद्युदात्तः। एव-शब्दस्य निपातत्वेऽपि 'एवादीनामन्तः' (फि० सू० ८२) इत्यन्तोदात्तत्वम्। वकारान्ताद् दिव्-शब्दात् परस्याः सप्तम्याः 'सुपां सुलुक्०'[1] (पा० सू० ७।१।३९) इत्यादिना शे-भावे[2] सति 'सावेकाचः०'[3] (पा० सू० ६।१।१६८) इत्यादिना, 'ऊडिदम्पदादि०'[4]

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1. "सुपां सुलुक्पूर्वसवर्णाच्छेयाडाड्यायाजालः —'छन्दसि विषये सुपां स्थाने सु लुक् पूर्वसवर्ण आ आत् शे डा ड्या याच् आल् इत्येते आदेशा भवन्ति।'

2. Dr. K. C. Chatterji observed—"This will make दिवे प्रगृह्य acc. to शे 1.1.13 and complicate matters for the Pada-pāṭha. The alternative explanation of Bhaṭṭa Bhāskara that चतुर्थी is used here for सप्तमी is much more acceptable." (Vedic Selections, C. U., Pt. I, P. 33)

3. "सावेकाचस्तृतीयादिर्विभक्तिः"—सौ इति सप्तमीबहुवचनस्य सुप् इत्यस्य ग्रहणम्। तत्र सौ य एकाच् तस्मात् परा तृतीयादिर्विभक्तिरुदात्ता।

4. "ऊडिदम्पदाद्यप्पुम्रैद्युभ्यः"—ऊठ् इदम् पदादि अप् पुम् रै दिव्

(पा० सू० ६।१।१७१) इत्यादिना वा तस्योदात्तत्वम्। 'नित्य-वीप्सयोः'[1] (पा० सू० ८।१।४) इति द्विर्भावे सत्युत्तरभागस्य 'अनुदात्तं च'[2] (पा० सू० ८।१।३) इत्यनुदात्तत्वम्।। (सन्दर्भः ४) ।।

Translation—The word *poṣa* is accented in the first vowel since it is formed by the addition of [the suffix] *ghañ*. The word *eva*, though a *nipāta*, is accented in the final vowel by the rule 'एवादीनामन्तः'. The seventh case-ending after the word *div*, ending in *v*, becomes *śe* by the rule 'सुपां सुलुक्०' etc. Then it (7th case-ending) becomes Udātta either by the rule 'सावेकाचः' etc. or by 'ऊडिदम्पदादि' etc. [It i.e. *dive*] being repeated by the rule 'नित्यवीप्सयोः', the second portion (i. e. the repeated portion) becomes Anudātta by 'अनुदात्तं च'.

विवरणम्—पुष्-धातोर्घञि कृते निष्पन्नः पोषशब्दस्तत्रादिस्वर उदात्तो घञ्-प्रत्ययस्य ञित्त्वात्, सूत्रं च 'ञ्नित्यादिर्नित्यम्' इति। दिव्शब्दस्य सप्तम्येकवचने 'दिवि' इति प्राप्ते 'सुपां सुलुक्पूर्वसवर्णाच्छेयाडाड्यायाजालः' इति सूत्रेण ङि-विभक्तेः स्थाने 'शे' इत्यादेशे दिव् ङि् > दिव् शे इति जाते शकारलोपे दिवे इति पदम्। 'ततो 'नित्यवीप्सयो' रित्यनेन द्विर्भावे 'दिवेदिवे' इति पदं निष्पन्नम्। स्वरसाधनं चेत्थम्—दिवे इति पदस्य 'ए'कारस्य सुप्त्वादनुदात्तत्वे प्राप्तेऽपि दिव्शब्दस्य सौ सुपि वा द्युषु इति पदनिष्पत्तेः सुपं वर्जयित्वा द्यु इत्यंशस्यैकाच्त्वादेतस्य शब्दस्य तृतीयादिसप्तम्यन्तविभक्तिषु विद्यमानाः सर्वे प्रत्यया उदात्ताः। अतो दिवे इत्येकारस्योदात्तत्वम्। द्वित्वे सति दिवेदिवे इत्यत्र द्वितीयभागस्यानुदात्तत्वम् 'अनुदात्तं च' इत्यनेन। तथा सति दिवे इति प्रथमभागः दिवे इति द्वितीयभागः। एवं च दिवेदिवे इति जातम्।।

इत्येतेभ्योऽसर्वनामस्थानविभक्तिरुदात्ता भवति। सर्वनामस्थानानि च पुंलिङ्गे स्त्रीलिङ्गे च सुट् (सु औ जस् अम् औट्) इत्येव, क्लीबलिङ्गे जस्, शस् इति। तदर्थं सूत्राणि—सुडनपुंसकस्य, जश्शसोः शिः, शि सर्वनामस्थानम्।

1. 'नित्ये चार्थे वीप्सायां च यद्वर्तते तस्य द्वे भवतः।'

2. 'अनुदात्तं च तद् भवति यद् आम्रेडितसंज्ञम्।' द्विरुक्तस्य परं रूपम् आम्रेडितम् "तस्य परमाम्रेडितम्" (८।१।२) इति सूत्रेण।

'दिवे' इत्येकारस्योदात्तत्वमन्यथापि दर्शयितुं शक्यते। 'ऊडिदम्' इत्यादिना दिव्शब्दस्याऽसर्वनामस्थानविभक्तेरुदात्तत्वाद् ङि-प्रत्ययस्य चासर्वनामस्थानत्वादुदात्तत्वम् ।

Exposition—The seventh case-ending singular (i. e. 7/1) *ṅi* suffix after the word *div* changes as *śe* by the rule 'सुपां सुलुक्' etc. Then the word is repeated to mean pervasiveness (*vyāpti* or *vīpsā*). The *svara* of the suffix should have been Anudātta but a special rule 'सावेकाचः' etc. enjoins Udātta for the suffix since the seventh case-ending plural or *su*-suffix of the word is constituted of only one syllable or *ekāc* (*dyu-ṣu*[1]). Another solution is offered with the help of the *sūtra* 'ऊडिदम्' etc. The suffixes from second case-ending plural to seventh case-ending plural of *div* etc. are Udātta. The repeated portion of *dive* will be Anudātta by the rule 'अनुदात्तं च'.

सायणभाष्यम्—यशोऽस्यास्तीति विग्रहे सति 'अर्शआदिभ्योऽच्'[2] (पा० सू० ५।२।१२७) इत्यच्प्रत्ययः। चित्स्वरं व्यत्ययेन बाधित्वा मध्योदात्तत्वम् । फिट्स्वरेणान्तोदात्ताद् वीरशब्दादुत्तरयोर्मतुप्-तमपोः पित्त्वादनुदात्तत्वम् । 'ह्रस्वनुड्भ्याम्०'[3] (पा० सू० ६।१।१७६) इति तु न, सावर्णान्तत्वाद् 'न गोश्वन्०'[4] (पा० सू० ६।१।१८२) इति प्रतिषेधात् ॥ (सन्दर्भः ५) ॥

Translation—*Ac* is prescribed by the rule अर्शआदिभ्योऽच्' as a suffix to be added with *yaśas*. [Then] the expanded sense

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1. Here we must not count the syllable -*ṣu*.
2. 'अर्शस् इत्येवमादिभ्यः प्रातिपदिकेभ्योऽच् प्रत्ययो भवति मत्वर्थे।'
3. '"ह्रस्वनुड्भ्यां मतुप्।" सूत्रार्थः—ह्रस्वान्तः सन् योऽन्तोदात्तस्तस्मात् परो नुटश्च परो मतुप् उदात्तो भवति।
4. "न गोश्वन्साववर्णराडङ्क्रुङ्कृद्भ्यः"। सूत्रार्थः—गो श्वन् साववर्ण—सौ प्रथमैकवचने यदत्रावर्णान्तं—राड् अङ् क्रुङ् कृद् इत्येतेभ्यो विभक्तेर्मतुपश्च यदुक्तं तन्न भवति।

[of the word *yaśasa*] becomes 'one who possesses fame'. The [expected] accent of *cit*-suffix is irregularly barred and [the word is] accented in the middle vowel. [The suffixes] *matup* and *tamap* added to the word *vīra* are Anudātta since [both] are *pit*. The rule 'ह्रस्वनुड्भ्याम्' etc. will not be applicable as that is barred by 'न गोश्वन्' etc. for [the word *vīra*] possesses *a* as its final vowel in first case-ending singular.

विवरणम्—यशस् मतुप् इत्यर्थे यशस् अच् > यशस इति पदं भवति। परमत्र 'चितः' इति सूत्रेणान्तोदात्तत्वं न, व्यत्ययवशादेव मध्योदात्तत्वमिति सायणमतम्। वीरवत्तममित्यत्र वीरशब्दः फिट्स्वरेणान्तोदात्तः। ततो विहितौ प्रत्ययौ मतुप्-तमपौ पित्त्वादनुदात्तौ। वीरवत्-तम इति जातेऽनुदात्तस्य स्वरितत्वे प्रचयत्वे च वीरवत्तम इति भवति। वीरशब्दस्य ह्रस्वान्तत्वादन्तोदात्तत्वाच्च ततो विहितस्य मतुप्-प्रत्ययस्योदात्तत्वं प्राप्तमपि प्रतिषिध्यते 'न गोश्वन्साववर्ण' इत्यादिसूत्रेण। वीरशब्दस्य सौ प्रथमैकवचने निष्पन्नस्य 'वीरः' इत्यस्य अवर्णान्तत्वाद् मतुब्विषयकमुदात्तत्वं प्राप्तमपि न भवत्यनेन सूत्रेण।

Exposition—The word *yaśasam* is not declined from *yaśas*, but from *yaśasa* which is to be derived as *yaśas+ac*. Here *ac* conveys the sense of *matup* i. e. of possession. The suffix *matup* after *vīra* might have been Udātta since the rule ह्रस्वनुड्भ्यां मतुप् provides that *matup* added to a word ending in a short accented vowel becomes Udātta. But another rule, 'न गोश्वन्' etc., precludes the application of that rule in cases where the first case-ending singular form (here *vīraḥ*) ends in *a*.

(संहितापाठः)	(पदपाठः)
अग्ने यं यज्ञमध्वरं	अग्ने। यम्। यज्ञम्। अध्वरम्।
विश्वतः परिभूरसि।	विश्वतः। परिऽभूः। असि।
स इद्देवेषु गच्छति ॥ ४ ॥	सः। इत्। देवेषु। गच्छति ॥४।

सायणभाष्यम्—अभिप्लवषडहस्य मध्यवर्तिषूक्थ्येषु तृतीयसवने मैत्रावरुणस्य 'अग्ने यं यज्ञम्' इत्यादिको वैकल्पिकोऽनुरूपस्तृचः। एतच्च सप्तमाध्याये 'एह्यू षु' इत्यादिखण्डे सूत्रितम्—'अग्निं वो वृधन्तमग्ने यं यज्ञमध्वरम्' (आ० श्रौ० सू० ७।८) इति ।। (सन्दर्भः १) ।।

Translation—The *tṛca* (three *ṛks*) beginning with 'अग्ने यं यज्ञम्' etc. is [prescribed as] the alternative *Anurūpa* of Maitrāvaruṇa in the third *savana* (*tṛtīyasavana*) of the intermediary Ukthya-days of Abhiplava-*ṣaḍaha*. This is aphoristically mentioned in a *khaṇḍa*, beginning with एह्यू षु etc., of the seventh chapter as—'अग्निं वो वृधन्तमग्ने यं यज्ञमध्वरम्' etc.

विवरणम्—यस्मिन् दिने सोमलतां निष्पीड्य रसं च निष्कास्य तद्रसेनाहुतिः प्रदीयते तद्दिनं सवनदिनं सुत्यादिनमिति वा प्रोच्यते। यद्येकस्मिन् दिवसे सोमरसस्याहुत्या यागः सम्पाद्यते तदायं याग एकाहः, यदि दिनद्वयं सोमाहुतिस्तथा च यागनिष्पत्तिस्तदानीं द्व्यहो भवति। एवं त्र्यह-चतुरह-पञ्चाह-षडहादयो[1] ज्ञातव्याः। यागकालपरिमाणभेदेन यागानां त्रैविध्यमुच्यते—एकाहः, अहीनः, सत्रं च। एकाहः प्रोक्त एव। द्विरात्रप्रभृत्येकादशरात्रपर्यन्ता अहीनाः। त्रयोदशरात्रप्रभृति-सहस्रसंवत्सरपर्यन्ताः सोमयागाः सत्राणि। द्वादशाहस्तु सत्राहीनोभयात्मकः[2]। (का० श्रौ० सू० १२।१।४–६)।

भवतु, षडहस्याहीनरूपत्वादहीनस्य चैकाहनिरूप्यत्वादादावेकाहभेदा उपन्यस्यन्ते। कात्यायनः स्वकीयश्रौतसूत्रे सोमयागनिरूपणे "वसन्तेऽग्निष्टोमः" (७।१।५) इत्युपक्रम्य "एष प्रथमः सोमः" (१०।९।२५) इत्युपसंहृत्या-

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1. नवरात्र-दशरात्र-षडह-द्वादशाहादिषु रात्रिशब्देनाहःशब्देन चाहोरात्रस्य बोधः।

2. आस्-धातुना, उप-इ-धातुना वा विधाने सत्रम्; यज्-धातुना विधानेऽहीनम्। "आसत उपयन्तीति सत्रलिङ्गं यजत इत्यहीनस्य" (का० श्रौ० सू० १२।१।५)। यद्यादावन्ते चातिरात्रं तदा सत्रम्, केवलमन्ते चेत्तदाऽहीनम्। "उभयतोऽतिरात्रं सत्रमुपरिष्टादहीनस्य" (तत्र, १२।१।६)।

ग्निष्टोमस्य प्राथम्यमितरेषां च तद्विकाररूपत्वमुक्तम्। अपरे षड् विकाराः खलु "षडुत्तरेऽत्यग्निष्टोम उक्थ्यः षोडशी वाजपेयोऽतिरात्र अप्तोर्यामः" (१०।९।२७)। एवं च साकल्येन सोमस्य सप्त संस्था[1] भवन्ति—अग्निष्टोमः, उक्थ्यः, षोडशी, अतिरात्रः, अत्यग्निष्टोमः, वाजपेयः, अप्तोर्यामश्च। एकैकस्मिन् सवनदिने सोमस्य त्रिः सवनं रसनिष्कासनं वा भवतीति तदुपलक्ष्य कानिचनानुष्ठानानि कर्तव्यानि। तथा सति सुत्यादिनकार्यजातं प्रातःसवनं माध्यन्दिनसवनं तृतीयसवनं चेति त्रिधा विभज्य समुल्लिख्यते। प्रातःसवनं प्रातरनुष्टीयते, माध्यन्दिनं मध्याह्ने, तृतीयसवनं च माध्यन्दिनसवनसमाप्तौ कञ्चित् कालं व्यतीत्येति ज्ञेयम्।

कृत्स्नानां सोमयागानां निरूपणं खल्वग्निष्टोमनिरूपणसापेक्षमग्निष्टोमस्यैव प्रकृतिभूतत्वात्। एकैकस्मिन् सवने यद्यपि कृत्यानि बहूनि सन्ति तथापि स्तोत्रशस्त्रदृष्ट्या भेदनिरूपणं क्रियते, स्तोत्रशस्त्रालोचनस्यैवात्र प्रकृतत्वात्। स्तोत्राणां साम्ना गानं, शस्त्राणां तु पाठः शंसनं वा कर्तव्यम्। एकमेव तृचमावृत्त्या नव-पञ्चदशादिसंख्यकमन्त्ररूपेण पर्यवसाय गानं कर्तव्यम्। सर्वत्र स्तोत्रादनन्तरं शस्त्रं पठितव्यम्।[2] स्तोत्रसंख्या शस्त्रसंख्या च सर्वत्र समानेति केवलं शस्त्रसंख्यासमुल्लेखेन स्तोत्रसंख्या ज्ञातुं शक्या, तथा विपरीतमपि।

अग्निष्टोमे द्वादश स्तोत्राणि, द्वादश शस्त्राणि। प्रातःसवने पञ्च स्तोत्राणि—बहिष्पवमानस्तोत्रम्, चत्वारि आज्यस्तोत्राणि च। तत्र यानि पञ्च शस्त्राणि विद्यन्ते तेष्वाद्यं शस्त्रद्वयमाज्य-प्रउगाख्यं होतृपाठ्यम्। अनन्तराणि त्रीणि क्रमेण मैत्रावरुणेन, ब्राह्मणाच्छंसिना, अच्छावाकेन च पठनीयानि, पाठकनाम्ना चाभिहितानि तानि। मैत्रावरुणादयस्त्रयः शस्त्रपाठका होत्रका इत्युच्यन्ते[3], तेषां शस्त्राणि च मैत्रावरुणशस्त्रम्, ब्राह्मणाच्छंसिशस्त्रम् अच्छावाकशस्त्रम् इति कथ्यन्ते। माध्यन्दिनसवनेऽपि पञ्च स्तोत्राणि—माध्यन्दिनपवमानस्तोत्रम्, चत्वारि पृष्ठस्तोत्राणि च। पञ्चसु शस्त्रेष्वाद्यं होतृपाठ्यं शस्त्रद्वितयं क्रमेण

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1. संस्थाशब्दः समाप्तिवाचकः। यद्यग्निष्टोमस्तोत्रेण सोमयागसमाप्तिस्तदा सोऽयं यागोऽग्निष्टोमसंस्थाकः। एवमन्यत्र उक्थ्यादिष्वपि।

2. "स्तोत्रमग्रे शस्त्रात्" (आ० श्रौ० सू० ५।१०।१)। "स्तुतमनुशंसतीति विधानात्"—(ऐ० ब्रा० सायणभाष्यम् १०।५)। एतद्विधानस्य वैदिकं मूलं न ज्ञायते।

3. "प्रशास्ता ब्राह्मणाच्छंस्यच्छावाक इति शस्त्रिणो होत्रकाः" (आ० श्रौ० सू० ५।१०।१०)। मैत्रावरुणस्यैव नामान्तरं प्रशास्तेति।

मरुत्वतीयं निष्केवल्यं च। शिष्टानि त्रीणि होत्रकपाठ्यानि पाठकनाम्ना ज्ञेयानि—मैत्रावरुणशस्त्रम्, ब्राह्मणाच्छंसिशस्त्रम्, अच्छावाकशस्त्रं च। तृतीयसवने केवलं द्वे स्तोत्रे आर्भवपवमानम्, अग्निष्टोमं च। शस्त्रे अपि द्वे होत्रा शंसनीये वैश्वदेवशस्त्रम्, आग्निमारुतशस्त्रम् च।

उक्थ्ये प्रातःसवने माध्यन्दिनसवने चाग्निष्टोमवदेव स्तोत्रशस्त्राणि। तृतीयसवने चायं भेदः—अग्निष्टोमवद् द्वयोः स्तोत्रयोर्गानादनन्तरमपरमपि स्तोत्रत्रयं गेयम्। त्रयाणामेव स्तोत्राणामुक्थ्यस्तोत्रेत्यभिधानम्। अतिरिक्तानि च त्रीणि शस्त्राणि होत्रकपाठ्यानि पाठकनाम्ना प्रथितानि। षोडश्यादीनां पञ्चानां संस्थाभेदानां स्वरूपमत्र नोल्लिख्यते।

षड्भिर्दिनैः सम्पाद्यः सोमयागः षडहः। षडहस्य कुत्रचिद् द्वादशाहान्तर्गतत्वेन निरूपणं दृश्यते, कुत्रचिच्च गवामयनाख्यसत्रान्तर्गतत्वेन। भवतु, षडहानां द्वैविध्यमत्र प्रदर्श्यते पृष्ठ्याभिप्लवभेदेन। पृष्ठ्यषडहे षट्सु दिनेषु संस्था यथा भवन्ति तदुक्तमाश्वलायनैः—"पृष्ठ्ये संस्थाः। अग्निष्टोमः प्रथमं षोडशी चतुर्थमुक्थ्या इतरे" (८।४।१९-२०)। अभिप्लवे षडहे संस्था एवं निरूपिता आश्वलायनैः—"तस्याग्निष्टोमावभित उक्थ्या मध्ये" (७।७।१०)।[1] अपरोऽपि भेदोऽस्ति षडहयोः—माध्यन्दिनसवने गेयानां पञ्चानां स्तोत्राणां मध्ये द्वितीयं पृष्ठनामकं स्तोत्रं होतृपृष्ठमित्युच्यते। तदिदं होतृपृष्ठमभिप्लवषडहे प्रथमदिवसे रथन्तरसाम्ना गेयम्, द्वितीयदिवसे त्वेतस्यैव पृष्ठस्तोत्रस्य बृहत्साम्ना गानम्। एवं तृतीये पञ्चमे च रथन्तरेण, चतुर्थे षष्ठे च बृहता गानं कर्तव्यम्। पृष्ठ्यषडहे तस्यैव स्तोत्रस्य प्रथमादिषु षट्सु दिनेषु क्रमेण रथन्तर-बृहद्-वैरूप-वैराज-शाक्वर-रैवतसामभिर्गानं विहितम्।[2]

अस्तु तावदेवं षडहभेदः, परमत्राभिप्लवषडहमध्यवर्तिपूक्थ्यसंस्थाकेषु दिवसेषु तृतीयसवनं विशेषेण प्रतिपाद्यम्। तृतीयसवनेऽपि मैत्रावरुणपाठ्य-

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1. "अभिप्लवः षडहोऽग्निष्टोमौ प्रथमान्त्या उक्थ्या इतरे (का० श्रौ० सू० १३।२।१)। "पृष्ठ्यः षडहः प्रथमोऽग्निष्टोमश्चतुर्थः षोडश्युक्थ्या इतरे" (तत्रैव, १२।३।१)।

2. ताण्ड्यमहाब्रा० १०।६।१-६ द्रष्टव्यम्। आश्वलायनैः सूत्रचतुष्टयेन स्पष्टीकृतमेतत्। उद्ध्रियन्ते च तानि सूत्राणि—"अभिप्लवपृष्ठ्याहानि", "रथन्तरपृष्ठान्ययुजानि", "बृहत्पृष्ठानीतराणि", "तृतीयादिषु पृष्ठ्यस्यान्वहं द्वितीयानि वैरूप-वैराज-शाक्वर-रैवतानि" (७।५।१-४)।

शस्त्रमत्र प्रस्तुतम्। एकैकस्य शस्त्रस्य बहवोऽवयवाः सन्ति, परं सर्वेषु शस्त्रेषु न समाना अवयवा दृश्यन्ते, केचनावयवाः कुत्रचिद् विद्यन्ते कुत्रचिच्च न। शस्त्रपाठप्रारम्भप्रकारस्तु प्रायः सर्वत्र समानः। तथाप्याज्यं शस्त्रमाश्रित्य शस्त्रावयवाः प्रदर्श्यन्ते। शस्त्रं यदि शंसनीयं भवेत्तदानीं ततः पूर्वं होतृजपस्तदनन्तरं होत्राऽध्वर्युराह्वानेनाभिमुखीक्रियते। एतदाह्वानमेव 'आहावः' इत्युच्यते[1]। आहावानन्तरमध्वर्युणाऽनुज्ञा दीयते, स एष प्रतिगरः[2]। ततस्तूष्णींशंसं होता शंसति[3]। ततो निवित्। अनन्तरं शस्त्रसूक्तं शस्त्रस्य मुख्यो भागः। तत उक्थवीर्यमन्ते च शस्त्रयाज्या। केषुचन शस्त्रेषु प्रतिपदनुचरस्तोत्रियानुरूपतृच-स्तोत्रियानुरूपप्रगाथादिका अपरेऽवयवाः सन्ति। आहावेन शस्त्रप्रारम्भः[4]। याज्यया च समाप्तिः[5]।

उक्थ्ये तृतीयसवने मैत्रावरुणेन पठनीये शस्त्रे मुख्यशस्त्रशंसनात् प्राक् स्तोत्रियानुरूपतृचपाठो विहित आश्वलायनेन[6]। प्रसङ्गतोऽत्र स्तोत्रियानुरूपतृचानां स्वरूपं वक्तव्यम्। सामगा यस्मिंस्तृचे सामारोपणेन गानं कुर्वन्ति स्तोत्रं च सम्पादयन्ति स एव तृचः स्तोत्रियशब्देन व्यवह्रियते। एते स्तोत्रियाः सामान्येन होत्रकाणामेव, तैरेव स्तोत्रियः पठ्यत इति विधानात्। "तेषां यस्मिन् स्तुवीरन् स स्तोत्रियः" इत्याश्वलायनसूत्रे (७।२।५) 'तेषामि'त्यनेन होत्रकाणां परामर्श इति गार्ग्यनारायणः। अनुरूपप्रतिपादकमाश्वलायनसूत्रम्—"यस्मिञ्च्छ्वः सोऽनुरूपः" (७।२।६)। यस्मिंस्तृचे खल्वागा-

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1, 2. प्रातःसवने आहावः—शोंसावोम्, माध्यन्दिने—अध्वर्यो शोंसावोम्, तृतीयसवने—अध्वर्यो शोशोंसावोम्; प्रतिगरः सर्वत्र—शंसामोदैवोम् (ऐ० ब्रा० १२।१)। आहावभेदार्थमाश्वलायनश्रौतसूत्रम् ५।९।१, ५।१४।३, ५।१७।४ द्रष्टव्यम्।

3. आ० श्रौ० सू० ५।९।११

4. "यद् वै किञ्चोर्ध्वमाहावाच्छस्त्रस्यैव तत्" (ऐ० ब्रा० १०।६)

5. "याज्यान्तानि शस्त्राणि" (आ० श्रौ० सू० ५।१०।२१)। याज्यार्थमपेक्षितमाश्रावणादिकं वषट्कारान्तं कार्यजातमधस्तादुक्तमेव (८३–८४ पृ:)।

6. आश्वलायनेन ६।१।२ सूत्रे प्रोक्तं यदुक्थ्ये मैत्रावरुणस्य स्तोत्रियानुरूपौ—"एह्यू षु ब्रवाणि त आग्निरगामि भारतः", शस्त्रं शस्त्रप्रधानभागो वा तत्रोल्लितम्, अनन्तरं शस्त्रयाज्यापि प्रोक्ता। पुनः ७।८।१ इत्यत्र तयोरेव स्तोत्रियानुरूपयोर्विकल्परूपेणापराणि नव युगलानि विहितानि।

मिनि दिवसे सामगाः स्तोत्रं सम्पादयिष्यन्ति स एव तृचोऽस्यानुरूप इत्याख्यां लभते, स्तोत्रियादनन्तरं च स्तोत्रियपाठकेन पठ्यते। अतो यः श्वः स्तोत्रियः स एवाद्यानुरूप इति। तथा चैतरेये ब्राह्मणे—"यः श्वः स्तोत्रियस्तमनुरूपं कुर्वन्ति" (२९।१)। स्तोत्रियस्य यच्छन्दःप्रमाणं लिङ्गं दैवतं तदेवानुरूपस्य। ऋषिरपि समान इति केषाञ्चिन्मतम्[1]। एवमनुरूपस्य सर्वथाऽन्वर्थत्वम्।

विवरणसंक्षेपः

अभिप्लवषडहस्य द्वितीयादिषु चतुर्षु दिवसेषूकथ्यसंस्थाकः सोमयागोऽनुष्ठीयते। तेषु दिवसेषु तृतीयसवने शस्यानि यानि पञ्च शस्त्राणि विद्यन्ते तेषां तृतीयं शस्त्रं मैत्रावरुणेन शंसनीयम्। अस्मिन्नेव शस्त्रे शस्त्रावयवरूपेण मैत्रावरुणः स्तोत्रियमनुरूपं च शंसति। अत्र मैत्रावरुणपाठ्यानि स्तोत्रियानुरूपयुगलानि दश विहितान्याश्वलायनेन। तेषु युगलेषु यत् किञ्चनैकं युगलं मैत्रावरुणेन ग्रहीतव्यम्। तत्र चतुर्थयुगलरूपेण विहितम् 'अग्निं वो वृधन्तमग्ने यं यज्ञमध्वरम्' इति (७।८।१)। अत्र युगले 'अग्निं वो वृधन्तम्' इति स्तोत्रियस्तस्यैव गानार्थं विधानात्, तत्रत्यं साम च सैन्धुक्षितम् (ताण्ड्यमहाब्रा० १२।१२।१, १२।१२।५)। 'अग्ने यं यज्ञमध्वरम्' इति तृचोऽनुरूपः, स्तोत्रियादनन्तरं सूत्रे समुल्लेखात्। दशसु युगलेषु कस्माच्चन युगलाद् यः कश्चनानुरूपः पठितुं शक्य इति हेतोरस्य तृचस्य वैकल्पिकानुरूपतृचत्वं भाष्योक्तं सङ्गच्छते।

Exposition—Soma-sacrifice may be performed in one day and again it may be continued for one thousand years. If the soma-creeper is pressed on one day and the juice coming out from the creeper (*somarasa*) is offered only on one day, the sacrifice is known as *ekāha* (one-day sacrifice). For understanding all sorts of sacrifice this *ekāha* variety is to be understood first. *Ekāha* again is of seven types viz. Agniṣṭoma, Ukthya, Ṣoḍaśī, Atirātra, Atyagniṣṭoma, Vājapeya and Aptoryāma. Agniṣṭoma is the simplest variety and that is taught first. Each day of offering (*savana-dina*, *sutyā-dina*) is divided in three sessions (*savana*) owing to the three pressings

1. "स्तोत्रियेनानुरूपस्य च्छन्दःप्रमाणलिङ्गदैवतानि", "आर्षं चैके" (आ० श्रौ० सू० ५।११।२६, २७)।

of the Soma-creeper. Centering this ceremony of pressing of Soma many rites are to be performed and these are included in the respective sessions or *savana*, the names being *Prātaḥ-savana*, *Mādhyandinasavana* and *Tṛtīyasavana*. In the first session the priests of the Sāmaveda chant the five *stotras* viz. Bahiṣpavamāna and four Ājya-*stotras*. Corresponding to each of the five chants there is one *śastra*, these five being named as Ājyaśastra, Pra-ugaśastra, Maitrāvaruṇaśastra, Brāhmaṇācchaṃsiśastra and Acchāvākaśastra. Of these five *śastras* the first two are read by Hotā and the rest, by the three Hotrakas i.e. Maitrāvaruṇa, Brāhmaṇācchaṃsī and Acchāvāka respectively. In the second session (*Mādhyandinasavana*) also there are five *stotras* and five *śastras*. The first *stotra* is called Mādhyandinapavamāna and the next four, Pṛṣṭha-*stotras*. The first two *śastras* viz. Marutvatīya and Niṣkevalya are read by Hotā and the three following are recited as before by the three Hotrakas. In the third session there are only two *stotras* viz. Ārbhavapavamāna and Agniṣṭoma. The two corresponding *śastras*, to be read by Hotā, are Vaiśvadeva and Āgnimāruta. These twelve are the *stotras* and *śastras* of Agniṣṭoma type of *ekāha* Soma-sacrifice.

In Ukthya the *stotras* and *śastras* are the same as in Agniṣṭoma excepting the three additional ones in the third session. These *stotras* are called Ukthyastotras, and the *śastras* to be recited by the Hotrakas are known by the names of the readers.

Now comes *ahīna* type of Soma-sacrifice which is performed for more than one day but for less than thirteen days. Among the *ahīna*-sacrifices *Ṣaḍaha* is a common variety which continues for six days. The two types of *Ṣaḍhaha* generally referred to are Abhiplava and Pṛṣṭhya. In Pṛṣṭhya the performances of the six days will be—Agniṣṭoma, Ukthya,

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Ukthya, ṣoḍaśī, Ukthya and Ukthya. In Abhiplava, on the other hand, the first and the sixth day will be Agniṣṭoma and the rest, Ukthya. Again, in Pṛṣṭhya the second *stotra* of the second session is sung on the six different days in various tunes (*sāman*) viz. Rathantara, Bṛhat, Vairūpa, Vairāja, Śākvara and Raivata in the serial order. But in Abhiplava this very *stotra* is chanted in Rathantara on the odd days and in Bṛhat on the even ones.

However, in order to recite a particular *śastra* the priest concerned must go through some definite processes which differ in individual cases. Of the various limbs of a *śastra* Stotriya and Anurūpa deserve special mention. A chant or *stotra* is sung by attributing some tune on the triplet (*tṛca*). If this *tṛca* is sung, it is called *stotra* but if it is read by the reader of the corresponding *śastra*, it is known as Stotriya. Again if a triplet, which on the next day will be sung with a tune, is read today without the tune, it is known as Anurūpa. Hence a Stotriya of tomorrow will be Anurūpa of today. It is enjoined that a reader of a particular *śastra* will read the Stotriya, the Anurūpa and the main part of the *śastra*. It is to be remembered that following the address (*āhāva*) of the *śastra*-reader to Adhvaryu the entire proceeding upto the reading of *yājyā* will be deemed *śastra*. Thus Stotriya and Anurūpa also are included in a *śastra*.

In the intermediary Ukthya days of an Abhiplava *Ṣaḍaha* Maitrāvaruṇa has to read his *śastra* in the third session. This is the third *śastra* of the third session, or it is the thirteenth one, if counted serially from the first session. While reading this *śastra* Maitrāvaruṇa reads the Stotriya and the Anurūpa triplets which have been prescribed by Āśvalāyana in ASS 6.1.2. But again in ASS 7.8.1 he prescribes nine other pair of Stotriya-Anurūpa triplets as alternative to the pair

already prescribed in 6.1.2. Thus the pair of triplets 'अग्निं वो वृधन्तम्' 'अग्ने यं यज्ञमध्वरम्', as enjoined in 7. 8 is only an alternative one since this is mentioned as the fourth pair of the ten enjoined in 7.8. At the time of recitation Anurūpa always follows the Stotriya ; so in such references of Stotriya-Anurūpa pair the former should always be deemed Stotriya and the latter, Anurūpa. 'अग्ने यं यज्ञमध्वरम्' being the second triplet should be recited as the Anurūpa.[1]

सायणभाष्यम्—हे अग्ने त्वं यं यज्ञं विश्वतः सर्वासु दिक्षु परिभूः परितः प्राप्तवान् असि, सः इत् स एव यज्ञो देवेषु तृप्तिं प्रणेतुं स्वर्गं गच्छति । प्राच्यादि-चतुर्दिगन्तेष्वाहवनीय-मार्जालीय-गार्हपत्याग्नीध्रीय-स्थानेष्वग्निरस्ति । परि-शब्देन होत्रियादि-धिष्ण्यव्याप्तिर्विवक्षिता । कीदृशं यज्ञम् ? अध्वरम् हिंसारहितम् । न ह्यग्निना सर्वतः पालितं यज्ञं राक्षसादयो हिंसितुं प्रभवन्ति ।। (सन्दर्भः २) ।।

Translation—Oh Agni ! the sacrifice which you have been encircling on all directions and approaching around that only i.e. that very sacrifice goes to the gods in heaven for bringing about [their] satisfaction. In all the four directions as the east etc. there is Agni in various places as Āhavanīya, Mārjālīya, Gārhapatya and Āgnīdhrīya. Pervasion [of Agni] in the fire-places (Dhiṣṇya) of Hotā and others is intended by the word *pari*. What type of sacrifice ? *adhvaram* i.e. free from violence.[2] A sacrifice protected by all means by Agni cannot be a victim to violence by the demons (*rākṣasa*) etc.

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1 For references to the original texts please see *Vivaraṇam*.

2 Note that violence is not an equivalent of *hiṃsā* since this Sanskrit word is derived from √*han*, to kill. Thus literally *hiṃsā* is slaying or killing.

विवरणम्—यज्ञे यज्ञवेद्यां वाऽग्नेरुपस्थित्या यज्ञो निर्विघ्नं सम्पद्यते, राक्षसादयो न पुरोहितं यजमानं वा हिंसितुं समर्था इति देवानां यज्ञहविर्भोजनात्तृप्तिरपि भवति। सोमयागीयायां महावेद्यां बहून्यग्निस्थानानि विविधासु दिक्षु विद्यमानानि। पूर्वस्यामाहवनीयः, दक्षिणस्यां मार्जालीयो दक्षिणाग्निश्च, पश्चिमायां गार्हपत्यः, उत्तरस्यां चाग्नीध्रीयः। एतदतीत्यापराण्यप्यग्निस्थानानि विद्यन्ते। सौमिक्या वेद्या भागद्वयमस्ति—पश्चिमायां प्राकृती वेदिः, पूर्वस्यां च महत्तरा वेदिर्महावेदिः। महावेद्यां सदसि षड् धिष्ण्या अग्निप्रदेशाः सन्ति तत्तदृत्विजो नाम्नाऽभिहिताः। ते चाच्छावाकस्य, नेष्टुः, पोतुः, ब्राह्मणाच्छंसिनः, होतुः, मैत्रावरुणस्य च। यज्ञिया देवता यज्ञस्य सर्वत्र विद्यमानेत्येषोऽर्थस्तात्पर्येणात्र प्रतिपादितः।

अध्वरो हिंसारहित इत्यर्थः स्वीकृतो बहुभिष्टीकाकारैः। परं यज्ञे पशुहननं पशोरालम्भनं वा भवतीति वैदिकैरङ्गीक्रियत एव। तत् कथं यज्ञो हिंसारहित इति प्रश्नः। पशोरालम्भनाद् यदि हिंसा भवति तर्हि हिंसाजनितोऽधर्मः पापं वा दुष्परिहरमिति च पूर्वपक्षिणां शङ्का। तत्रोच्यते वेदवादिभिः—"अहिंसन् सर्वभूतान्यन्यत्र तीर्थेभ्यः" (छा० उ०८।१५।१) इति श्रुतेः शास्त्रानुज्ञातस्थलात्तीर्थाद् वाऽन्यत्र हिंसाया अधर्महेतुत्वेऽपि शास्त्रचोदिताया हिंसाया नाधर्महेतुत्वम्। हिंसाया अधर्महेतुत्वाद् यज्ञिया हिंसाऽपि तथेत्युक्ते विषादिदृष्टान्तः समुपस्थाप्यः। विषस्य मारकत्वेऽपि समन्त्रकस्य विषस्य न मारकत्वमपि तु पुष्टिहेतुत्वं यथा स्वीक्रियते तथा हिंसाया शास्त्रचोदितत्वे नाधर्मः किन्तु धर्म एवेति।[1] "अशुद्धमिति चेन्न शब्दात्" इति सूत्रस्य (ब्रह्मसूत्र ३।१।२५) भाष्ये शङ्कराचार्यरुत्सर्गापवादन्यायाश्रयणेन यागीयहिंसाया अधर्महेतुत्वं निराकृतम्। 'न हिंस्यात् सर्वा भूतानि' इत्युत्सर्गश्रुतिः। अपवादभूता श्रुतिश्च 'अग्नीषोमीयं पशुमालभेत'[2] इति। सांख्यास्तु यागीयहिंसायामपि हिंसात्वमधर्मजनकत्वं च विद्यत इति मन्यन्ते, उत्सर्गापवाद-

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1 "अभ्युपगतेऽप्यधर्महेतुत्वे मन्त्रैर्विषादिवत्तदपनयोपपत्तेः" (छा० उ०, शाङ्करभाष्य ५।१०।६)। 'पूर्वोक्तमेव दृष्टान्तं स्पष्टयति—मन्त्रेणेति। तेन सहोपभुक्तस्य विषस्यानर्थाहेतुत्वेन पुष्टिहेतुत्ववद् वैदिककर्मानुप्रविष्टाया हिंसायाः पुरुषार्थत्वमेव।" (तत्र, आनन्दगिरिटीका)

2 प्रामाणिकग्रन्थेषु 'आ लभेत' इति बहुशो दर्शनेऽपि तैत्तिरीयसंहिताधृतपाठस्तु 'आलभते' इति (तै० सं ६।१।११।६)।

न्यायश्चात्र तैः खण्डितः।[1] अमलानन्देन च वेदान्तकल्पतरौ पुनर्वैदिकं मतं युक्त्या संस्थापितं सामान्यविधिना 'न हिंस्यादि' त्यनेन क्रत्वर्थहिंसानिषेधासम्भव-प्रदर्शनेन।[2] मनुसंहितायां वेदविहिताया हिंसाया अहिंसात्वमेवोक्तम्। तथाहि—

> या वेदविहिता हिंसा नियतास्मिंश्चराचरे।
> अहिंसामेव तां विद्याद् वेदाद्धर्मो हि निर्बभौ॥[3] (५।४४)

तर्करसिकाः खल्वत्र 'वैधहिंसा पापजनिका हिंसात्वाद् ब्राह्मणादिहिंसावदि'ति पूर्वपक्षिप्रदर्शितानुमाने निषिद्धत्वमेवोपाधिं मन्यन्ते, सोपाधिकत्वादनुमानस्यास्य व्यभिचारदोषदुष्टत्वं च ब्रुवन्ति।

Exposition—It is being propounded in this *mantra* that Agni, the deity physically present in the sacrifice, makes himself perceptible everywhere in and around the sacrifice so that there be no external opposition in its performance nor there be any internal impediment. Such a sacrifice, when protected by this deity, can easily bring about satisfaction of the other gods residing in the heavenly region. Agni is present in many places of the altar—on the four sides and also in the middle. Āhavanīya is situated to the east, Mārjālīya and Dakṣiṇāgni to the south, Gārhapatya to the west and Āgnīdhrīya to the north. In addition to these there are in the small pavilion named *sadas* or *sado maṇḍapa* in the middle of the main altar six receptacles (*dhiṣṇya*) of Agni which are

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1 "न च 'मा हिंस्यात् सर्वा भूतानि' इति सामान्यशास्त्रं विशेषशास्त्रेण 'अग्नीषोमीयं पशुमालभेत' इत्यनेन बाध्यत इति युक्तं विरोधाभावात्, विरोधे हि बलीयसा दुर्बलं बाध्यते, न चेहास्ति कश्चिद् विरोधो भिन्नविषयत्वात्।" (सांख्यतत्त्व-कौमुदी, कारिका २)

2 "एकस्य निषेधविधेः स्वविषयस्य क्रत्वर्थत्वेन पुरुषार्थत्वेन च विनियोगे विरोधात् सामान्यविषयत्वे च पुरुषार्थहिंसासु सावकाशस्य न क्रत्वर्थहिंसानिषेध-विषयत्वम्।" (वेदान्तकल्पतरु, ३।१।२५, ६८४–८५ पृ:)

3 नियतशब्दो नित्यार्थक इति मेधातिथिः। यागीयहिंसाया यदत्राहिंसा-त्वमुक्तं तन्न स्वरूपतः किन्तु कार्यत इति च मेधातिथिः।

named after the respective priests as Acchāvāka, Neṣṭā, Potā, Brāhmaṇācchaṃsī, Hotā and Maitrāvaruṇa.

The expression *yajñam adhvaram* poses some problems since literally it means that a sacrifice is non-violent ignoring fully the glaring incident of the killing of the animal in the sacrifice. The followers of Vedic tradition do not demur in calling a sacrifice non-violent even taking full cognizance of the fact of slaying since in their view such action of slaying of an animal does not generate *adharma* and, on the contrary, it becomes a source of immense virtue (*dharma*). Although normally slaying entails vice (*adharma*) as it goes against the Vedic dictum 'न हिंस्यात् सर्वा भूतानि', here, in a sacrifice, the positive injunction 'अग्नीषोमीयं पशुमालभेत' in favour of such an act of slaying precludes the scope of the general rule, and the particular rule prevails. Further, such seeming act of violence is in fact non-violent because this fails to produce any vice. Thus Manu has deemed this act non-violent in his work, Manusaṃhitā (5. 44). Sāyaṇa parries any discussion on such a basic problem and interprets that the sacrifice is free from any anticipated violence to be inflicted by the demons on the priests or the *yajamāna*. For further discussion see Pp 40–41, f.n.

सायणभाष्यम्—अग्निशब्दस्य षाष्ठिकम् (पा० सू० ६।१।१९८) आमन्त्रिताद्युदात्तत्वम्। न विद्यते ध्वरो[1]ऽस्येति बहुव्रीहौ 'नञ्सुभ्याम्'[2] (पा० सू० ६।२।१७२) इत्यन्तोदात्तत्वम्। विश्वत इत्यत्र तसिलः प्रत्ययस्वरत्वं बाधित्वा

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1 कुटिलीभवनार्थको ध्वृ-धातुरिति पाणिनीयाः। ध्वृ हूर्च्छने, ९३९, भ्वादि, ध्वरति। बधार्थकोऽयमिति निघण्टुः—"दम्नोति श्नथति ध्वरति..... मिनोति धमति इति त्रयस्त्रिंशद् बधकर्माणः।"(२।१९)। अच्-प्रत्ययेन निष्पन्नः स्यादयं ध्वरशब्दः, अतोऽन्तोदात्तः।

2 सूत्रार्थः—'नञ्सुभ्यां परमुत्तरपदं बहुव्रीहौ समासेऽन्तोदात्तं भवति।'

पूर्ववर्णस्य 'लिति'[1] (पा० सू० ६।१।१९३) इत्युदात्तत्वम् । परिभूरित्यत्राव्ययपूर्वपदप्रकृतिस्वरत्वे प्राप्ते तदपवादत्वेन कृदुत्तर-पदप्रकृतिस्वरत्वम् । असीति तिङन्तस्य 'यद्वृत्तान्नित्यम्'[2] (पा० सू० ८।१।६६) इति निघाताभावः ।। (सन्दर्भः ३) ।।

Translation—The word *agni*, [here] in vocative (i. e. *agne*) is accented in the first vowel by the [Paṇinian] rule occurring in the sixth chapter. [*Adhvara* is] something in which there is no killing. [The word being] in Bahuvrīhi, the final vowel [of it] will be accented by the rule 'नञ् सुभ्याम्'. The expected accent of the suffix *tasil* is debarred and the preceding vowel is accented by 'लिति'. The first member of the compound word *pari-bhū* being *avyaya* (indeclinable) there was a chance of its having the natural accent but by debarring the said rule the final member, a *kṛdanta* word, takes the natural accent [by the rule 'गतिकारकोपपदात् कृत्']. [The word] *asi*, though a conjugated word is not unaccented for the rule 'यद्वृत्तान्नित्यम्'.

विवरणम्—अग्निशब्दस्य सम्बोधने प्रथमैकवचने अग्ने इति पदम् । 'साऽमन्त्रितम्'[3] (२।३।४८) इति सूत्रेण 'अग्ने' इत्यस्यामन्त्रितसंज्ञा । आमन्त्रितस्वरविधायकं 'आमन्त्रितस्य च' इति प्रधानं सूत्रद्वयमष्टाध्याय्यां विद्यते । सर्वथा सदृशमेतत् सूत्रद्वयमाकृत्या, अर्थतस्तु भेदोऽस्त्येव । षष्ठाध्यायगतस्य सूत्रस्य (६।१।१९८) अर्थः—'आमन्त्रितस्यादिरुदात्तो भवति ।' अष्टमाध्यायगतस्य सूत्रस्य (८।१।१९) अर्थः—'आमन्त्रितस्य पदस्य पदात् परस्यापादादौ वर्तमानस्य सर्वस्यानुदात्तो भवति' । अस्मिन् मन्त्रे

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1 सूत्रार्थः—'लिति प्रत्ययात् पूर्वमुदात्तं भवति ।'

2 सूत्रार्थः—यद्वृत्तमित्यनेन विभक्त्यन्तं यत् यम् इत्यादि पदं बोध्यम् । तस्माद् यद्वृत्तात् परं तिङन्तं नित्यं नानुदात्तं भवति ।

3 सूत्रार्थः—'सम्बोधने या प्रथमा तदन्तं शब्दरूपमामन्त्रितसंज्ञं भवति ।'

'अग्ने' इत्यामन्त्रितं पदं पादादौ विद्यमानमिति भवत्याद्युदात्तं षाष्ठिकेन 'आमन्त्रितस्य च' इति सूत्रेण। न विद्यते ध्वरोऽस्येति विग्रहे बहुव्रीहिसमासे सति 'बहुव्रीहौ प्रकृत्या पूर्वपदम्'[1] (६।२।१) इत्यनेन पूर्वपदस्य नञः प्रकृतिस्वरत्वेन 'अध्वर'-शब्दस्यादिरकारो नञ्‌स्थानिक उदात्तः प्राप्तः। पूर्वपदप्रकृतिस्वरत्वबाधकेन 'नञ्सुभ्याम्' इति सूत्रेणोत्तरपदस्य 'ध्वर'-शब्दस्यान्तोदात्तत्वेऽस्मिञ् शब्दे शिष्टयोः स्वरयोरनुदात्तता (अध्वर)।

विश्व-शब्दात्तसिल्प्रत्यये कृते 'आद्युदात्तश्च' इति तस्-प्रत्ययस्य (लकार इत्, इकार उच्चारणार्थः) तकाराकार उदात्तः प्राप्तः, परं 'लिति' इति सूत्रप्रसक्तेर्लित्प्रत्ययस्य तसस्तंसिलो वा पूर्वौ वर्णौ वकाराकार उदात्तः सिद्धः, उत्सर्गादपवादस्य बलीयस्त्वात्। आद्युदात्तश्चेत्युत्सर्गः, लितीत्यपवादः। परिभूरित्यत्र परि-शब्द उपपदे भू-धातोः क्विपि निष्पन्नेन भू-शब्देन समासः। 'समासस्य' इत्यन्तोदात्ते प्राप्ते 'तत्पुरुषे तुल्यार्थ......अव्ययद्वितीयाकृत्याः' इत्यनेन बाधः। तथा सति 'परि' इत्यस्य निपातत्वेनाव्ययत्वे पूर्वपदप्रकृतिस्वरत्वं प्राप्तं 'तत्पुरुषे०' इत्यादिसूत्रेण। पुनस्तस्यापि बाधो 'गतिकारकोपपदात् कृत्'[2] इत्यनेन। एवञ्च भू-इत्युत्तरपदस्य प्रकृतिस्वरत्वे भकारोकारस्यैवोदात्तत्वं धातोरित्यन्तोदात्तत्वात् क्विपश्च पित्त्वेनानुदात्तत्वात्। तथा सति परिभूः इति जातम्। असीति शब्दस्य निष्पत्तिः प्रदर्श्यते—अस् लट् सिप्>अस् शप् सिप् (कर्तरि शप्)>अस् सिप् (अदिप्रभृतिभ्यः शपः)> अस् सि>अ सि (तासस्त्योर्लोपः)[3] (७।४।५०)>असि। अत्र 'तिङ्ङतिङः' इति सूत्रप्राप्तं सर्वानुदात्तत्वं न, 'यद्वृत्तान्नित्यम्' (८।१।६६) इति निषेधात्। 'यद्वृत्तात्°' इति पञ्चमी यद्यप्यव्यवहितोत्तरस्यैव तिङन्तस्यानुदात्तत्वं प्रतिषेधेत्तथापि 'पूजनात्' (८।१।६७) इत्यनन्तरसूत्रस्थज्ञापकाद् यच्छब्दस्य

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1 सूत्रार्थः—'बहुव्रीहौ समासे पूर्वपदस्य यः स्वरः स प्रकृत्या भवति।'

2 सूत्रार्थं उपपदस्वरूपं च १७९ पृष्ठायां द्रष्टव्यम्।

3 सूत्रार्थः—लुटि प्राप्तस्य तासेः (तास् इत्यस्य वा) अस्धातोश्च सकारस्य सकारादौ प्रत्यये परे लोपो भवति।

(यम्) तिङन्तस्य (असि) च पदान्तरैः (यज्ञम्, अध्वरम्, विश्वतः, परिभूः) व्यवधानेऽपि भवत्येवानुदात्तनिषेधः. 'अत्र प्रकरणे पञ्चमीनिर्देशेऽपि नानन्तर्यमाश्रीयते' इति स्वीकारात् ।

Exposition—In the Grammar of Pāṇini there are two *sūtras* as 'आमन्त्रितस्य च' (6. 1. 198 and 8. 1. 19). The first one prescribes that a vocative becomes accented in the first syllable. The second one enjoins that vocative words will be unaccented provided they do not occur at the beginning of a *pāda* or of a sentence. Here *agne* being the first word of the *mantra* will be accented in the first vowel. The word *adhvara* being in Bahuvrīhi compound the first member (*nañ*) should have been in natural accent i. e. the first vowel (*a*) was expected to become accented but the special rule नञ्सुभ्याम् being operative in this case the final member (*dhvara*) will be accented in the final vowel. In the word *viśvataḥ* the suffix *tas* might have been accented by the general rule आद्युदात्तश्च ; but the particular *sūtra* लिति being stronger makes the vowel *a* of *va* accented. In the compound word *pari-bhū* there are two members of which the former (*pari*) is a *nipāta* and the latter, a conjugated word (*bhū* <√*bhū*+*kvip*). The rule तत्पुरुषे तुल्यार्थ etc. could not operate because of there being a stronger rule 'गतिकारकोपपदात् कृत्' by which the second member (*bhū*) gets the natural accent. The root *bhū* is accented, and *kvip* is unaccented. Thus the word *bhū* is accented. So *paribhū* is accented in the final vowel. *Asi*, a conjugated word, though preceded by a non-conjugated word is not unaccented since there is the special rule यद्वृत्तान्नित्यम्. Any word which originates by the declension of *yat* debars any subsequent conjugated word from being unaccented. Here *asi* is preceded by *Yam* ; so *asi* will not be unaccented. *Asi* being conjugated as *as-sip* will be accented in the root i. e. *a'si*.

(संहितापाठः)	(पदपाठः)
अग्निर्होता कविक्रतुः	अग्निः । होता । कविऽक्रतुः ।
सत्यश्चित्रश्रवस्तमः ।	सत्यः । चित्रश्रवःऽतमः ।
देवो देवेभिरा गमत् ॥५॥	देवः । देवेभिः । आ । गमत् ॥ ५ ॥

सायणभाष्यम्—अयम् अग्निः देवः अन्यैः [देवेभिः] देवैर्हविर्भोजिभिः सह आ गमत् अस्मिन् यज्ञे समागच्छतु । कीदृशोऽग्निः ? होता होमनिष्पादकः । कविक्रतुः कविशब्दोऽत्र क्रान्तवचनः, न तु मेधाविनाम । क्रतुः प्रज्ञानस्य कर्मणो वा नाम । ततः क्रान्तप्रज्ञः क्रान्तकर्मा वा । सत्यः अनृतरहितः, फलमवश्यं प्रयच्छतीत्यर्थः । चित्रश्रवस्तमः श्रूयत इति श्रवः कीर्तिः, अतिशयेन विविधकीर्तियुक्तः ।

Translation—This Agni, the deity, may come to this sacrifice along with other deities, the partakers of the oblations. What sort of Agni ? *Hotā* i. e. the performer of oblation. *Kavikratu*—the word *kavi* here means '[knower of] past', but not 'wise' ; *kratu* is equivalent to knowledge or action. [Thus *kavikratu* means]—one who knows past cognitions or past actions. *Satya* is devoid of falsity i. e. one who bestows certainly the result. *Citraśravastamaḥ*—*śrava* is something that is heard i. e. glory ; [so the compound word means—] best of those having manifold glory.

विवरणम्—पूर्वस्मिन् मन्त्रे प्रोक्तं यदग्निर्यज्ञस्थानस्य यज्ञवेदेर्वा सर्वत्र विराजमान इति देवेभ्यः प्रदत्तो हविर्भागोऽवश्यं स्वर्गं यास्यति, तत्तद्देवतासकाशं प्राप्स्यतीति। अत्रोच्यते यन्न केवलमग्निरेव यज्ञस्थानं प्राप्नुयादपि त्वन्येऽपि देवा अग्निना सहात्र समागच्छन्तु। प्रत्यक्षत उपलभ्यमानोऽग्निरन्यैर्देवैः सह यज्ञस्थानमागच्छेदिति मन्त्रपाठकैर्होत्रादिभिः प्रार्थ्यते। [अग्नेर्होतृत्वं १५२ पृष्ठायामुक्तमिति न पुनरुच्यते।] विप्रादिषु चतुर्विंशतौ मेधाविनामसु कविरित्यपि शब्दो निघण्टौ (३।१५) प्रदर्शितः। परमत्र तन्न सायणाचार्येभ्यो रोचते, तन्मते कविशब्दस्य क्रान्तवाचित्वम्। यः क्रान्तमतीतं वा जानाति तस्य प्रत्यक्षातीतज्ञान-सामर्थ्यमस्ति, अतः सोऽनागतमपि जानीयात्। एवञ्चेदस्य मेधावित्वमेव भवेत्। कुतः क्रान्तदर्शित्वेन मेधावित्वस्य विरोधः स्यात्? वस्तुतस्तु निरुक्ताचार्यैर्यास्कैर्मेधावित्व-कवित्व-क्रान्तदर्शित्वानामभेद एवोक्तः—"मेधावी कविः, क्रान्तदर्शनो भवति, कवतेर्वा।" (नि १२।१३) क्रतु-शब्दस्य ज्ञानार्थत्वं च। तथाहि निघण्टौ (३।९) केत इत्यादिष्वेकादशसु प्रज्ञानामसु, अप इत्यादिषु षड्विंशतौ कर्मनामसु (२।१) च पठितोऽयं शब्दः। क्रान्तप्रज्ञ इत्यर्थ-स्थले क्रान्तेऽतीते विषये प्रज्ञा यस्येति व्याख्यानं कर्तव्यम्, क्रान्तकर्मेत्यर्थे गृहीते क्रान्तं कर्म येनेति व्याख्या प्रदेया। अग्नेः सत्यत्वं खलु फलप्रदानावश्य-म्भावित्वेन। अग्निमुद्दिश्य चेद् यजमानेनाहुतिस्त्यज्यते तर्हि तेनावश्यं फलं प्राप्तव्यमिति सत्यस्वरूपोऽग्निः। श्रूयत इति श्रवः कीर्तिः, 'ॠदोरप्' (३।३।५७) इति कर्मणि अप्। विविधकीर्तियुक्तोऽयमग्निः, तमप्प्रत्ययेन द्योत्यते यदेतादृशेषु कीर्तिमत्स्वग्निरेव श्रेष्ठ इति।

Exposition—As Agni takes the oblation to the gods, so he brings the gods to the place of offering i. e. to the sacrifice. Thus the reciter (*Hotā*) prays that Agni may come here along with the other gods. He has been mentioned here with four adjectives—*hotā*, *kavikratu*, *satyaḥ* and *citraśravastamaḥ*. [For the interpretation of *hotā* see p. 154.] Sāyaṇa thinks that *kavi* means 'one having a vision of the past', but not 'wise'. There may be an apparent contradiction between these two meanings but in fact no material opposition is perceptible. One who knows the past is doubtless endowed with

an extraordinry power of knowing imperceptible objects. So he will, in all probabiliaty, know the future also. Only a wise man knows the past and the future with almost equal precision and vividness as in the present. Yāska also thinks that *kavi* and *medhāvī* are synonymous words (cf. Nirukta 12-13). *Kratu* means knowledge and action. In Sāyaṇa's interpretation of *kavi* the word *kavikratu* will mean either 'one who knows the past' or 'one who surpasses action'. Agni unfailingly (*satyaḥ*) bestows the results of sacrifice upon the performer. He is the best of all those persons who have won fame by performing marvellous chequered activities.

सायणभाष्यम्—कविक्रतुश्चित्रश्रवस्तम इत्यत्रोभयत्र बहुव्रीहित्वात् पूर्वपदप्रकृतिस्वरत्वम्। सत्सु साधुः सत्यः। 'सत्यादशपथे' (पा० सू० ५।४।६६) इत्यत्रान्तोदात्तो हरदत्तेन निपातितः। लोडन्तस्य 'गच्छतु' इति शब्दस्य छत्वाभावः। उकारलोपश्छान्दसः। ततो रूपं गमदिति भवति। स्पष्टमन्यत्॥ (सन्दर्भः २)॥

Translation—Both the words *kavikratuḥ* and *citraśravastamaḥ* being in Bahuvrīhi the first member (in each case) will have the natural accent. *Satyaḥ* is expert in honest [activities] or honesty. Haradatta admits the word *satya* in the *sūtra* 'सत्यादशपथे' as accented in the final vowel. The word *gacchatu* in *loṭ* loses the *ch*. The elision of *u* is by Vedic peculiarity. Thus the form *gamat* is obtained. The rest is evident (i. e. requires no particular treatment).

विवरणम्—कविक्रतुरित्यत्र कविः क्रतुर्यस्य स इति विग्रहे बहुव्रीहिसमासः। 'बहुव्रीहौ प्रकृत्या पूर्वपदम्' इति सूत्रेण पूर्वपदस्य प्रकृतिस्वरत्वम्। पूर्वपदस्य कवि-शब्दस्याव्युत्पन्नप्रातिपदिकत्वेऽन्तोदात्तत्वम्। व्युत्पन्नत्वे कुङ् (९५१, भ्वादि; १४०१, तुदादि) इत्यस्मादथवा कु (१०४२, अदादि)

इत्यस्मादिन्-प्रत्ययेन निष्पत्तिः स्वीकर्तव्या। सर्वथा नित्स्वरेणाद्युदात्तत्वे प्राप्ते 'घृतादीनां च' (फिट्सूत्र, २१) इत्यन्तोदात्तोऽयं शब्दः, इकारश्चोदात्तः। तथा सति कविक्रतु-शब्देऽपि सोऽयं वकारेकार उदात्तः (कविक्रतु)। पूर्वं वच्चित्रश्रवःशब्देऽपि बहुव्रीहिसमासत्वात् पूर्वपदप्रकृतिस्वरत्वे चित्र-शब्दस्य चाव्युत्पन्नप्रातिपदिकत्वेनान्तोदात्तत्वे योऽयं आकार उदात्तः स समस्तेऽपि पदे श्रवत्युदात्तः। तमपः पित्वात् सर्वानुदात्तत्वे चित्रश्रवस्तमः। सत्सु साधुरित्यर्थे 'तत्र साधुः' (पा० सू० ४।४।९८)[1] इति सूत्रेण यत्प्रत्यये 'यतोऽनावः'[2] (पा० सू० ६।१।२१३) इत्यनेनाद्युदात्तत्वे प्राप्ते सत्य-शब्दस्य य-प्रत्ययान्तत्वमन्तोदात्तत्वं च काशिकाटीकायां पदमञ्जर्यां टीकाकृता हरदत्तेन स्वीकृतम्। एतदर्थं हरदत्तेन 'सत्यादशपथे' (पा० सू० ५।४।६६)[3] इति सूत्रमुल्लिख्य प्रोक्तं यदस्मिन् सूत्रे खल्वयं सत्यशब्दः सूत्रकारेण पाणिनिनाऽन्तोदात्तत्वेन निपातितः। यद्यन्तोदात्तोऽयं शब्दस्तदा नात्र यत्-प्रत्ययः किन्तु य-प्रत्यय इत्येव हरदत्तीयं व्याख्यानम्[4], तदेव च सायणैः स्वीकृतम्।

गमदिति शब्दस्य व्युत्पत्तिः प्रदर्श्यते। गम् लोट् तिप् इति 'गच्छतु' इति स्यात्, परमत्र छत्वाभाव उकारलोपश्च छान्दसत्वात्। अतएव 'गमत्' इति जातम्। दर्श्यते चात्र वैयाकरणप्रक्रिया। गम् लोट् तिप्> गम् शप् तिप् (कर्तरि शप्)>गम् अ ति (शपः श् प् इत्संज्ञौ, तिपः पकार

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1. सूत्रार्थः—'तत्रेति सप्तमीसमर्थात् साधुरित्येतस्मिन्नर्थे यत्प्रत्ययो भवति।...साधुरिह प्रवीणो योग्यो वा गृह्यते, नोपकारकः।'

2. सूत्रार्थः—'यत्प्रत्ययान्तस्य द्व्यच आदिरुदात्तो भवति, न चेन्नौशब्दात् परो भवति।...तित्स्वरितमित्यस्यापवादः।'

3. सूत्रार्थः—'सत्यशब्दादशपथे डाच् प्रत्ययो भवति कृञो योगे... सत्याकरोति वणिग् भाण्डम्।'

4. "सत्सु साधु सत्यम्। प्राग्घितीये यति प्राप्तेऽस्मादेव निपातनाद्यः। अन्तोदात्तो हि सत्यशब्दः—सत्येनोत्तभिता भूमिः (ऋक् सं १०।८५।१), ऋतञ्च सत्यञ्च (तत्र, १०।१९०।१) इति।" (पदमञ्जरी, पा० सू० ५।४।६६)।

इत्)> ग छ् अति ('इषुगमियमां छः'[1] मकारस्थाने छकारः)>गत् छ् अ ति ('छे च'[2] इति तुक् ; ककार इत्, उकार उच्चारणार्थः)>गच् छ् अ ति ('स्तोः श्चुना श्चुः'[3] इति श्चुत्वेन तकारस्य चकारः)>गच् छ् अ तु ('एरुः'[4]) >गच्छतु इति स्यात् । किन्तु छत्वाभावे उकारलोपे च गम् लोट् तिप्> गम् शप् तिप्>गम् अ ति>गम् अ तु>गम् अ त् >गमत्[5] इति भवति ।

Exposition—The word *Kavi* is a *phiṭ* and accented in the final vowel. So also is the word *citra*. Now the words *Kavikratu* and *citraśravas* being in Bahuvrihi compound, the first member, in each case, will have the natural accent i. e. the accent of the first member will prevail in the entire compound word. Thus *Kavikratu* and *citraśravas* will be accented in in the second syllable ; the other vowels, in both the words, will be Svarita and Pracaya. The word *satyaḥ* is generally derived as *sat-yat* and the accent in such a derivation will be in the first vowel by the rule 'यतोऽनावः' (6.1.213). But here (RV. 1.1.5) the accent is found in the second syllable and some difficulty is faced for justifying the same. Haradatta, the commentator on *Kāśikā*, assumes that Pāṇini read the word *satya'* as accented in the second syllable in his *sūtra* 'सत्यादशपथे'

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1. सूत्रार्थः—'इषु गमि यम इत्येतेषां शिति परतश्छकारादेशो भवति।' (७।३।७७)

2. सूत्रार्थः—'छकारे परतः संहितायां विषये ह्रस्वस्य तुगागमो भवति ।' (६।१।७३)

3. सूत्रार्थः—'सकारतवर्गयोः शकारचवर्गाभ्यां सन्निपाते शकारचवर्गावादेशौ भवतः ।' (८।४।४०)

4. सूत्रार्थः—'लोडादेशानामिकारस्य उकारदेशो भवति ।' (३।४।८६)

5. गमत् इति पदं प्रकारान्तरेणापि साधयितुं शक्यते—गम् लेट् तिप्> गम् शप् तिप्>गम् शप् ति>गम् ति ('बहुलं छन्दसि' इति २।४।७३ शपो लुक्)>गम् अट् ति (लेटोऽडाटौ)>गम् अ त् (इतश्च लोपः परस्मैपदेषु)> गमत्।

(5.4.66) and hence the suffix added here should be *-ya* and not *-yat*. Sāyaṇa accepts this solution regarding the accent of this word. The word *gacchatu* is changed as *gamat* owing to some Vedic peculiarities viz. absence of the change of *m* of *gam* into *ch* and elision of *u* at the end of the word. (For details regarding the formation see *Vivaraṇam*)

(संहितापाठः)	(पदपाठः)
यदङ्ग दाशुषे त्व-	यत् । अङ्ग । दाशुषे । त्वम् ।
मग्ने भद्रं करिष्यसि ।	अग्ने । भद्रम् । करिष्यसि ।
तवेत्तत् सत्यमङ्गिरः ॥६॥	तव । इत् । तत् । सत्यम् । अङ्गिरः ॥६॥

सायणभाष्यम्—अङ्गेत्यभिमुखीकरणार्थो निपातः । अङ्ग अग्ने हे अग्ने त्वम् दाशुषे हविर्दत्तवते यजमानाय तत्प्रीत्यर्थं यत् भद्रं वित्त-गृह-प्रजा-पशुरूपं कल्याणं करिष्यसि तत् भद्रं तव इत् तवैवं, सुखहेतुरिति शेषः । हे अङ्गिरः अग्ने, एतच्च सत्यम् न त्वत्र विसंवादोऽस्ति । यजमानस्य वित्तादिसम्पत्तौ सत्यामुत्तर-क्रत्वनुष्ठानेनाग्नेरेव सुखं भवति । भद्रशब्दार्थं शाट्याय-निनः[1] समामनन्ति—'यद्वै पुरुषस्य वित्तं तद् भद्रं गृहा भद्रं प्रजा भद्रं पशवो भद्रम्' इति ॥ (सन्दर्भः १) ॥

1. सहस्रभेदविशिष्टस्य सामवेदस्य केचन भेदा विनष्टाः। शिष्टानां नामानि—असुरायणीया वासुरायणीया वातान्तिरेयाः प्राञ्जलऋग्वैनविधाः प्राचीनयोग्या राणायनीयाश्च। "राणायनीया नाम नव भेदा भवन्ति—राणायनीयाः शाट्यायनीयाः सात्यमुद्गलाः खल्वला महाखल्वला लाङ्गलाः कौथुमा गौतमा जैमिनीयाश्चेति"। (चरणव्यूहसूत्र ३।१)

Translation—*Aṅga* is a *nipāta* (indeclinable) which has a meaning of drawing attention. *Aṅga agne* means 'Oh Agni !'. The well-being i. e. the welfare in the form of wealth, house, progeny and cattle that you perform [or bestow] upon the sacrificer or upon the giver of oblation for his satisfaction, that well-being is yours. This will be a source of only your happiness—is the meaning to be understood. Oh Angiras i. e. Agni ! this is true and there is no difference of opinion in this regard. With the attainment of wealth by the sacrificer Agni alone gains happiness because of the performance of further sacrifices [by the sacrificer]. The followers of Śāṭyāyana school accept the following meanings of the word '*bhadra*'—Whatever is a person's wealth is *bhadra*, house is *bhadra*, the progeny is *bhadra* and the cattle are *bhadra*.

विवरणम्—कस्यचनाह्वानं चेदभिप्रेतं तर्हि सोऽभिमुखीक्रियते तदर्थ-वाचकेन केनचिच्छब्देन। अत्राङ्गशब्दो व्यवहृतोऽग्नेराह्वानार्थम्। यथाऽग्नि-र्देवान् प्रति हविर्वहति तथा देवान् यज्ञस्थानमप्यानयति, यज्ञफलं च प्रददाति —उक्त एवैषोऽर्थः प्राक्तनेषु मन्त्रेषु। अत्रोच्यते यदग्निप्रदत्तं फलं लब्ध्वा यज-मानः पुनर्यागान्तरमनुष्ठाय पुनरप्यग्निमेवोद्दिश्य हविस्त्यजति। एवं च याग-फलदान-रूपेण देवयजमानयोर्दानादानरूपं चक्रं सदा प्रचलति। यथा समुद्राद् गृहीतं जलं पुनः समुद्रमेव गच्छतीति वर्षणशोषणप्रक्रियया चक्रं प्रवर्तितं तथैव यागस्थलेऽपीति बोध्यम्। अस्मिंश्चक्रे यजमानेन यत् कल्याणं भद्रं वा लभ्यते तद् बहुविधं, परं तेन यद्दीयते तत् केवलं हविरेव। किञ्चिद् द्रव्यं कस्मैचित् सम्प्रदाय यदि तत्फलरूपेण प्रभूतं वस्तु प्राप्यते तदा सर्व एव दातुमुत्सहन्ते। अतो हविःप्राप्तो देवो हृष्टः सन् यजमानाय फलं ददाति, यजमानोऽपि वित्त-गृह-प्रजा-पशुरूपं कल्याणं सम्प्राप्य पुनर्द्विगुणमुत्साहितो यज्ञमनुतिष्ठति।

Exposition—Agni not only takes the share of oblation to the respective gods but he brings them (gods) to the place of sacrifice. This has earlier been said in the preceding *mantras*.

The additional point that is being stressed upon in this *mantra* is that the sacrificer gets in return all sorts of welfare especially wealth, house, progeny and cattle. The sacrificer, once convinced about the redoubled return from Agni, performs more sacrifices and causes more happiness to the deity Agni.

सायणभाष्यम्—अङ्गशब्दस्य निपातत्वेऽप्यभ्यादित्वाद् अन्तोदात्तत्वम् । 'दाश्वान् साह्वान्०'[1] (पा० सू० '६।१।१२) इति सूत्रेण 'दाशृ दाने' (धा० ८८२) इति धातोः क्वसु-प्रत्ययो निपातितः । तत्र प्रत्ययस्वरः । आमन्त्रितस्याग्निशब्दस्य पदात् परत्वेनाष्टमिकानुदात्तत्वं (पा० सू० ८।१।१९) न शङ्कनीयम्, '० अपादादौ' (पा० सू० ८।१।१८) इति पर्युदस्तत्वात् । ततः षाष्ठिकम् (पा० सू० ६।१।१९८) आद्युदात्तत्वमेव । भद्रशब्दस्य नब्विषयत्वेन (फि० सू० २६) आद्युदात्तत्वप्रसक्तावपि 'भदि कल्याणे' (धा० १२) इति धातोरुपरि रक्प्रत्ययेन (उ० सू० १८६) निपातनाद् अन्तोदात्तत्वम् । अस्मिन् वाक्ये यच्छब्दप्रयोगाद् 'निपातैर्यद्यदि-हन्त०'[2] (पा० सू० ८।१।३०) इति निघाते प्रतिषिद्धे स्य-प्रत्ययस्वरेण सतिशिष्टेन करिष्यसि-शब्द उपान्त्योदात्तः । तवेत्यत्र 'युष्मदस्मदोर्ङसि'[3] (पा० सू० ६।१।२११) इत्याद्युदात्तत्वम् ।। (सन्दर्भः २) ।।

Translation—The word *aṅga*, though a *nipāta*, is Udātta in the final vowel for its being included in *abhyādi* (*abhi*-class). [The word *dāśuṣe* is formed] by adding the suffix *-kvasu* to

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1. "दाश्वान् साह्वान् मीढ्वांश्च" । सूत्रार्थः—'दाश्वान् साह्वान् मीढ्वान् इत्येते शब्दाश्छन्दसि भाषायां च विशेषेण निपात्यन्ते ।'

2. "निपातैर्यद्यदिहन्तकुविन्नेच्चेच्चण्कच्चिद्यत्रयुक्तम्" । सूत्रार्थः—'नेति वर्तते । यत् यदि हन्त कुवित् नेत् चेत् चण् कच्चित् यत्र इत्येतैर्निपातैर्युक्तं तिङन्तं नानुदात्तं भवति ।'

3. सूत्रार्थः—युष्मदस्मदी अन्तोदात्ते, ङसि परे तयोरादिरुदात्तः ।

the root *dāś*(*r*), to give. The rule 'दाश्वान् साह्वान् etc.' shows the accomplished form *dāśvān* [in the rule itself]. There the accent of the suffix [will prevail]. [*Agne*], the vocative form of *agni* need not be deemed Anudātta by the rule of the eighth chapter for its being placed after some words since there is a negation as 'अपादादौ' (i. e. a vocative form, even if it is preceded by some words, wlll not be Anudātta when it occurs at the beginning of a *pāda*). The word *bhadra* being *nab-viṣaya* (i. e. always neuter) there was a possibility of its being accented in the first vowel ; but it is accented in the final vowel because the word *bhadra*, derived by adding the suffix *-rak* to the root *bhad*(*i*), to cause welfare, is found in its accomplished form in the *sūtra*. There being the word *yat* in this sentence the Anudātta of the word *kariṣyasi* is negatived by the rule 'निपातैर्यद्यदिहन्त etc.' and the word is accented in the penultimate vowel owing to the prevalence of the accent of the suffix *-sya-* by the rule 'सतिशिष्ट etc.' In [the word] *tava* the first vowel is Udātta by the rule 'युष्मदस्मदोर्ङसि'.

विवरणम्—अङ्गशब्दस्य 'निपाता आद्युदात्ताः' इत्याद्युदात्तत्वे प्राप्तेऽपि 'उपसर्गाश्चाभिवर्जम्' इति फिट्सूत्रेणान्तोदात्तोऽयं शब्द इति सायणाचार्यैरुक्तम्। वस्तुतस्तु, अस्मिन् फिट्सूत्रे केवलमभिशब्दस्यैवान्तोदात्तत्वमुक्तं न त्वभ्यादिगणस्य, तादृशस्य कस्यचन गणस्याभावात्। अतोऽत्रान्तोदात्तत्वार्थम् 'एवादीनामन्तः' इति सूत्रमुपाश्रयणीयम्। 'दाशृ दाने' (भ्वादि, ८८२, दाशति) इत्यतः 'क्वसुश्च'[1] (३।२।१०७) इति क्वसुप्रत्यये 'दाश्वान् साह्वान् मीढ्वांश्च' (६।१।१२) इति निपातनाद् दाश्वस् इति शब्दस्य सिद्धिः। तस्य पुंलिङ्गे प्रथमैकवचने दाश्वान् इति पदं सूत्रेऽवधृतम्। भवतु, चतुर्थ्येकवचने दाश्वस् ङे > दाश् व् अस् ङे > दाश् व् अस् ए (ङलोपः 'लशक्वतद्धिते' इत्यनेन) > दाश्

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1. सूत्रार्थः—'छन्दसि लिटः क्वसुरादेशो भवति।···न च भवति।'

उ अ स् ए ('वसोः सम्प्रसारणम्'[1] इति सम्प्रसारणेन वकारस्योकारः) > दाश् (उ अ) स् ए > दाश् उ स् ए ('सम्प्रसारणाच्च'[2] इति पूर्वरूपैकादेशः) > दाश् उ ष् ए ('आदेशप्रत्यययोः' इति षत्वम्) > दाशुषे । सतिशिष्टन्यायेन वस्-प्रत्ययस्य वकाराकारस्योदात्तत्वे तत्स्थानिकस्योकारस्याप्युदात्तत्वम् । ङे-प्रत्ययस्य सुप्त्वादनुदात्तत्वम् । अतो मध्योदात्तोऽयं शब्दः । अग्ने इति द्वितीयपादादिभूतस्यामन्त्रितशब्दस्य यद् अङ्ग इत्यादिपदचतुष्टयपरवर्तित्वेऽपि नाष्टमिकानुदात्तत्वं यत आष्टमिकामन्त्रितसूत्रप्राप्त्यर्थं पदात् परं विद्यमानत्वम-पादादिस्थितत्वं च द्वयमेवापेक्षितम् । अत्र 'अग्ने' इत्यामन्त्रितपदं पदात् परं विद्यमानमपि पादादिस्थितमिति नाष्टमिकसूत्रप्रसक्तिः । अतः षाष्ठिकसूत्र-प्राप्त्याऽद्युदात्तोऽयं शब्दः । [विस्तरार्थं मन्त्रः ४, सन्दर्भः ३ द्रष्टव्यः ।] भद्र-शब्दस्य स्वरः पर्यालोच्यते । 'नव्विषयस्यानिसन्तस्य' इत्यनेन भद्रशब्दस्याद्यु-दात्तत्वं प्राप्तमपि व्युत्पत्तिपक्षे 'भदि कल्याणे सुखे च' (भ्वादि, १२, भन्दते) इति धातोः ऋज्रेन्द्राग्र....क्षुर-खुर-भद्रोग्र...मालाः'[3] (उ० सू० १८६) इति सूत्रेण रक्प्रत्ययस्ततश्च भद्रशब्दनिष्पत्तौ प्रत्ययस्वरेणान्तोदात्तः शब्दः । [वस्तुतस्तु, ऋजू न्द्रेत्यादिसूत्रेण रन्-प्रत्यय इति पुनराद्युदात्त एवायं शब्दः स्यात् । व्यत्ययेनान्तोदात्तत्वं स्यात् ।] करिष्यसि इति पदे 'तिङ्ङतिङः' इति सर्व-निघाते प्राप्ते 'निपातैर्यद्यदि०' इत्यादिना निघातः प्रतिषिद्धः । तत्र 'स्यतासी लृलुटोः' इति प्राप्तस्य 'स्य' इत्यस्य प्रत्ययस्वरेणाद्युदात्तत्वम् । सिपश्च पित्त्वादनुदात्तत्वम् । तथा सति करिष्यसीति पदे यकाराकार उदात्तः, पूर्वयोः स्वरयोरनुदात्तता, उत्तरस्य स्वरितत्वम् । [वस्तुतस्तु, अत्र यदित्यस्य 'यद् भद्रम्' इति सर्वनामत्वाद् निपातत्वाभावाद् 'यद्वृत्तान्नित्यम्' इति सूत्रेण निघातप्रतिषेधो युक्तः । युष्मद् ङस् इति स्थिते 'तवममौ ङसि'[4] इति तव-पदं निष्पन्नम् । तत्र 'युष्मदस्मदोर्ङसि' इति शब्दोऽयमाद्युदात्तः ।

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1. सूत्रार्थः—'वस्वन्तस्य भस्य सम्प्रसारणं भवति ।' (६।४।१३१)

2. सूत्रार्थः—'सम्प्रसारणादचि परतः पूर्वपरयोः स्थाने पूर्वरूपमेकादेशो भवति ।' (६।१।१०८)

3. सूत्रम्—"ऋज्रेन्द्राग्र-वज्र-विप्र-कुब्र-चुब्र-क्षुर-खुर-भद्रोग्र-भेरी-मेरु-शुक्र-शुक्ल-गौर-वन्रे रा-मालाः" ।

4. सूत्रार्थः—'युष्मदस्मदोर्मपर्यन्तस्य तव मम इत्येतावादेशौ भवतो ङसि परतः ।' (७।२।९६)

Exposition—Śāntanavācārya frames a rule as निपाता आद्युदात्ताः which means that all *nipātas* are accented in the first syllable. Here *aṅga* is accented in the final syllable ; hence that is being justified by Sāyaṇa by including this particular word in the *abhyādi* list (list beginning with the word *abhi*) where all the words are accented in the final syllable. [In fact, there is no such list as *abhyādi* and hence this accent may be justified by including *aṅga* in *evādi*. cf. एवादीनामन्तः — *Phiṭ*-rule 82.] The word *dāśuṣe* is the 4*th* case-ending singular form of *dāśvas* which is derived as √*dāś-kvasu*. Pāṇini himself has accepted the finished form *dāśvān* (*dāsvas*) as a result of which there is the absence of the expected reduplication of the root for the addition of the suffix *kvasu* in place of *liṭ*. The expected *iṭ* by वस्वेकाजाद्घसाम् (7.2.67) is also absent. For the change in *dāśuṣe* see *Vivaraṇam*. The word *agne* is in vocative i.e. it is *āmantrita*. Such words occurring at the beginning of a sentence is accented in the first syllable (Pāṇ. 6.1.198). Here this word being preceded by many words is expected to be unaccented by the second *āmantrita*-rule (Pāṇ. 8.1.19). But we should not lose sight of the other condition laid down in the rule of the eighth chapter that such *āmantrita* word must not occur at the beginning of a *pāda* of a *ṛk* (Note that the word *apādādau* appears in this rule as *anuvṛtti* from the previous rule i. e. 8.1.18.) Hence for an unaccented *āmantrita* it is required that the word must not occur at the beginning of a sentence or of a *pāda*. Here *agne* is situated at the begining of a *pāda* and is accented in the first syllable by the rule 6.1.198. The word *bhadra* may be accented in the first syllable if it is accepted as an underivable word. Sāyaṇa thinks that *bhadra* is derived as √*bhad-rak* and the accent of the suffix prevails. [One may question the correctness of such derivation. See *Vivaraṇam* for the discussion.] The

word *kariṣyasi* being a conjugated word is expected to be unaccented ; but the rule निपातैर्यद् etc. (8.1.30) debars such possibility. Thus by सतिशिष्टन्याय the accent of the suffix *-sya-* prevails. The suffix *-sip* being *pit* is unaccented. So the vowel *a* of *sya* is accented. [In fact this absence of accent in this word should be accounted for by resorting to the rule यद्वृत्तान्नित्यम्.] The word *tava* is formed by adding the suffix *ṅasi* to the base *yuṣmad*. Such a word is accented in the first syllable by the rule 'युष्मदस्मदोर्ङसि' (6.1.211).

सायणभाष्यम्—'अङ्गिरा अङ्गाराः' इति यास्कः (नि० ३।१७)। ऐतरेयिणोऽपि प्रजापतिदुहितृध्यानोपाख्याने समामनन्ति—'येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवन्' (ऐ० ब्रा० १३।१०) इति। तस्मादङ्गिरोनामकमुनिकारणत्वादङ्गाररूपस्याग्नेरङ्गिरस्त्वम्। अत्र पदात् परत्वेनाष्टमिकानुदात्तत्वम् (पा० सू० ८।१।१९)॥ (सन्दर्भः ३)॥

Translation—Yāska says—'Aṅgiras is [i.e. Aṅgiras comes from] *aṅgāra* (charred wood etc.). Followers of Aitareya-*śākhā* also read in (connection with) the story of Prajāpati's intense thought (desire) for his daughter—'Those which were charred coals became Aṅgirases'. Since Agni was the cause of the origin of the sages named Aṅgiras, coming out of coals, Agni is known as Aṅgiras. Here [this word] is unaccented by the rule of the eighth chapter [of Paṇini's Grammar] because it occurs after some words.

विवरणम्—अत्र सायणाचार्यैः संक्षेपेण निरुक्तपङ्क्तिरुद्धृता। सम्यगवबोधाय प्रासङ्गिकोऽशः समुद्ध्रियते—'अर्चिषि भृगुः संबभूव..... अङ्गारेष्वङ्गिराः, अङ्गारा अङ्कना अञ्चनाः'। प्रजापतेः शुक्रमग्नौ हुतम्, अग्नेः शिखायाः प्रादुर्भूतो भृगुः, अङ्गारेभ्यश्चाङ्गिरा इति। दुर्गाचार्यैरुक्तम्—"प्रजापतिना किल शुक्रमात्मीयामादायाग्नौ हुतम्। ततोऽर्चिषि ज्वालायां भृगुर्नाम महर्षिः संबभूव। व्यपगतेऽर्चिषि योऽङ्गारेषु संबभूव सोऽङ्गिरा नामाभवत्।"

अङ्गारा यत्र विद्यन्ते तत्रैवाङ्कं कृष्णवर्णात्मकचिह्नं जायतेऽतस्तेऽङ्कनाः, स्वास्तित्वं ज्ञापयन्तीत्यञ्चना अपि। ये खल्वञ्चना अङ्कना वा त एवाङ्गाराः।

प्रजापतिसम्बन्ध्याख्यानानि प्रायः सदृशानि बहुत्र दृश्यन्ते। स्कन्दस्वामिधृतमैतिहासिकमाख्यानमधस्तात् (४५–४६ पृ:) विवृतम्। ततः स्वल्पं भिन्नं दुर्गाचार्यपठितमाख्यानम्। ऐतरेये च ब्राह्मणे तृतीयाध्यायस्य नवमे खण्डे दशमे च कथञ्चित् सदृशमिवाख्यानं दृश्यते। प्रजापतिः स्वदुहितरि काममनुभवन् मृगरूपिणीं कन्यां मृगरूपेणैवोपगतः। तस्यां मृग्यां सिक्तं रेतो वाहुल्याद् भूमौ पतितम्। द्रवीभूतस्य तस्य प्रजापतिरेतसः पुनः पिण्डीभावः सम्पादितो वैश्वानरेणाग्निना। प्रथमाद् रेतःपिण्डादादित्यः प्रादुर्भूतः, द्वितीयस्माद् भृगुस्तृतीयादितरे देवाः सञ्जाताः। वैश्वानराग्निना ये रेतःपिण्डा दग्धाः सन्तोऽङ्गारत्वं प्रापितास्तेभ्योऽङ्गिरसस्तन्नामका मुनयो जाताः। वैश्वानरोऽग्निरङ्गिरसां मुनीनां कारणं, मुनयश्चाग्नेः कार्यम्। अत्र कार्यकारणयोरभेदं मत्वाऽग्निरेवाङ्गिरा इत्युच्यते।

अङ्गिर इति पदमामन्त्रितसंज्ञकम्। तव इत् तत् सत्यम् इति पदचतुष्टयानन्तरं विद्यमानमामन्त्रितमष्टमाध्ययगतामन्त्रितसूत्रेण सर्वानुदात्तम्। (एतदर्थं २१५-६ पृ: द्रष्टव्या)।

Exposition—According to the story referred to by Yāska and its interpretation by Durgācārya the semen of Prajāpati was thrown into Agni by Prajāpati himself. As a result of this came out from the flame the sage Bhṛgu and from the charred coal, the sage Aṅgiras. So Nirukta reads—अङ्गारेष्वङ्गिरा अङ्गाराः etc. (For details see *Vivaraṇam.*) Sāyaṇa here refers to Aitareya Brāhmaṇa also where the story is a bit different. Once Prājapati felt such an irresistible passion for his daughter that he turned himself into a stag with a view to cohabiting with his daughter, a hind. Prājapati's semen came out in such a large quantity that it began to flow on the ground. This liquid stage of semen was transformed by Agni Vaiśvānara into some lumps which produced serially the deity Āditya, the sage Bhṛgu and the other gods. The portion of semen, which burnt out into charred coal, became

the sages named Aṅgiras. Ignoring the difference between the cause and the effect here Agni, the cause, is being referred to as Aṅgiras, the effect. This word *aṅgiraḥ* being a vocative and also being preceded by many words as *tava, it, tat, satyam* is unaccented by the Pāṇinian rule 'आमन्त्रितस्य च' (8.1.19) which occurs in the eighth chapter.

(संहितापाठः)	(पदपाठः)
उप त्वाग्ने दिवेदिवे	उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषावस्तर्धिया वयम् ।	दोषाऽवस्तः । धिया । वयम् ।
नमो भरन्त एमसि ॥ ७ ॥	नमः । भरन्तः । आ । इमसि ॥ ७ ॥

सायणभाष्यम्—अग्नीषोमप्रणयने 'उप त्वाग्ने' इत्यादिकोऽनुवचनीयस्तृचः । एतच्च ब्राह्मणे समाम्नातम्—'उप त्वाग्ने दिवेदिव उप प्रियं पनिप्नतमिति तिस्रश्चैकां चान्वाह' (ऐ० ब्रा० ५।४) इति । तस्मिंस्तृचे या प्रथमा सा सूक्ते सप्तमी । तामेतां सप्तमीमृचमाह ॥ (सन्दर्भः १) ॥

Translation—The *tṛca* beginning with उप त्वाग्ने etc. is to be read in *Agnīṣoma-praṇayana* (lit. carrying of Agni and Soma). This is said in Brāhmaṇa—'[The reader] reads the three *ṛks* beginning with उप त्वाग्ने दिवेदिवे etc. and also the *ṛk* beginning with उप प्रियं पनिप्नतम् etc.' The first *ṛk* of the *tṛca* is the seventh *ṛk* of the *sūkta*. [The sage] says that seventh *ṛk* [in the following manner.]

विवरणम्—एकाहसोमयागस्यानुष्ठानार्थं सुत्यादिनात् पूर्वं चतुर्षु दिवसेषु कानिचन कृत्यानि सन्तीत्येकाहोऽपि सोमयागो वस्तुतो दिवसपञ्चकसाध्य इत्युक्तमेव प्राक् (६८ पृ:)। अधुना चतुर्थदिवसीयमग्नीषोमप्रणयनमुच्यते। प्रणयनं नाम प्राक् (प्र) पूर्वस्यां दिशि नयनम् (विस्तरार्थं १३८-४० पृ: द्रष्टव्याः)। ननु सोमोऽग्निश्च कुत्र कदा स्थापितोऽभवद् यदधुना तस्य प्रणयनं क्रियत इति प्रश्नस्योत्तरार्थं किञ्चिद् विस्तरशो वक्तव्यम्।

अमृतत्वकामा देवा अमृतत्वसाधनं सोमं गन्धर्वेषु स्थितमालोक्य तत्प्रेप्सवः स्त्रीकामेभ्यो गन्धर्वेभ्यस्तं सोमं स्त्रिया वाग्देव्या क्रीतवन्तः। अद्यापि वाग्देवीमनुकृत्य तत्स्थानीया काचनाप्राप्तयौवना वत्सतरी सोमक्रयमूल्यरूपेण प्रदीयते (ऐ० ब्रा० ५।२)।[1] वाचं विना देवा न जीविष्यन्तीति देवानां प्रार्थनया सा वाग् देवानां सविधे पुनरायातेति प्रवञ्चिता गन्धर्वाः, एवमेवाद्यापि हिरण्यं सोमविक्रयिणे प्रदर्श्य गां प्रतिगृह्णाति यजमानः, हिरण्यं च सोमविक्रयिहस्तात् सहसाऽऽच्छिद्य ग्रहणात् प्रवञ्चितोऽसौ सोमविक्रयी। स तु क्रयमूल्यत्वेनाजां वास इत्यादीनि द्रव्याणि लभते। क्रीतं सोमं शकटे निधाय यज्ञस्थानं प्रापयन्ति यजमानर्त्विजः। ऐष्टिकवेदेराच्छादनरूपो मण्डपः प्राचीनवंशमण्डप इत्युच्यते (का० श्रौ० सू० ७।१।१५), तत्राहवनीयाग्नेर्दक्षिणतो राजासन्दीत्यौदुम्बरी नाभिदघ्नाऽरत्निमात्राङ्घ्री काचनासन्दी स्थाप्यत ऋत्विग्भिः। तत्रैव सोमो निधीयतेऽध्वर्युणा। तमेतं सोमं चतुर्थे दिवसे महावेदिं नयति ब्रह्मा (यजमानो वा)[2]।

ऐष्टिकवेद्यां गार्हपत्यो दक्षिणाग्निराहवनीयश्चेत्यग्नयो विद्यन्ते। चतुर्थे दिवसे खल्वाहवनीयाज् ज्वलत् काष्ठं गृहीत्वा महावेदेः पूर्वभागे स्थिताया उत्तरवेदेर्नाभौ निदधात्यध्वर्युः (ऐ० ब्रा० ५।२)। इदमेवाग्निप्रणयनमिति ज्ञायते। एतदनन्तरं हविर्धानप्रवर्तन-हविर्धानमान-सदोनिर्माणादिकं कर्म सम्पाद्याग्नीषोमीयपशुयागाङ्गरूपमग्नीषोमप्रणयनं कर्तव्यम्। तच्चेत्थम्—

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1. सोमक्रयण्या गोः स्वरूपं कात्यायनेन श्रौतसूत्रेऽवधृतम् (७।६।१२)। क्रयसाधनानां बहुत्वे समुल्लिखितेऽपि तेषां न विकल्पः किन्तु समुच्चय एवेति मीमांसाभाष्ये शबरस्वामिनः (१२।४।५-७ सू०)।

2. "स ब्रह्मा होतारमुत्थितमनूत्थाय यथेतं प्रत्येत्याग्रतो गच्छेद् यदि ब्रह्मा राजानं प्रणयेत्। यदिशब्दसम्बन्धाद् ब्रह्मणः सोमप्रणयनं पाक्षिकमिति गम्यते।"—GN on ASS 4.10.7

अध्वर्युराहवनीयादुद्धृतं ज्वलत् काष्ठं कस्मिंश्चन वालुकापूर्णे पात्रे गृहीत्वा होत्रे प्रैषं ददाति—अग्नीषोमाभ्यां प्रणीयमानाभ्यामनुब्रूहि ।[1] अध्वर्युपुरुषा ग्रावद्रोणकलशादीनि पात्राण्यादाय प्रचलन्ति। ब्रह्मा (यजमानो वा) सोममादायाग्निमनुगच्छति। प्राचीनवंशमण्डपस्य पूर्वद्वारेण निष्क्रम्य महावेद्यन्त सदोमण्डपस्योत्तरतो गत्वाऽऽग्नीध्रागारे स्थित आग्नीध्रीयाग्नावग्निं निदधात्यध्वर्युः ।[2] ब्रह्माध्वर्युयजमानाश्चानन्तरमुत्तरवेद्यामाहवनीयमुपगच्छन्ति। अध्वर्युर्ब्रह्मणो यजमानस्य वा सकाशात् सोममादत्ते पश्चाच्च ते पूर्वद्वारेण हविर्धानमण्डपं प्रविशन्ति। एतन्मण्डपस्य मध्यवर्तिनीं रेखां पृष्ठ्यामुत्तरत एकं हविर्धानशकटं दक्षिणतश्चान्यद् विद्यते। दक्षिणे शकटे सोमं निदधात्यध्वर्युः। (का० श्रौ० सू० ८।७।१६)

अत्र हौत्रकार्ये विशेषः प्रोच्यते—अग्नीषोमाभ्यां प्रणीयमानाभ्यामनुब्रूहि इति प्रेषितो होता 'सावीर्हि' इति मन्त्रं पठति। अनन्तरं चतस्रः पञ्च[3] वा ऋचः पठित्वा 'उप त्वाग्ने दिवेदिवे' इति तृचोऽनूच्यः। तत्र तृतीयाया ऋचः 'स नः पितेव सूनवेऽग्ने सूपायनो भव' इत्यंशमनूच्य विरमेत्। ततोऽध्वर्युराग्नीध्रीयेऽग्निं निदधाति। आहुतौ हूयमानायां 'सचस्वा नः स्वस्तये' इति शिष्टोंशः पठनीयः। भवतु, अग्निप्रणयनकाल आहवनीयादुद्धृतोऽग्निरुत्तरवेद्यां निहितः, अग्नीषोमप्रणयने त्वाहवनीयादुद्धृतोऽग्निराग्नीध्रीयधिष्ण्यं प्रति प्रणीत इत्येवंरूपेण सत्यपि द्विविधे प्रणयने प्रासङ्गिकं खलु द्वितीयमेव।

Exposition—Soma is purchased on the second preparatory day and kept on a table (*āsandī*) placed to the south of the

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1. ऐ० ब्रा० ५।४ द्रष्टव्यम्। कात्यायनैस्तु प्रैषद्वयमुक्तम्—अग्नये प्रह्रियमाणायानुब्रूहि। सोमाय प्रणीयमानायानुब्रूहि इति। (का० श्रौ० सू० ८।७।३-४)।

2. "उत्तरेण सदो हृत्वाऽऽग्नीध्रेऽग्निं निदधाति" (का० श्रौ० सू० ८।७।७)। अपि च, "आग्नीध्रीये निहितेऽभिहूयमाने......" (आ० श्रौ० सू० ४।१०।३)।

3. शाङ्खायनसूत्रमते पञ्च, ऐतरेयब्राह्मणमते (५।४) चतस्रः।

Āhavanīya fire in the altar for *iṣṭi*-sacrifices. On the fourth day at the time of performing the *paśu*-sacrifice Yajamāna and the priests bring a portion of Āhavanīya fire and the already purchased Soma plant together to the bigger altar named *Mahāvedi*. Adhvaryu carries Agni, and Brahmā or Yajamāna follows him with Soma in his possession. Adhvaryu places Agni in the fire-receptacle (*dhiṣṇya*) named after Āgnīdhra. Later Adhvaryu takes the fire from Brahmā (or Yajamāna) and enters into the pavilion named Havirdhāna-maṇḍapa and puts Soma-plant on the cart known as Havir-dhāna.

Obtaining the command (*agnīṣomābhyāṃ praṇīyamāṇā-bhyām anuvrūhi*) from Adhvaryu Hotā begins to read the *ṛk-mantras* in which the *tṛca* (triplet) '*upa tvāgne*, *etc.* (1.1.7-9) is also included. When the first hemistich of the third *ṛk* (1.1.9) of this *tṛca* is read, Adhvaryu places the fire in the fire-receptacle named Āgnīdhrīya *dhiṣṇya*. After placing of Agni and offering of oblation there by Adhvaryu Hotā completes the *ṛk* i.e. reads the second hemistich. (For details and references to texts see *Vivaraṇam*.)

सायणभाष्यम्—हे अग्ने, वयम् अनुष्ठातारो दिवेदिवे प्रतिदिनं दोषावस्तः रात्रावहनि च धिया बुद्ध्या नमः भरन्तः नमस्कारं सम्पादयन्तः उप समीपे त्वा एमसि त्वामागच्छामः ।। (सन्दर्भः २) ।।[1]

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1. वाररुचनिरुक्तसमुच्चये व्याख्यातेयमृगेवम्—"मधुच्छन्दस आर्षम् । उप । उपसर्गश्रुतेर्योग्यल्यवन्तपदाध्याहारः कार्यः । उपगम्य त्वा त्वां हे अग्ने । दिवेदिवे । अहर्नामैतत् सप्तम्येकवचनमेव समाम्नायेषु समाम्नातम् । अहनि । दोषावस्तः । अहोरात्रनामैतदन्यत्र । इह तु अहःशब्देन पौनरुक्त्य-परिहारार्थमेवं योजनीयम् । दोषेति रात्रिनाम । वस्तरिति वसतिरुच्यते । रात्रिवासे । अहनि रात्रौ चेत्यर्थः । धिया । धीरिति कर्मनाम । यागाख्येन

Translation—Oh Agni ! we, the performers, day by day (i.e. everyday) day and night (i.e. at night and in the daytime with intellect (i.e. mentally) by making obeisance (i.e. performing salutation) towards (i.e. near) you come (i.e. approach you).

विवरणम्—अत्राग्निं सम्वोध्य होत्रा प्रोच्यते यदृत्विजोऽग्निसमीपं गच्छन्ति, गत्वा च तत्राग्निमुद्दिश्य भूयोभूयो नमस्कारान् सम्पाद्य देवस्य सन्तोष उत्पादयितुमिष्यते। सोऽयं नमस्कारः प्रतिदिनमेव क्रियते, न केवलं दिवा किन्तु रात्रावपि। दोषाशब्दस्य रात्रिवाचकत्वं वस्तःशब्दस्य च दिनवाचकत्वमर्थो गृहीतः सायणैः, समासश्चात्र द्वन्द्व एव स्वीकृतस्तैः। परं तत्र पण्डितानामन्येषां व्याख्यातॄणां च वैमत्यमस्ति। भवतु, कायेन वाचा मनसा च नमस्कारस्य सम्भाव्यत्वेऽपि मानसस्यैव श्रैष्ठ्यं वक्तव्यम्। तादृश एव नमस्कारो होत्रा ऽनुष्ठित इति तस्य होतुरभिमुखीभूतः स्यादयं देवोऽग्निः। दूरादग्नेः स्तुतिमात्रेण न तुष्टो होता परं गच्छत्येवाग्निसकाशमसौ येन तदानुकूल्यं सुलभं भवेदिति। [दोषावस्तरिति शब्दस्य तात्पर्यमुपरिष्टाद् (२४०पृः) व्याकरिष्यते।]

Exposition—This *mantra* is recited by Hotā who prays before the deity Agni for his satisfaction, coperation and help. This prayer or paying of obeisance to Agni is not at all a rare event but this is made daily and day and night. Generally people attract the attention of the superiors by platitudinous salutations or words but the present reader of the *mantra* reminds that this homage emerges from the core of the reader's heart. With the sincere expectation for the achievement of the objcct in view the reader approaches the deity along with his associates.

कर्मणा। वयं नमः। नम इत्यन्ननाम। अन्नं हविराज्यं वा। भरन्तः। पात्रस्थं हविरुद्वहन्त इत्यर्थः। आ इमसि। आकारः श्रद्धायाम्। महत्या श्रद्धया युक्ताः। तथा च स्मरणम्—श्रद्धयेष्टं च पूर्तं च नित्यं कुर्यादतन्द्रित इति। इमसि। इणो रूपमेतत्। गमनेनात्राराधनं लक्ष्यते। आराधयामः। उपगम्य श्रद्धया संभृतहविष्कास्त्वां यजामहे इत्यर्थः।" (कल्प १, मन्त्र २२)

सायणभाष्यम्—उपशब्दस्य निपातस्वरः (फि० सू० ४।१२)। 'त्वामौ द्वितीयायाः'[1] (पा० सू० ८।१।२३) इति युष्मच्छब्दस्यानुदात्तस्त्वादेशः। दोषाशब्दो रात्रिवाची। वस्तरित्यहर्वाची। द्वन्द्वसमासे कार्तकौजपादित्वाद्[2] (पा० सू० ६।२।३७) आद्युदात्तः। 'सावेकाच०' (पा० सू० ६।१।१६८) इति धियो विभक्तिरुदात्ता। नम इति निपातः। भरन्त इत्यत्र शपः पित्वाच्छतुर्लसार्वधातुकत्वाच्चानुदात्तत्वे सति (पा० सू० ६।१।१८६)[3] धातुस्वरः शिष्यते। इमसीत्यत्र 'इदन्तो मसि'[4] (पा० सू० ७।१।४६) इत्यादेशो निघातश्च ॥ (सन्दर्भः ३

Translation—The word *upa* obtains the accent of a *nipāta*. The second case-ending singular form of *yuṣmad* is replac ed by an unaccented syllable *tvā*. The word *doṣā* means nig ht and the word *vastar*, day. The compound (*doṣāvastaḥ*) being in Dvandva becomes accented in the first syllable for its being included in the list *kārtakaujapa* etc. The case-end ing of the word *dhī* is accented by the rule 'सावेकाचः etc.' *Namas* is a *nipāta*. In the word *bharantaḥ* [the infix] *śap* being a *pit* and [the suffix] *śatṛ* being *la-sārvadhātuka* [both

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1. सूत्रार्थः—'तेमयावेकवचनस्य' इत्यनन्तरसूत्रात् (८।१।२२) एकवचनस्येत्यनुवर्तते। द्वितीयाया यदेकवचनं तदन्तयोर्युष्मदस्मदोर्यथा संख्यं त्वा मा इत्येतावादेशौ भवतः। 'अनुदात्तं सर्वमपादादौ' (८।१।१८) इति सूत्रस्यापादपरिसमाप्तेरधिकारादेतयोरादेशयोरनुदात्तत्वम्।

2. सूत्रम्—"कार्तकौजपादयश्च"। सूत्रार्थः—'कार्तकौजपादयो ये द्वन्द्वास्तेषु पूर्वपदं प्रकृतिस्वरं भवति।'

3. सूत्रम्—"तास्यनुदात्तेन्ङिददुपदेशाल्लसार्वधातुकमनुदात्तमह्न्विङोः"। सूत्रार्थः—'तासेरनुदात्तेतो ङितोऽकारान्तोपदेशाच्च शब्दात् परं लसार्वधातुकमनुदात्तं च भवति ह्नुङ् इङ् इत्येताभ्यां परं वर्जयित्वा।'

4. सूत्रार्थः—'छन्दसि विषये मस् इत्ययं शब्द इकारान्तो भवति।'

-of them] are Anudātta and the accent of the root prevails. In the word *īmasi* comes *-masi* [in place of *-mas*] by the rule इदन्तो मसि ; the word is unaccented.

विवरणम्—'निपाता आद्युदात्ताः' इति फिट्सूत्रेण उपशब्द आद्युदात्तः। युष्मच्छब्दस्य द्वितीयैकवचने त्वा इत्यादेशस्तदर्थं सूत्रम्—'त्वामौ द्वितीयायाः' इति। अस्मिन् सूत्रे 'अनुदात्तं सर्वमपादादौ' इति सूत्रादनुदात्तं सर्वमित्यनुवृत्तेः 'त्वा' इत्यनुदात्तः शब्दः। श्यावीत्यादिषु त्रयोविंशतौ रात्रिनामसु दोषेति शब्दो निघण्टौ पठितः (१।७)। किन्तु वस्तोरित्यादिषु द्वादशस्वहर्नामसु (१।९) न वस्तरित्यस्यान्तर्भावस्तथापि सायणाचार्यैर्बहुषु स्थलेषु वेदव्याख्यायां तादृश एवार्थः परिगृहीत इति दृश्यते। दोषावस्तरित्यत्र द्वन्द्वसमासश्चेत् पदपाठकृद्भिः शाकल्याचार्यरङ्गीकृतः स्यात्तदा पदपाठेऽवग्रहो न दीयेत। परं सायणमतेऽत्र द्वन्द्वसमास एव। अत्र स्वरसाधनार्थं "कार्तकौजपादयश्च" इति सूत्रमुपाश्रितम्। तेन सूत्रेण तद्गणपठितानां द्वन्द्वसमासनिष्पन्नानां शब्दानां पूर्वपदप्रकृतिस्वरत्वम्। दोषावस्तःशब्दस्य गणे पाठाभावादत्र तत्सूत्रप्रसरार्थं गणस्यैतस्याकृतिगणत्वमभ्युपेयम्। तत्रापि दोषाशब्दस्याव्युत्पन्नप्रातिपदिकत्वादन्तोदात्तत्वं 'फिषोऽन्त उदात्त' इति सूत्रेण। तत्राप्यनिष्टापत्तेराद्युदात्तत्वसिद्ध्यर्थं वृषादावन्तर्भाव्यो दोषाशब्दः।[1] उक्तं च सिद्धान्तकौमुद्यां गणपाठे—"अविहितलक्षणमाद्युदात्तत्वं वृषादिषु ज्ञेयम्।" (पा० सू० ६।१।२०३)। एवं च दोषाशब्दस्याद्युदात्तत्वस्वीकारे दोषावस्तःशब्दस्य च कार्तकौजपादिगणान्तर्भावस्वीकारे कथमपि दोषावस्तःशब्दस्याद्युदात्तत्वं साधितं भवेत्। पदपाठविरोधस्तु दुःसमाधेय एवास्मिन् कल्पे। धीशब्दसप्तमीबहुवचने धीष्वित्येकाच्त्वाद् धियेति टाविभक्तेरुदात्तत्वम् (२००-२ पृः द्रष्टव्याः)। नमःशब्दस्य निपातत्वादाद्युदात्तत्वम्। भरन्त इति पदे स्वरसाधनात् प्राक् तस्य व्युत्पत्तिः प्रदर्श्यते। भृ लट्> भृ शतृ ('लटः शतृशानचावप्रथमासमानाधिकरणे'[2]

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1. ग्रामादौ (फि० सू० ३८) अप्याकृतिगणे शब्दमेतमन्तर्भाव्याद्युदात्तत्वं साधयितुं शक्यम्।

2. सूत्रार्थः—'लटः शतृशानचावादेशौ भवतः, अप्रथमान्तेन चेत्तस्य सामानाधिकरण्यं भवति।' अत्र प्रथमान्तत्वेऽपि शतृप्रत्ययः 'वर्तमाने लट्' (३।२।१२३) इत्यव्यवहितपूर्वसूत्राल्लट् इत्यस्यानुवृत्तावपि पुनर्लट् इत्यस्यात्रापि (३।२।१२४) ग्रहणात्। उक्तञ्च सिद्धान्तकौमुद्याम्—"लडित्यनु-

इति लटः स्थाने शतृ)>भृ शप् शतृ>('कर्तरि शप्')>भृ अ शतृ (शपावितौ) >भृ अ अत् (शकार इत्, ऋकारश्च)>भ् ऋ अ अत्>भ् अ अ अत् ('सार्वधातुकार्धधातुकयोः'[1] इति ऋकारस्य गुणः)>भ् अर् अ अत् ('उरण् रपरः'[2] इति रपरत्वम्)>भ् अर् अ अ त्>भर् अ त् ('अतो गुणे'[3] इति पररूपैकादेशः)>भर त् > भरत्। एवं शतृप्रत्ययान्ते भरत् इति शब्दे जसि भरत् जस् >भरत् अस् (जकार इत्)> भरत् नुम् अस् ('उगिदचां सर्वनाम-स्थानेऽधातोः'[4] इति सर्वनामस्थाने[5] जसि परतो नुम्) >भर न् त् अस् (नुमो मित्त्वादन्त्यादचः परो भवति)>भरन्तस्>भरन्तः ('ससजुषो रुः', 'खरवसान-योर्विसर्जनीयः') । अधुना भरन्त इत्यस्याद्युदात्तपदस्य स्वरः साध्यते। अत्र पदे भकाराकारो धातुस्वरः, रेफाकारे विद्यते अकारद्वयम् (अधोरेखाक्षरद्वयं द्रष्ट-व्यम्)। प्रथमाकारः शपः, द्वितीयस्तु शतृप्रत्ययस्य। तकाराकारः सुप्स्वरः। सतिशिष्टन्यायेनान्ततो विचार्यम्। तकाराकारोऽनुदात्तः, 'अनुदात्तौ सुप्पितौ'। तत्पूर्वं विद्यमानः शतुरकारोऽनुदात्तः 'तास्यनुदात्तेन्०' इत्यादिसूत्रेण। अत्र शपः अकारेण सह भर इत्यस्य 'अदुपदेशत्वं' मन्तव्यम्।[6] शतृ-प्रत्ययस्य शित्त्वात् सार्वधातुकत्वम्, लकारस्य लटः स्थाने विधानाच्च लसार्वधातुकत्वम्। एतस्य लसार्वधातुकस्यादुपदेशात् परं विद्यमानत्वादनुदात्तत्वम्। तत्पूर्ववर्त्यकारस्य

वर्तमाने पुनर्लड्ग्रहणमधिकविधानार्थम्। तेन प्रथमासामानाधिकरण्येऽपि क्वचित्।"

1. सूत्रार्थः—'सार्वधातुके आर्धधातुके च प्रत्यये परत इगन्तस्याङ्गस्य गुणो भवति।' (७।३।८४)

2. सूत्रार्थः— ऋवर्णस्य स्थानेऽण् प्रसज्यमान एव रपरो वेदितव्यः। (१।१।५१)

3. सूत्रार्थः—अपदान्तादकाराद् गुणे परतः पररूपमेकादेशो भवति। (६।१।९७)।

4. सूत्रार्थः—'उगितामङ्गानां धातुवर्जितानामञ्चतेश्च सर्वनामस्थाने परतो नुमागमो भवति।' (७।१।७०)। अत्र शतृ-प्रत्यये ऋकारः (उक्) इत्।

5. स्त्री-पुंलिङ्गशब्दानां सु औ जस् अम् औट् इति पञ्च विभक्तयः, क्लीबस्य तु जस् शस् इति द्वे विभक्ती सर्वनामस्थानानि। तदर्थं सूत्राणि —'सुडनपुंसकस्य', 'जश्शसोः शिः', 'शि सर्वनामस्थानम्'।

6. शपः पकारस्यानुबन्धत्वाद् 'अनुबन्धस्यानैकान्तिकत्वादकारान्तोप-देश एव शप्' इति काशिका।

शप्त्वादनुदात्तत्वम् 'अनुदात्तौ सुप्पितौ' इत्यनेन। शिष्टः खलु धातुस्वरः। अतो 'धातोः' इति सूत्रेण तस्यैवोदात्तत्वम्, पदं चाद्युदात्तम्। इधातोर्मस् प्रत्ययः (इण् १०४५, गतौ, अदादि)। इ लट् मस्> इ शप् मस् >इ मस् ('अदिप्रभृतिभ्यः शपः')>इ मसि (इदन्तो मसि)> इमसि। 'तिङ्ङतिङः' इति सर्वानुदात्तं पदम्।

Exposition—*Translation* is sufficient for the understanding of the major portion of this *Sandarbha*. However, a short discussion is being initiated. Although the word *vastar* is not found in the list of words connoting day (cf. Nighaṇṭu 1.9.) it has unhesitatingly been accepted by Sāyaṇa in this meaning here and in some other places. Sāyaṇa's attempt for justifying the accent of this word also has not been fruitful since a lot of irregularities is perhaps unnecessarily admitted. First, the *avagraha* in Padapāṭha has been ignored fully and the Dvandva compound has been accepted. Secondly, the word has been forcibly included in the *kārtakaujapa*-list although this is not read there. Thirdly, words belonging to this list obtain the natural accent of the first member. The first member *doṣā* being a *phiṭ* will be accented in the second syllable. But in order to justify the accent Sāyaṇa tacitly includes it (*doṣā*) in the *vṛṣa*-list, all the words of which are accented in the first syllable. Thus the word *doṣāvastaḥ* becomes *ādyudātta*. For the formation of the word *bharantaḥ* see *Vivaraṇam*. In this word there are three vowels (*a, a, a*) of which the middle is a combination of *a*+*a*. Of these four vowels (*a, a, a, a*) the last is of *sup* and hence Anudātta. The third is of *śatṛ* suffix which is here Anudātta for its being added to an *aṅga* ending in *a* i.e. *bhara*. (cf. the rule '*tāsyanudātten* etc'.—6.1.186). The second is Anudātta for being *pit* (cf. *śap*). So the first vowel i.e. the *a* of the root wlll be accented by the rule '*dhātoḥ*'.

दोषावस्तः इत्यधिकृत्य प्राच्यपण्डितानां व्याख्यानम् ।

सायणः [क]—(१।१।७)—अनुपदमुल्लिखितम् ।

[ख] (४।४।९)— "दोषावस्तः रात्रावहनि च। ......यद्वा दोषावस्तरिति संबुद्धिः। दोषाया रात्रिकृतस्य तमसो वस्तराच्छादयितनिवारयितः। ......द्वन्द्वपक्षे 'कार्तकौजपादयश्च' इति पूर्वपदप्रकृतिस्वरः। संबुद्धिपक्षे आमन्त्रितस्य पादादित्वात् षाष्ठिकमाद्युदात्तत्वम् ।"

[ग] (७।१५।१५)—"दोषावस्तः रात्रेराच्छादयितः। तमसो वारयितरित्यर्थः।"

[घ] (तै० सं० १।५।६।२)—"दोषावस्तः सायं प्रातश्च।"

स्कन्दः—४७-४८ पृष्ठा द्रष्टव्या ।

वेङ्कटमाधवः—४९ पृष्ठा द्रष्टव्या ।

माधवः—[क] (१।१।७)—"दोषाया आच्छादयितः। दोषा निशा भवति।"

[ख] (साम० सं० १।१४)—"दोषेति रात्रेर्नाम। वस्ता आच्छादयिता। रात्रौ स्वेन ज्योतिषा तमआच्छादयितरित्यर्थः।"

भरतः—"दोषा रात्रिस्तस्या विवासयितः, तमोनाशकेत्यर्थः।"

उवटः—(शु० यजुः सं० ३।२२)—"हे दोषावस्तः। दोषेति रात्रिनाम। वस निवासे। रात्र्यां वसनशीलो दोषावस्ता, तस्य सम्बोधनं हे दोषावस्तः।"

महीधरः—(शु० यजुः सं० ३।२२)—"हे दोषावस्तः, हे अग्ने। दोषा रात्रिस्तस्यामपि वसति अजस्रं धार्यमाणत्वान्नोपशाम्यतीति दोषावस्ता।....यद्वा .....हे दोषावस्तः, रात्रौ वसनशील गार्हपत्य।"

आश्वलायनः—"यदि सायं दोषावस्तर्नमः स्वाहेति यदि प्रातः प्रातर्वस्तर्नमः स्वाहेति।" (आ० श्रौ० सू० ३।१२।४)।

शाङ्खायनः—"सायं दोषावस्तर्नमः स्वाहा ॥४॥ प्रातः प्रातर्वस्तर्नमः स्वाहेति ॥५॥" (शा० गृह्य सू० ५।४।४-५)।

एतदतीत्यान्येऽपि व्याख्यातारो व्याख्यातवन्तः। आनन्दतीर्थमते 'अहोरात्रम्' अर्थः। दयानन्दोऽपि वस्तःशब्दं दिनार्थकमेव मन्यते। वाररुचनिरुक्तसमुच्चयात् पूर्वमुद्धृत्य व्याख्यानं प्रदर्शितमेव (२३४-३५ पृ०, पादटीका)।

A DISCUSSION ON THE WORD *DOṢĀVASTAḤ*

By an analytical study of the above commentaries on and expositions of the word *doṣāvastaḥ* by the Indian authors it may be summarised that this word has been admitted to be a *dvandva*-compound by some, and a *tatpuruṣa* by some others. Even in *tatpuruṣa* some are prone to expound as *saptamī-tat.* and some again as *ṣaṣṭhī-tat.* In both the varieties of *tatpuruṣa* the word *vastaḥ* may be derived from √*vas*, to cover or from √*vas*, to reside or from √*vas*, to illumine. Thus there are altogether seven possible solutions :— (i) *dvandva*, (ii, iii & iv) *saptamī-tat.* with the three meanings of the root √*vas* and (v, vi & vii) *ṣaṣṭhī-tat.* with the three meanings of √*vas*. Now the formation and the accent are being discussed in some detail on the basis of the expositions given by the Indian scholars.

(i) *Dvandva*—Veṅkaṭa takes the word *doṣāvastaḥ* to mean 'both in the evening and in the morning.' So the word *dhī* will, in his opinion, mean action i.e. deed viz. *agnihotra*. For further discussion see p. 49, f.n. 2. But there is some difficulty in such interpretation since the word *vastaḥ* is not included in the words connoting 'day' (cf. Nighaṇṭu 1.9). Some would suggest that with the association of the word *doṣā*, meaning night, the word *vastaḥ* would mean its opposite i. e. day (cf. संयोगो विप्रयोगश्च साहचर्यं विरोधिता—Kāvyaprakāśa, p. 63, Poona ed.) For example, in the expression कर्णार्जुनौ the son of Kuntī is understood by the word '*arjuna*' for its association with the antagonistic figure Karṇa. Again, the said difficulty of taking the word *vastaḥ* to mean 'day' is further obviated by the scholars by referring to the words *vāsara*, *vastah* etc., meaning day, derived from the same root √*vas*. Sāyaṇa has resorted to the *dvandva*-compound as the only solution in 1.1.7 and as an alternative

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one in 4.4.9 ; but he has totally given up this recourse in 7.15.15 partly because of the second thought given to this important bristly word and partly for avoiding repetition with the words *divā naktam*[1] occuring in the *mantra*.

This solution does not seem to be satisfactory inasmuch as it suffers from a serious drawback of going against Śākalya, the author of Padapāṭha. In fact Śākalya is the pioneer in the field of Vedic exegesis. Had the Ṛgvedic *mantras* been not separated into *padas* (words and suffixes etc.) by Śākalya, the later commentators would have been in a quandary in interpreting the *mantras*. So any interpretation running counter to the Padapāṭha can seldom be reasonably accepted. The question of justifying the accent of the word in case of its formation in *dvandva*-compound has already been examined in *Vivaraṇam* and in *Exposition*. There is no use in repeating those arguments here.

(ii, iii, iv) *Saptamī-tat.*—Here the word *vastṛ* (derived as √*vas*+*tṛn*) will mean (ii) 'one who covers' (√*vas*, to cover), (iii) 'one who resides' (√*vas*, to reside) or (iv) 'one who illumines' (√*vas*, to illumine). For the discussion about (ii) see P. 48, f.n. 1 ; also see Uvaṭa[2] and Mahīdhara[3] under VS 3.22 as also Mādhava[4] under SV 1.14. Agni resides (*vastā*) at night (*doṣā*) for being kept ablaze by well-to-do persons. (cf. Mahīdhara under VS 3.22). Agni 'illumines at night' and this is also a possible solution which may be traced in the expression 'रात्रौ वसनशील' of Mahīdhara under VS 3 22. The *mantras* referred to above from Āśvalāyana and Śāṅkhāyana point to this type of *tatpuruṣa* meaning 'illuminator at night'.

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1. The *mantra* is being quoted here—त्वं न पाह्यंहसो दोषावस्तरघायतः । दिवा नक्तमदाभ्य ॥ (७।१५।१५)

2, 3 & 4. See P. 240.

(v, vi, vii) *Ṣaṣṭhī-tat.*—For (v) see Mādhava[1] under RV 1.1.7 where *vastṛ* is from √*vas*, to cover. Also see Sāyaṇa[2] under RV 7.15.15 and 4.4.9. Literally this will mean 'wrapper of night' i.e. 'one who envelops the darkness of night by his own radiance'. (vi) Although √*vas*, to reside, may be a grammatical possibility for *ṣaṣṭhī*-tat. in *doṣāvastaḥ*, perhaps none of the commentators has deemed it a cogent interpretation. (vii) The root √*vas*, to illumine, is traceable in the interpretation by Bharata[3] who uses the word विवासयितः[4] to mean 'O illuminator !'. It is evident that in such cases *doṣā* secondarily means 'darkness' in place of 'night'.

When *tatpuruṣa*-compound is accepted, the word *doṣāvastaḥ* should be comprehended to be a vocative form of *doṣāvastṛ*. A vocative occurring at the beginning of a *pāda* becomes accented in the first syllable by the *āmantrita*-rule of the sixth chapter (6.1.198).

(संहितापाठ:)	(पदपाठ:)
राजन्तमध्वराणां	राजन्तम् । अध्वराणाम् ।
गोपामृतस्य दीदिविम् ।	गोपाम् । ऋतस्य । दीदिविम् ।
वर्धमानं स्वे दमे ॥ ८ ॥	वर्धमानम् । स्वे । दमे ॥ ८ ॥

1, 2 & 3. See P. 240

4. This may be deemed a Vedic root of the second class (*adādi*) meaning 'to shine, to grow bright'. etc.

सायणभाष्यम्—पूर्वमन्त्रे त्वामुपेम इत्यग्निमुद्दिश्योक्तम्। कीदृशं त्वाम्? राजन्तम् दीप्यमानम्। अध्वराणां राक्षसकृत-हिंसारहितानां यज्ञानां गोपां रक्षकम् ऋतस्य सत्यस्यावश्यम्भाविनः कर्मफलस्य दीदिविम् पौनःपुन्येन भृशं वा द्योतकम्। आहुत्या-धारमग्निं दृष्ट्वा शास्त्रप्रसिद्धं कर्मफलं स्मर्यते। स्वे दमे स्वकीयगृहे यज्ञशालायां हविर्भिः वर्धमानम्[1]॥ (सन्दर्भः १)॥

Translation—Addressing Agni it is said in the previous *mantra*—we approach you. How are you? Resplendent i.e. shining. *Adhvarāṇām* means 'of the sacrifices which are free from the violent actions of the demons'. *Gopām* means 'to the protector'. *Ṛtasya* means 'of truth' i.e. of the result of *karman* which must accrue. *Dīdivim* means 'revealing again and again and intensively'. By seeing Agni, the locus of oblation, one remembers the result of *karman* well known in the *Śāstras*. *Sve dame* means 'in one's own residence' i.e. in the sacrificial apartment. Agni is *vardhamāna* i.e. increasing by the oblations.

विवरणम्—'उप त्वाग्ने' इति पूर्वमन्त्रेण सहास्य मन्त्रस्यार्थः करणीयः। तत्र 'हे अग्ने त्वामुपेमसि' इति यदुक्तं तत्रत्यस्य 'त्वाम्' (त्वा) इति पदस्य विशेषणानि—राजन्तम्, अध्वराणां गोपाम्, ऋतस्य दीदिविम्, स्वे दमे वर्धमानमिति च। 'राजृ दीप्तौ' (भ्वादि, ८२२) इत्यस्मान्निष्पन्नो राजन्त-मिति शब्दो दीप्यमानार्थकः। अध्वर-शब्दार्थः प्रागेव (२१२-१३ पृः) विशिष्य समालोचितः। तादृशानां हिंसारहितानां यज्ञानां गोपां रक्षकमग्नि-मेवोपैति यज्ञानुष्ठाता। ऋतशब्दः सत्यार्थकः। सत्यं तदेव यस्य नान्यथा-भूतत्वं दृश्यते। कर्मण्यनुष्ठिते तस्य फलं लब्धव्यमेवेति कर्मफलस्य सत्यत्वं भवति, तत एव च मन्त्रोक्त ऋतशब्दः कर्मफलार्थकः। 'ऋतं पिबन्तौ

१। तैत्तिरीयसंहितायां (१।५।६।२) व्याख्यातोऽयं मन्त्रः सायणैरेवम्—"कीदृशं त्वाम्। अध्वराणां राजन्तं यज्ञराजं गोपां गवां पालकम्, ऋतस्य दीदिविं सत्येन द्योतमानं, स्वे दमे स्वकीयेऽग्निहोत्रगृहे हविर्भि-र्वर्धमानम्।"

सुकृतस्य लोके' (कठ उ० १।३।१) इति कठश्रुतावपि कर्मफलार्थकोऽयं शब्दः। द्योतनार्थकाद् दिव्धातोर्निष्पन्नो दीदिविशब्द इति कर्मफलप्रकाशको-ऽग्निरिति फलति। दिव्धातोर्बाहुलकाद् विहितः कि-प्रत्ययः पौनःपुन्यं भृशं वाऽर्थं सूचयति। अग्निः पुनःपुनरत्यर्थं वा कर्मफलं प्रकाशयेत्, परं कथं नामाग्निदर्शनेन कर्मफलस्मृतिरित्युच्यते—यः खलु यागादिकमनुतिष्ठति स नूनमग्नावेवाहुत्यादिकं निक्षिपति, निक्षेपकाले फलमपि चिन्तयति। एवमग्नेः कर्मफलस्य च सम्बन्धे विद्यमाने तयोरेकस्याग्नेर्दर्शनेनापरस्य स्मृतिः स्वाभाविकी। हविषाऽग्नेर्वृद्धिर्लोकसिद्धा। यज्ञशालायां च स्थापितानाम-ग्नीनां हविषा वृद्धिर्भवति। तदेवोक्तं मन्त्रे—'वर्धमानं स्वे दमे' इत्यनेन।

Exposition—This *mantra* requires for its construction the words'त्वामुपेमः' from the previous *mantra*. The entire *mantra* is to be construed adjectivally with the word त्वाम् (you i.e. Agni). These adjectival expressions are—राजन्तम्, अध्वराणां गोपाम्, ऋतस्य दीदिविम् and वर्धमानं स्वे दमे. In the second expression the word अध्वर is a bit complicated and this issue has been thrashed out in Sanskrit and English in Pp 212-214. The third expression poses some problem in respect of the meaning of the word *ṛta*. Here Sāyaṇa and his followers take this word to mean 'true' or 'truth'. With the unflinching faith and devotion towards the Vedic injunctions a follower of the Vedic school performs *karman* with attachment for result. He must obtain the result and there is not even an iota of doubt in it. A performer offers oblation to Agni ; thereby he performs the sacrifice and there is the expectation for the attainment of the result. In the circumstances Agni is closely related to the result of *karman* in the capacity of being a locus for the oblation. These two being thus related it is natural to recall one by seeing the other viz. Agni.

सायणभाष्यम्—राजन्तं वर्धमानमित्यत्रोभयत्र पूर्ववद्धातुस्वरः शिष्यते। दीदिविशब्दस्य 'अभ्यस्तानामादिः' (पा० सू० ६।१।१८९)

इत्याद्युदात्तत्वम् । दमशब्दो वृषादित्वात् (पा० सू० ६।१।२०३) आद्युदात्तः ।। (सन्दर्भः २) ।।

Translation—In both the words *rājantam* and *vardhamānam* the accent of the root prevails as it was earlier [in the words *bharantaḥ*.] The word *dīdivi* is accented in the first vowel by the rule 'अभ्यस्तानामादिः'. The word *dama* is accented in the first syllable since it is included in the *vṛṣādi*-list.

विवरणम्—राजन्तमित्यत्र स्वरः साध्यते । तदर्थमादौ पदनिष्पत्ति-प्रकारः प्रदर्श्यते । भरन्तः इति पदं यथा पूर्वमन्त्रे सव्युत्पत्तिकं व्याख्यातं तथाऽत्रापि द्रष्टव्यम् । अतोऽत्र संक्षेपः क्रियते । राज्[1] लट्>राज् शतृ> राज् शप् शतृ>राज् अ शतृ>राज् अ अत्>राज् अ अ त्>राज् अ त् ('अतो गुणे' इति पररूपमेकादेशः)>राजत् । अथ तस्यैतस्य शब्दस्य द्वितीयैकवचने राजत् अम् इति जाते राजत् नुम् अम् (उगिदचाम्°)> राज न् त् अम्>राजन्तम् । अत्र पदे राज् इति धातोराकारः, शपः अकारः, शतृ-प्रत्ययस्य (अत् इत्यस्य) अकारः, अमः अकारः—इति स्वरचतुष्टयं विद्यते। एतेषु चतुर्थः (अम्) सुप्त्वादनुदात्तः। द्वितीयः (शप्) पित्त्वाद-नुदात्तः। तृतीयः शतुरकारः (अत्) 'तास्यनुदात्तेन्°'[2] इत्यादिसूत्रेणानुदात्तः। अतो धातुस्वरस्याऽऽकारस्योदात्तत्वम् ।

वर्धमानमिति शब्दस्य व्युत्पत्तिः स्वरश्च प्रदर्श्यते । 'वृधु वृद्धौ' (भ्वादि, ७५९) इति धातोर्लटि वृध् लट्>वृध् शानच्>वृध् शप् शानच्> वृध् अ आन (शानचश्चकारः शकारश्च इत्)>व् ऋ ध् अ आन>व् अ ध् अ आन ('पुगन्तलघूपधस्य च'[3] इति ऋकारस्य गुणः अकारः)>व् अ र् ध् अ आन ('उरण् रपरः')>व् अर् ध् अ मुक् आन ('आने मुक्')[4]>व् अर् ध् अ म्

१। 'राजृ दीप्तौ', भ्वादि, ८२२, राजति, राजते ।

२। २३६ पृ:, पादटीका ३ ।

३। सूत्रार्थः—'पुगन्तस्याङ्गस्य लघूपधस्य च सार्वधातुकार्धधातुकयोर्गुणो भवति।' (पा० सू० ७।३।८६) :

४। सूत्रार्थः—'आने परतोऽङ्गस्यातो मुगागमो भवति ।' (७।२।८२) ।

आन (ककार इत्, उकार उच्चारणार्थः)>वर्धम् आन (कित्वाद् मुक् अन्तावयवः)>वर्धमान। वर्धमान अम्>वर्धमानम् ('अमि पूर्वः')। अत्र वर्धमानपदे प्रथमः स्वरो धातोर्ऋकारस्थाने जातः अकारः, द्वितीयः शपः अकारः, तृतीयश्चतुर्थश्च स्वरः शानच आकारः अकारश्च क्रमात्। एतेषु द्वितीयस्य पित्त्वादनुदात्तत्वं स्फुटम्। वर्ध इत्यदुपदेशादनन्तरं विद्यमानस्य लसार्वधातुकस्य शानचः स्वरद्वयमनुदात्तम्। [अदुपदेशाद् वर्ध इत्यस्मादव्यवहितोत्तरस्तु मकार एव, न तु शानच्, अतो न सूत्रप्राप्तिरिति चेदुच्यते—मकारस्य (मुक् इत्यस्य) कित्वाद् अन्तावयवत्वे मकारः खल्वकारस्वरूप एव। न हि स्वावयवेन स्वस्य व्यवधानं भवति।[1] अतोऽदुपदेशस्य वर्ध इत्यस्य ग्रहणे वर्धम् इत्यस्यापि ग्रहणं भवेत्। एवं चादुपदेशादनन्तरं लसार्वधातुकम् आन इति, तस्मात् तस्यानुदात्तता।] पारिशेष्याद् धातुस्वर उदात्तः, पदं चाद्युदात्तम्। शानचश्चित्त्वात् पदस्यान्तोदात्तत्वे प्राप्ते बलवत्तरेणानेन सूत्रेण तस्य 'चितः' इति सूत्रस्य बाधः।

ऋग्वेदे दीदिविशब्दस्य केवलमत्रैवोपलम्भः। परमत्रापि न सायणाचार्यैस्तस्य शब्दस्य व्युत्पत्तिः साक्षात् प्रदर्शिता। शाकटायनप्रणीतमुणादिसूत्रं हि—'दिवो द्वे दीर्घश्चाभ्यासस्य' (उ० सू० ४९५)। पूर्वसूत्रात् (४९४) क्विन् इत्यस्यानुवृत्तिः। तथा चास्य सूत्रस्यार्थः—दिव्-धातोः क्विन्, द्वित्वम् अभ्यासदीर्घत्वं च भवति। अत्र क्विनः ककारनकारयोर्लोपः, इकारस्य नोच्चारणार्थत्वमतो न वकारस्यापृक्तत्वं, न च लोपः। (४९४—सूत्रस्य बालमनोरमा द्रष्टव्या।) एवं च दिव् क्विन्>दिव् दिव् क्विन् ('दिवो द्वे०' इति द्वित्वम्)>दीव् दिव् क्विन ('०दीर्घश्चाभ्यासस्य' इति ह्रस्वेकारस्य दीर्घत्वम्)>दी दिव् क्विन् (हलादिः शेषः)>दी दिव् वि>दी दि वि (लोपो व्योर्वलि) इति धातुगतस्य वकारस्य लोपः। अन्योऽपि व्युत्पत्तिप्रकारः समस्ति। तथाहि—'आदृगमहनजनः किकिनौ लिट् च' (पा० सू० ३।२।१७१) इति सूत्रस्यार्थः—आकारान्तेभ्य ऋवर्णान्तेभ्यश्च गम हन जन

१। अत्र सुबोधिनी—'न चात्र मुका व्यवधानम्। यद्यकारस्यागमो मुक् तदाकारोपदेशात् परं लसार्वधातुकमिति सिद्धो निघातः, स्वावयवेन व्यवधानाभावात्।' अत्र शेखरः—'मुक् तु अकारभक्तत्वाद् यदागमा इति न्यायेन न तस्य व्यवधायक इति न दोषः।'

इत्येतेभ्यश्छन्दसि विषये तच्छीलादिषु किकिनौ प्रत्ययौ भवतः, लिड्वच्च तौ भवतः। बाहुलकादत्र दिव्-धातोः कि-प्रत्ययः। एवं च दिव् कि>दिव् दिव् कि (लिड्वद्भावाद् द्वित्वम्)>दि दिव् कि (हलादिः शेषः)>दि दिव् इ (ककार इत्)>दी दिव् इ ('तुजादीनां दीर्घोऽभ्यासस्य' ६।१।७ इत्यभ्यासस्य ह्रस्वेकारस्य दीर्घत्वम्)>दीदिवि। अधुना स्वर आलोच्यते। प्रथमव्युत्पत्तौ क्विनो नित्त्वादाद्युदात्तः शब्दः। सायणसम्मतायां परस्यां तु 'अभ्यस्तानामादिः'[1] इति सूत्रेणादिस्वर उदात्तः। दिव् इत्यस्य द्वित्वे सति दिव्दिव् इत्यस्य समुदितस्याभ्यस्तसंज्ञा 'उभे अभ्यस्तम्' (६।१।५) इत्यनेन। कि-प्रत्ययस्य लिड्वद्भावादार्धधातुकत्वं स्यात्, 'छन्दस्युभयथा' (३।४।११७) इति सार्वधातुकत्वे इ-प्रत्ययस्य (कि-प्रत्ययस्य) लसार्वधातुकत्वम्। स च अनिट्, अजादिरिति कथमपि स्वरः साधनीयः।

दम-शब्दो वृषादिगणेऽपठितोऽपि गणस्यैतस्याकृतिगणत्वेन तत्रान्तर्भूतो दमशब्द इति मन्तव्यम्, शब्दश्चाद्युदात्तो जातः।

Exposition—The accents of the words *rājantam* and *vardhamānam* are to be justified in the manner it is done in the word *bharantaḥ*. In the word *rājantam* we find three vowels viz. *ā*, *a* and *a*; the second is a combination of *a+a*. Thus there are four vowels—*ā*, *a*, *a* and *a*. The fourth being a *sup* (*am*) is Anudātta. The second being of *śap* is a *pit* and therefore Anudātta. The third being *la-sārvadhātuka* (*śatṛ*) of a root ending in *a* (*rāja*)[2] this *lasārvadhātuka* i.e. *a* of *śatṛ* will be unaccented. Thus the residual vowel of the word i. e. *ā* of the root (*rāj*) becomes accented. In the word *vardhamāna* also the second vowel is Anudātta since it is *pit* (*śap*). The third and the fourth are *la-sārvadhātuka* following *vardha*; so they are unaccented and the root becomes accented.

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1. सूत्रार्थः—'अनिटि अजादौ लसार्वधातुके परे अभ्यस्तानामादिरुदात्तः।' (६।१।१८९)

2. For this purpose of determining the accent of a *la-sārvadhātuka* the *a* of *śap* is included in the root. Thus *rāja*, *vardha* are deemed roots with *a* at the end.

If the word *dīdivi* is derived by *kvin*, there is no trouble regarding accent since a *nit*- suffix makes the word accented in the first vowel. But Sāyaṇa justifies the accent in a different way for which the derivation, as shown in *Vivaraṇam*, is to be deemed accepted by Sāyaṇa. The rule अभ्यस्तानामादिः makes the first syllable accented. Here the suffix *i* (*ki*) is *aniṭ*, it begins with a vowel (*i*) and it is technically known a *la-sārvadhātuka* ; thus it fulfils the requirements of the rule अभ्यस्तानामादिः.

The word *dama* is accented and it is justified by having the last resort viz. inclusion in *vṛṣādi*-list.

(संहितापाठः)	(पदपाठः)
स नः पितेव सूनवे-	सः । नः । पिताऽइव । सूनवे ।
ऽग्ने सूपायनो भव ।	अग्ने । सुऽउपायनः । भव ।
सचस्वा नः स्वस्तये ॥ ९ ॥	सचस्व । नः । स्वस्तये ॥ ९ ॥

सायणभाष्यम्—हे अग्ने, स त्वं नः अस्मदर्थं सूपायनः शोभन-प्राप्तियुक्तो भव । तथा नः अस्माकं स्वस्तये विनाशराहित्यार्थं सचस्व समवेतो भव । तत्रोभयत्र दृष्टान्तः—यथा सूनवे पुत्रार्थं पिता सुप्रापः प्रायेण समवेतो भवति तद्वत् ।। (सन्दर्भः १) ।।

Translation—O Agni, that yourself, for us i.e. for our sake become of easy access i.e. become endowed with commendable reach. So for our benefit i.e. for our non-destruction you come i.e. be united. In both there is this instance—As for a child i.e. for a son the father is easily available and becomes almost on each occasion united [for the son's welfare], similarly [etc.]

विवरणम्—वैदिकः खलु देवान् स्तौति, तेषां देवानामानुकूल्यं च सर्वथा वैदिकानामभीष्टमेव । परन्तु देवेषु केवलमग्निरेव सुलभः, प्रतिदिनं गृहकर्मणि यज्ञहोमादिकर्मसु चाग्नेरेव साक्षाद् दर्शनम्। अतएव प्रार्थ्यते—हे अग्ने, त्वं सूपायनो भव, अनायासं तव दर्शनं प्राप्तिश्च यथा स्यात् तथाऽस्मदर्थं भवता कर्तव्यम् । केवलमग्नेः प्राप्तिमात्रेण नर्त्विजां न वा यजमानस्य तृप्तिः किन्तु सोऽयमग्निः कल्याणमविनाशं वा विदध्यात्। अग्नेः सुलभप्राप्तौ विनाश-राहित्यहेतुत्वे च दृष्टान्तः समुपाश्रित एक एव । स चेत्थम्—यथा पुत्राय पिता भवति तथा । सर्वेषां विदितमेवैतद् यदन्येषां दुर्लभो यः स स्वपुत्रस्य सुलभो भवति। एवमेव सर्वेषां मङ्गलं काङ्क्षन् पुरुषः स्वपुत्रस्य मङ्गलं विशेषेतो वाञ्छति ; नितरां क्रूरः कर्कशोऽपि पुरुषः पुत्रे सुतरां स्निह्यति ।

Exposition—Of all the deities worshipped by a follower of the Vedic School Agni is most accessible. One can hardly see the other deities as Varuṇa, Mitra, Indra etc. but Agni is perceived by the eyes. This visual perception of Agni has made all sacrificers of all age very much inclined towards this deity. Man is not satisfied by mere visual perception (*darśana*) of Agni but desires to have him (Agni) in his midst (*prāpti*). In fact Agni is present in many forms in the sacrificial altar. Now comes the logical expectation of a sacrificer that this powerful deity may kindly save him from all evils including the surest one viz. destruction (*vināśa*). This non-destruction (*svasti*) is everybody's aim and aspiration. It is an earnest prayer before Agni that he may be as easily accessible as a father is to a son. This instance is further extended by praying that he (Agni) may kindly avert all evil of the sacrificer just as a father does to his son.

सायणभाष्यम्—अस्मच्छब्दादेशस्य न इत्येतस्य 'अनुदात्तं सर्वम्०'[1] (पा० सू० ८।१।१८) इत्यनुदात्तत्वम् । 'चादयोऽनुदात्ताः'

१। सूत्रम्—"अनुदात्तं सर्वमपादादौ" । सूत्रार्थः—'अनुदात्तमिति च, सर्वमिति च, अपादादाविति च एतत् त्रयमधिकृतं वेदितव्यमापादपरिसमाप्तेः । इत उत्तरं यद् वक्ष्यामः, अनुदात्तं सर्वमपादादावित्येवं तद् वेदितव्यम् ।'

(फि० सू० ८४) इति इव-शब्दोऽनुदात्तः। 'इवेन नित्यसमासः पूर्वपदप्रकृतिस्वरत्वं च वक्तव्यम्' इति समस्तः पितेवेति शब्दो मध्योदात्तः। शोभनमुपायनं यस्येति बहुव्रीहौ 'नञ्सुभ्याम्'[1] (पा० सू० ६।२।१७२) इत्यन्तोदात्तत्वम्। सचस्वेत्यत्र पदात् परत्वं (पा० सू० ८।१।१७) नास्तीति न निघातः, लसार्वधातुकानुदात्तत्वे (पा० सू० ६।१।१८६) सति धातुस्वरावशेषः।। (सन्दर्भः २)।।

Translation—The word *naḥ* replacing a form of the base *asmat* is unaccented by [the rule] 'अनुदात्तं सर्वम् etc.' The word *iva* is unaccented by [the rule] 'चादयोऽनुदात्ताः'. There is a rule (*vārtika*) which means that the compound with *iva* is compulsory and the first member [of the compound] retains the original accent. So the compounded word *piteva* is accented in the middle syllable. [The word *sūpāyana*] being expounded as *Bahuvrīhi* means 'one who has commendable access'. [The word] is accented in the final vowel by [the rule] 'नञ्सुभ्याम्'. [The word] *sacasva* being not preceded by any word (i.e. owing to its remaining at the beginning of a *pāda*), it is not unaccented: the *la-sārvadhātuka* ending being unaccented the accent of the root (here *sac*) prevails.

विवरणम्—'बहुवचनस्य वस्नसौ'[3] (८।१।२१) इति अस्मद् आम् इत्यस्य नस् इति भवति। एतत्सूत्रात् पूर्वम् 'अनुदात्तं सर्वमपादादौ' (८।१।१८) इति सूत्रस्याधिकार आपादपरिसमाप्तेः, ८।१।७४ इत्यन्तम्। अतएव नस् इत्यादेशः पादादौ न भवति, सर्वानुदात्तश्च भवति। इव-शब्दस्य चादिगणे पाठात् 'चादयोऽनुदात्ताः' इति फिट्सूत्रेण इव-शब्दः सर्वानुदात्तः। पितेव

१। सूत्रार्थः—'नञ्सुभ्यां परमुत्तरपदं बहुव्रीहौ समासेऽन्तोदात्तं भवति।'

२। For the entire *sūtra* and its meaning see P. 236.

३। सूत्रार्थः—'बहुवचनान्तयोर्युष्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्थयोर्यथासंख्यं वस् नस् इत्येतावादेशौ भवतः।'

इत्यत्र समासः स्वरश्च प्रदर्श्यते। समासे सुब्विभक्तेर्लुग् भवति, 'सुपो धातुप्रातिपदिकयोः'[1] (२।४।७१) इति सूत्रेण। अत्र तु विभक्त्यलोपः, तेन पिता इव इति विग्रहे न भवति पितृ इव, किन्तु पितेवेति। 'विभाषा' (२।१।११) इति सूत्रात् पूर्वं विद्यमानत्वात् सूत्रेणानेन (सह सुपा २।१।४, तद्गतवार्तिकेन वा) सिद्धः समासो नित्य एव। अतः 'सह सुपा' इति सूत्रव्याख्यायां महाभाष्ये 'इवेन सह समासः' इत्येतावन्मात्र उक्तेऽपि 'नित्यसमासः' इत्यर्थमवगच्छन्ति वैयाकरणाः। अत उक्तं सायणैः—'इवेन नित्यसमासः'। पूर्वपदप्रकृतिस्वरत्वे फिट्सूत्रेण पितृशब्दस्यान्तोदात्तत्वम्, पितेव इत्यत्र मध्योदात्तः शब्दः। सूपायनशब्दे बहुव्रीहिसमासत्वात् 'बहुव्रीहौ प्रकृत्या पूर्वपदम्' इति पूर्वपदप्रकृतिस्वरत्वे प्राप्ते 'नञ्सुभ्याम्' इत्यपवादसूत्रेण 'उपायने' त्युत्तरपदस्यान्तोदात्तत्वे पदमिदमन्तोदात्तं, नकाराकारश्चोदात्तः। 'सचस्व' इति पदं तिङन्तम्। परं तस्य द्वितीयार्धप्रथमपदत्वान्न पदात् परत्वं, दूरमास्तामतिङन्तात् परत्वम्। अतिङन्तात् परं तिङन्तमनुदात्तं भवति, अत्र तदभावात् तिङ्प्रत्ययस्य धातोश्च स्वरोऽन्वेष्टव्यः। सच्[2] लोट् थास्> सच् शप् से ('कर्तरि शप्' इति शप्, 'थासः से'[3] इति से)>सच् अ से (शपावितौ)>सच् अ स् ए>सच् अ स् व ('सवाभ्यां वामौ'[4] इति सकारादुत्तरस्य एकारस्य वकारः)>सचस्व। स्व इत्यस्य तिङ्प्रत्ययत्वात्, लकारस्यानित्वाच्च लसार्वधातुकत्वम्। 'सच' इत्यदुपदेशादनन्तरं लसार्वधातुकमनुदात्तं 'तास्यनुदात्तेन्'° इति सूत्रेण। (भरन्त इति पदं १।१।७ इत्यत्र द्रष्टव्यम्।) शबनुदात्तः। अतो 'धातोः' इति सच् धातोः सकाराकार उदात्तः, पदं चाद्युदात्तम्।

Exposition—In the sixth case-ending plural of *asmat* we get *naḥ* by the rule 'बहुवचनस्य वस्नसौ' (8.1.21). This rule 'बहुवचनस्य'

१। सूत्रार्थः—धातुप्रातिपदिकयोरवयवस्य सुपो लुक् स्यात्।

२। षच समवाये, ९९७, भ्वादि, सचति, सचते।

३। सूत्रार्थः—'टितो लकारस्य यः थास् तस्य से-शब्द आदेशो भवति।' (३।४।८०)

४। सूत्रार्थः—'सकारवकाराभ्यामुत्तरस्य लोट्सम्बन्धिन एकारस्य यथासंख्यं व अम् इत्येतावादेशौ भवतः।' (३।४।९१)

etc (8.1.21) follows the rule 'अनुदात्तं सर्वमपादादौ' (8.1.18) which should be deemed present in all the rules of this *pāda* i.e. upto 8.1.74. Accordingly this word *naḥ* is fully unaccented (अनुदात्तं सर्वम्). Again the word *iva* being included in the *cādi*-list is unaccented by the *Phiṭ*-rule 'चादयोऽनुदात्ताः'. The word *iva* is always compounded with the word with which there is comparison. Here *pitā iva* are the two constituents of this compound. But the general rule of the elision of the case-ending is not applicable and therefore the compounded form is reached by merely joining these two words according to the *sandhi*-rules. This compound (*piteva*) is compulsory (*nitya*) by implication and the accent of the first member becomes the accent of the compounded word. The word *pitā* being a *phiṭ* (indivisible word) the last syllable is accented. So in the word *piteva* that very syllable (i.e. *ā* of *pitā*) will remain accented. This accented *ā* being combined with the unaccented syllable *i* of *iva* becomes *e* which is accented. In the word *sūpāyana* again by the general rule 'बहुव्रीहौ प्रकृत्या पूर्वपदम्' we expected the first member being in its original accent but the particular rule 'नञ्सुभ्याम्' prescribes that the first member being सु the second member of the compound will be accented in the final syllable. Thus *sūpāyana* is *antodātta*. For the formation of *sacasva* see *Vivaraṇam*. Although this word is *tiṅanta*, it cannot be Anudātta since it is at the beginning of a hemistich. The *tiṅ*-suffix *sva* is *la-sārvadhātuka* following *saca* ending in *a*. Thus *sva* is Anudātta. The vowel *a* of *śap* is Anudātta. Thus the remaining vowel of the word (i.e. *a* of the root *sac*) becomes Udātta and the word is accented in the first syllable.

General Note on the *mantras* of *Sūkta* 1.1.

In order to have a proper appraisal of the *mantras* of a *sūkta* one must not restrict one's study within the arena of a particular commentator, howsoever an erudite scholar the commentator may be. With this idea the glosses of Skanda and Veṅkaṭamādhava have been given in this edition in addition to the one by Sāyaṇa.[1] But a far more comprehensive probe is deemed necessary for the ascertainment of the implication of the *mantras*. Westeren scholars have concentrated their attention to the Vedic study from the days of their familiarity with Sanskrit. In fact the Westerners' acquaintance with Sanskrit became a turning point of the history of Linguistics, and the study of the Veda won a new lease of life by the employment of linguistic methods of interpretation.[2] Western methods of critical study have been the sources of inspiration for the modern scholars of the Veda, oriental and occidental ; of course, these western scholars generally start with a fixed notion that these *mantras* are composed as late as possible by ordinary human beings prompted by worldly longings. The traditional Indian scholars, on the other hand, subscribe to another extreme view that these *mantras*, in their present order of words and with the accents too, are handed down through a continuous line of

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1. See Pp 17 to 52.

2. The first European to find out the similarity of Sanskrit words with Latin is the French Jesuit missionary Coeurdoux. It was in 1767. The scholarly approach to the problem came, however, from Sir William Jones in 1796. Vide 'Language' by Otto Jespersen, Pp 32-62.

preceptors and disciples since the creation of the world or, to be more perfect, since eternity remaining unimpaired by the innumerable dissolutions of the world. In between the two extremes a conscientious scholar of the modern world must begin his probe with an open mind and should provide some scope, at least, for linguistic study including a comparative analysis of other Vedic usages collected through concordance, index, repetitions etc.

Different Perspectives of the Early European Scholars.

Professor H. H. Wilson translated the Ṛgveda in the lines of Sāyaṇa since he had a profound respect for this Indian scholar, who, in the opinion of Wilson, had a "knowledge of his text far beyond the pretensions of any European scholar."

Dr. John Muir, the author of the reputed work "Original Sanskrit Texts" did not find any reason in paying such encomium since Wilson himself "occasionally failed to find in Sāyaṇa a perfectly satisfactory guide" and admitted that the "scholiast (Sāyaṇa) is evidently puzzled."

Professor Roth, the author of the Vedic portion of St. Petersburg Dictionary, was ready to acknowledge the Indian commentators like Sāyaṇa to be dependable guides for "the treatises on theology and worship." But he did "not believe like H. H. Wilson that Sāyaṇa....understood the expressions of the Veda better than any European interpreter". His view was "that a conscientious European interpreter may understand the Veda far better and more correctly than Sāyaṇa." Roth and his associates "endeavoured to follow the path prescribed by philology, to derive from the texts themselves the sense which they contain, by a juxtaposition of all the passages which are cognate in diction or contents...

The double duty of exegete and lexicographer has thus devolved upon us. A simple etymological procedure, practised as it must be by those who seek to divine the sense of a word from the sole consideration of the passage before them without regard to the ten or twenty other passages in which it recurs, cannot possibly lead to a correct result".

Prof. Max Müller thinks that Sāyaṇa's dependence on the theology of the Brāhmaṇa literature and on etymological fictions of the Niruktas had been responsible for some irrational interpretations. He further says, "Where Sāyaṇa has no authority to mislead him, his commentary is at all events rational ; But still his scholiastic notions would never allow him to accept the free interpretation which comparative study of these venerable documents forces upon the unprejudiced scholar." In his Preface to 'Vedic Hymns' Max Müller says—"Those who recollect the history of Vedic scholarship during the last five and twenty years know best that with all its faults and weaknesses, Sāyaṇa's commentary was a *sine qua non* for a scholar-like study of the Ṛgveda. I do not wonder that others who have more recently entered on that study are inclined to speak disparagingly of the scholastic interpretations of Sāyaṇa. They hardly know how much we all owe to his guidance in effecting our first entrance into this fortress of Vedic language and Vedic religion, and how much even they, without be[illegible] aware of it, are indebted to that Indian Eustathius.....If now we can walk without Sāyaṇa, we ought to bear in mind that five and twenty years ago, we could not have made even our first steps, we could never at least have gained a firm footing without his leading strings. If, therefore, we can now see further than he could, let us not forget that we are standing on his shoulders." (Pp. xxx to xxxi.)

According to Prof. Benfey we need not overestimate the commentary of Sāyaṇa since he wrote the commentary after the lapse of many centuries from the date of the living Vedic traditions. Sāyaṇa's advantage of having the scanty remains of the ancient Vedic tradition is, in his opinion, "almost entirely outweighed by the comparison which we are able to institute with the Zend, and that which we can make (though here we must of course proceed with caution and prudence) with the languages cognate to the Sanskrit....But quite irrespectively of all particular aids, the Indian method of interpretation becomes in its whole essence an entirely false one, owing to the prejudice with which it chooses to conceive the ancient circumstances and ideas which have become quite strange to it, from its own religious standpoint."

While assessing the services rendered by the Indian commentators Prof. Goldstücker has shown profound respect for them. He has plainly confessed that the European scholars would have been in a quandary unless there had been these commentaries of the ancient Indian scholars. "Without the vast information," he says, "which those commentators have disclosed to us,—without their method of explaining the obscurest text,—in one word, without their scholarship, we should still stand at the outer doors of the Hindu antiquity."

R. T. H. Griffith in his Preface to the first edition of "The Hymns of the Ṛgveda" says that his translation "is partly based on the work of the great scholiast Sāyaṇa.... for the general sense of every verse and for the meaning of every word." The interpretation of Sāyaṇa "has been followed wherever it seemed rational, and consistent with the context, and with other passages in which the same

word or words occur." Griffith respectfully acknowledges his indebtedness to the European scholars for their valuable works, but at the same time he reminds that European scholars and interpreters of the Veda do not and should not "claim anything like infallibility, completeness, or finality for the results to which their resarches have led them.[1]

Notes and Interpretations

Before going into the details of the interpretations of each of the *mantras* one remarkable point which should be noticed by the readers is that according to Prof. Maurice Bloomfield the two hymns 1.1 and 3.10 composed by Viśvāmitrid poets are so closely similar that one can hardly ignore this phenomenon as a mere accident. Compare अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् । (1.1.1) and त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते (3.10.2 ab) ; गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे (1.1.8bc) and गोपा ऋतस्य दीदिहि स्वे दमे (3.10. 2c) ; देवो देवेभिरा गमत् (1.1. 5c) and अग्निर्देवेभिरा गमत् (3.10. 4b). Some more instances may be cited. Although Bloomfield here bluntly says that fixed patterns set by earlier poet have been imitated by the later one, he also holds that "either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni."[2]

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1. For the discussion see R. T. H. Griffith's Preface to the First Edition of "The Hymns of the Ṛgveda" (Pp vii to ix).

2. Rig-Veda Repetitions by Maurice Bloomfield, Introduction, P. 19.

Mantra 1. 1. 1.

अग्निम्—2nd case-ending singular of *agni*. Parallel words of *agni*—L. *igni-s*, Lith, *ugni-s* Slav. *ognj*. According to Prof. Burrow *agni* is a word formed by the addition of *i* to the *-n suffix* added to the root √*ag*. He further says that it is a noun of adjectival origin. Compare the adjectives, *tūrṇi*, speeding, *pṛśni*, speckled and also *vahni*, carrying (adj. but later on noun, meaning fire).[1] About Agni writes Prof. Adolf Kaegi—"Next to Indra, most of the hymns, even if not many of very high poetical value, are addressed to Agni, the 'Moving' (prodably from *aj* : Lat. *ag-ilis* : Slav. *og-nu* : Lith. *ug-nis*."[2]

ईळे—1st person sing. present tense of the second class (*adādi*) root √*īḍ*[3]. For meanings of the root see *Vivaraṇam* Pp 150-51. For formation and change of *ḍ* to *ḷ* (ळ्) see *Vivaraṇam*, P. 129 and *Translation*, P. 128.

Monier-Williams in his dictionary writes—"*īḍ*, cl. 2. Ā, *īṭṭe*,....to implore, request, ask for (with two accusatives) ; to praise..." In view of the usages of √*īḍ* along with √*hve* (cf. स वृत्रहत्ये हव्यः स ईड्यः—4.24.2, प्रातर्देवीमदितिं जोहवीमि...ईळे... 5.69.3, पुरुहूत-मीट्टे—10.104.10. etc.) and also with √*śru* (अग्निमीळे स उ श्रवत्—8.43.24, 8.44.6, अग्ने शृणुहि त्वमीळितः—10.139.7) Geldner thinks that √*īḍ* means 'to invoke'. Bloomfield

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1. 'The Sanskrit Language' by T. Burrow, P. 156, 183.

2. Note 119 of 'The Rigveda : The Oldest Literature of the Indians' by Adolf Kaegi, Boston, 1902.

3. Here *īḷe* is unaccented 'because it is in a principal sentence and does not begin a sentence or *pāda*'. (cf. Vedic Grammar for Students, p. 466, Para, 19A). Note that *ī'ḷe* is pr. 1st per. sing. but *īḷé* is perfect 3rd per. sing.

peculiarly equates √*īḍ* with √*vṛ* from the parallel usages as यं विप्रास ईळते अध्वरेषु (10.30.4b) and यं वाघतो वृणते अध्वरेषु (1.58.7b). 'The verb *īḍ* is construed with the accusative of the god implored, with the dative of the object for which, and the instrumental of the means by which, he is implored.' Compare अग्निमीळिष्वावसे[1] गाथाभिः (8.71.14).

Some important derivatives from the root √*īḍ* are *īṭ* (*ḍ*), *īḷānā*, *īḷita*, *īḍya*, *īḷenya* etc. This root was obsolescent in classical Sanskrit ; only a few examples can be traced— सर्वज्ञमनन्तमीडे (भागवत ६।४।२५), शिवं शङ्करं शम्भुमीशानमीडे (शङ्करकृत शिवस्तोत्र) etc.

पुरोहितम्—2nd case-ending singular of *purohita*. H. H. Wilson interprets literally from the words *puras* & *hita*. cf. "Agni is termed the Purohita, the priest who superintends family rites, or because he is one of the sacred fires in which oblations are first (*puras*) offered (*hita*)." Wilson's first interpretation refers to the chief priest Brahman who is honourably placed before, i.e. in front of the sacrificer, and the second interpretation refers to the fire where the oblations are offered first[2]. This prime position of a priest is mentioned by Sāyaṇa (See Pp 148-53) also. cf. अग्निं सुम्नाय दधिरे पुरो जनाः (3.2.5 & 10.140.6) and also the word पुरोग (10.110.11). Macdonell and Keith hold—"It is clear that the primary function of the Purohita was that of 'domestic priest' of a king, or perhaps a great noble ; his quite exceptional position is shown by the fact that only one Purohita seems ever to be mentioned in Vedic literature." (Vedic Index, vol. II, p. 5).

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1. Dative of *avas*, means रक्षणाय.

2. Note that *puras* sometimes denotes a relation of place and sometimes, of time.

Oldenberg draws our attention to the fact that generally the "passage that mentions a Purohita speaks of him in the singular, and as there was only Brahman priest in the sacrifice, so the Purohita acted as Brahman." (*ibid*). Geldner also held an identical view in this regard and cited the instance of Vasiṣṭha being mentioned both as Purohita and as Brahman in 10.150.5 and 7.33.11 respectively. Macdonell and Keith reject the suggestion of Roth and Zimmer that Purohita is the source of caste-division. (*ibid*, p. 8).

Skt. *puras* is akin to the words *pra*, *purā*, *pūrva*. cf. Gk. *paros*, Eng. (*be*)*fore*, Ger. *vor*. *Hita* is from √**dhē*, Skt. *dhā*[1] with the suffix **to* or *-ta* (क्त). IE **dhē* originally meant 'to place, put' but by generalisation it came to mean only 'to do, make'. cf. L. *facio*, OE. *dōn*, NE. *do*. Here by taking the original meaning of the root we may translate the word as 'placed in front'. This is also supported by Vedārthayatna[2] where it is further interpreted to mean 'representative'

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1. Although sonant aspirates (4th letter) of I E are generally preserved in Sanskrit, *dh* and *bh* are in some cases weakened to *h*. So *hita* for *dhita*, *saha* for *sadha*, *grah* for *grabh* etc. In Vedic *dhita* is often found as a second member of a compound. Cf. *su-dhita*, *dur-dhita*, *nema-dhita*, *mitra-dhita*, *vasu-dhita*. See Pāṇini 7.4.45.

2. Vedārthayatna is a modern commentary written by an unknown author who does not like to disclose his name. In this commentary there is a rendering of the *mantras* in English and in Sanskrit (classical). The exposition in Marathi is based on ancient traditions and the translator swears that he would never play the readers false by making any mis-statement about the sources of the interpretations. This edition of the commentary is published from Bombay, printed at the 'Indu-prakash' Press in April, 1876.

since a representative is deputed to do some jobs on behalf of persons who depute. Agni receives the oblations on behalf of the other gods and also brings them to the place of sacrifice. "As concentrating in himself the various sacrificial duties of different classes of human priests, Agni is called the *Purohita* or chosen priest, the *proepositus* or *proeses*"— R.T.H. Griffith.

यज्ञस्य—6th case-ending sing. of the stem *yajña* derived from the root √*yaj* with the suffix *-na*. For traditional derivation see P. 177. Skt. *yajña*, Av. *yasna*, GK *hágios*, *hagno's*. Like *yajña* some other nouns and adjectives formed with *-na*-suffix are *stena*, thief; *ghṛṇa*, heat; *nagna*, naked; *uṣṇa*, hot etc. (The Sanskrit Language, P. 150).

The word may be construed with the preceding word पुरोहितम् or with any of the subsequent words ऋत्विजम्, देवम्, होतारम्. Although Sāyaṇa has construed यज्ञस्य expressly with पुरोहितम्, he has also construed it by implication with each of the words following यज्ञस्य[1]. Skanda construes this word expressly with पुरोहितम्, देवम्, ऋत्विजम् and होतारम्. Wilson follows Sāyaṇa and construes with पुरोहितम्. Veṅkaṭamādhava's exposition is not at all clear in this respect. We may assume that Veṅkaṭa desires यज्ञस्य to be construed with a word in the same *pāda* since he holds that the *pādas* of a *mantra* are generally self-contained as regards the clause-meanings—'पादे पादे समाप्यन्ते प्रायेणार्था अवान्तराः' (under 6,8.14). This view of Veṅkaṭa is generally accepted by the Western scholars who construe यज्ञस्य with ऋत्विजम् on some other grounds too.

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1. "यज्ञस्य पुरोहितम्।.....देवम्....होतारम् ऋत्विजम्। देवानां यज्ञेषु होतृनामक ऋत्विगग्निरेव।.....रत्नधातमम् यागफलरूपाणाम्..." (Pp 127-28).

'The genetive normally precedes the noun that governs it' ; so '*yajñasya* is to be taken with *ṛtvijam*.' (cf. Macdonell, Vedic Reader, P. 4). The analogous usage as 'यज्ञस्य हि स्थ ऋत्विजा' (8.38.1) also tempts the Westerners to construe यज्ञस्य with ऋत्विजम्. (*ibid*). Griffith also translates—'minister of sacrifice'. Vedārth. translates into English as—'the resplendent priest of the sacrifice'.

देवम्—2nd case-ending sing. of *deva*. For the Indian way of deriving this word see Pp 12-13, 149-52, 178. All the traditional scholars have derived this word from the root √*div*, to shine ; of course, as we have seen earlier, derivation from √*dā*, √*dīp*, √*dyut* also has not been ruled out. Westerners have, in general, preferred the derivation of this word from the word *div*(*dyu*), meaning sky or heaven. This is also suggested by Yāska as an alternative explanation (द्युस्थानो भवति). Monier-Williams takes the word mainly as an adjective meaning 'heavenly, divine'[1] and then as a noun meaning 'a deity, god'. He derives the word from the noun *div* or *dyu*, heaven, the sky. Compare Skt. *dyu* with GK. *zeus*, L. *Jou*, *Ju* in *Ju-piter*, OE. *Tiw*, OHG. *Ziu* etc. Some parallel European words for *deva* are L. *dīvus*, *deus*, Lith. *dēvas*, Old Prussian *deiwas*, Oscan *deivai*. Also compare Av. *daeva*, OP. *daiva* meaning devil.

We quote here a few lines of Maurice Bloomfield from his 'The Religion of the Veda' for the understanding of the Western approach to this word and this concept—"The

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1. While translating this *mantra* Sri Aurobindo takes the word in adjectival sense. He translates यज्ञस्य देवमृत्विजम् 'the divine Ritwik of the sacrifice'. Wilson also translates देवम् as 'the divine'.

universal Indo-European word for 'god' was *deivos*, gone over into archaic Latin as *deivos* (*deus*), Celtic *devos*, in the Gallic proper name *Devognata*, Old Scandinavian *tivar*, 'gods', Lithuanian *devas*, and Sanskrit *devas*. The irreproachable etymology which connects this word with the verb[1] *div*, *dyu*, 'shine', shows that the word came from the luminous manifestations of nature by day and night, and determines authoritatively the source from which the Indo-Europeans derived their first and most pervasive conception of divine power."

ऋत्विजम्—2nd case-ending sing, of *ṛtvij*. For derivation, accent etc. see Pp 179-80. Scholars, both eastern and western, have admitted this word being in relation to *ṛtu*, season or an appointed time. Cf.'यजिष्ठो देवाँ ऋतुशो यजाति'—RV. 10.2.5. Wilson translates—'ministrant'. Giffith says—"He is a *ṛtvij*, a priest or minister who sacrifices at the proper seasons." Vedārthayatna translates as 'priest' i. e. priest in general. Macdonell and Keith also understand the word *ṛtvij* as "the regular term for 'sacrificial priest' covering all the different kinds of priests employed at the sacrifice". Sri Aurobindo does not give any English rendering of the word.

The sixteen priests engaged in a Soma-sacrifice have been divided into four groups led by one chief priest of each of the groups. For Ṛgveda the priests are—Hotā, Maitrāvaruṇa, Acchāvāka and Grāvastut ; for Sāmaveda—Udgātā,

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1. Note that Bloomfield admits the origination of the word from the verb *div*, and not from the noun *div*. Chambers's Twentieth Century Dictionary also parallels the English word *deity* with Sanskrit word *deva* originating from *div*, to shine.

Prastotā, Pratihartā and Subrahmaṇya ; for Yajurveda—Adhvaryu, Pratiprasthātā, Neṣṭā and Unnetā; for Atharvaveda—Brahmā, Brāhamaṇācchaṃsī, Āgnīdhra and Potā. In *mantras*[1] of the Ṛgveda we find reference to seven priests and for this reason it is surmised that originally the number of priests was seven which by gradual increase became sixteen.

Although it is a compound of two components *ṛtu* and *ij*, the author of Padapāṭha did not analyse it 'because the second member does not occur as an independent word[2]'.

होतारम्—2nd case-ending sing. of *hotṛ* (*hotar*), an agent noun, formed with the suffix *tar* added to the root √*hu*, to offer (oblation in a sacrifice). For traditional views see P. 128, Pp 149-54 and P. 181. Macdonell derives this word once from √*hu*[3] and later from √*hū*[4]. According to Monier-Williams *hotṛ* is to be drived from √*hu*, to offer oblation. The possibility of derivation from √*hve* or √*hū* is not accepted in his immortal Dictionary. He does not like to give an independent status of a root to *hū*, which, in his opinion,

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1. तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥
(2.1.2 & 10.91.10)

Now the seven priests are—होता, पोता, नेष्टा, अग्नित्, (आग्नीध्र), प्रशास्ता (मैत्रावरुण), अध्वर्यु, ब्रह्मा.

2. *Vide* Vedic Reader by Macdonell, p. 4. This view of Macdonell does not seem to be convincing. Dr. K. C. Chatterji did not assign any reason for the absence of *avagraha*. (See Vedic Selections, p. 676).

3. "*hótar* 'priest' (√*hu*)"—Vedic Grammar, P. 121.

4. "hotṛ, m. invoker..[hū, call]" — Vedic Reader P.

is only a weak from of $\sqrt{}$*hve*. Avestan Zaotar may be compared with Skt. *hotar*. Griffith in his translation retains the Sanskrit word *hotar*[1].

Vedārthayatna translates *hotāram* as 'invoker (of the gods)'. Wilson translates—'who presents the oblation (to the gods)'. In his Notes he writes—"The priest who actually presents the oblation, or who invokes or summons the deities to the ceremony, accordingly as the word is derived from *hu*, to sacrifice, or *hve*, to call."

As regards accent Prof. Burrow says that specialist words with the suffix *tar* i.e. words denoting holders of professions and priestly offices are as a rule accented on the root. Here he draws our attention to the Greek language where there are two sets of forms having accent on the suffix and on the root. For example GK. *dotē'r*, giver, *batē'r*, goer, *thetē'r*, establisher ; and GK. *dō'tōr*, giver etc.[2] In Sanskrit also we have the suffixes *tṛn* and *tṛc* with the result of having accent on the root and on the suffix respectively[3]. *Hotāram* is accented in the first syllable i. e. on the root.

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1. In the Notes, however, he writes—"an invoking priest, a herald who calls the Gods to enjoy the offering."

2. The Sanskrit Language, P. 136, 139.

3. "Stems formed with the suffix *-tar* generally accent the root when the meaning is participial, but the suffix when it is purely nominal ; e.g. *dā'tar-* 'giving' (with acc.), but *dāta'r-* 'giver'."—Vedic Grammar, P. 48. Also cf. "We actually find stems with this suffix (*-tar*) directly governing an object like a transitive verb, e.g. *dā'tā va'sū* instead of later *dātā' va'sūnām*—'giving riches' became later 'giver of riches'."—Linguistic Introduction to Sanskrit by B. K. Ghosh, Pp 102-3.

रत्नधातमम्—2nd case-ending sing. of रत्नधातम, the superlative of रत्नधा, a radical *ā*-stem. "Radical *ā*-stems are frequent in the RV, but become less common in the later Saṃhitās when they often shorten the final vowel to *ă* and are then inflected like derivative *a*-stems." (Vedic Grammar, P. 248). According to Macdonell about thirty roots form such radical *ā*-stems, the commonly used words with radical *ā*-stems being *carṣaṇi-prā, soma-pā, prathama-jā* etc.

Here the superlative suffix *tama* is secondary since it is added to a nominal stem *ratna-dhā.* Note its difference from the primary superlative suffix *-iṣṭha* which is added to the root in the words as *yaj-iṣṭha* (√*yaj*), *tejiṣṭha* (√*tij*).

Macdonell derives the word *ratna* as √*rā*+*tna*. "This suffix (-*tna*) is very rare, occurring only in *cyautna*..and in *ratna* n. 'gift' (*rā* 'give')."—Vedic Grammar, P. 123. In 'Vedic Reader' he has taken the word to mean 'gift, treasure'. (See P. 245). He has translated रत्नधातम as 'best betsower of treasure'. (See 'Vedic Grammar for Students', P. 94 and 'Vedic Reader', P. 3). Prof. Burrow also derives this word from √*rā*, to give, and means 'treasure' (Sanskrit Language, P. 137). Monier-Williams also derives *ratna* from √*rā*, to give.

In 'Vedic Index' it is said—"*Ratna* in the Ṛgveda and later denotes a precious object, not specifically a 'jewel', as in Post-Vedic literature." Griffith translates रत्नधातम as 'lavishest of wealth'; but in the Notes he indicates the meaning 'reward' for the word *ratna* in the following manner—"All riches are at his disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious whose oblations he carries to the Gods". *Ratna*, according to Vedārthayatna, means wealth, and *ratnadhātama*, 'the best giver of wealth'. Although most of the western scholars interpret *ratna* as wealth or treasure,

Dr. K. C. Chatterji shows[1] that the word *ratna* is sometimes used along with *vasu*[2] and *draviṇa*[3], and accordingly we need not totally reject the meaning 'jewel'[4]. Let us see the interpretations of this word as proposed by other scholars :—

Wilson—possessor of great wealth, lit. holder of jewels. Wilson mistakenly construes तमप् with *ratna* instead of with *dhā*.

Manmatha Nath Dutt (Shastri)—holder of jewels, (fig.) multiplier of jewels in the shape of sacrificial fruits .

Aurobindo—who most founds the ecstasy.

Macdonell has justly drawn our attention to the absence of *avagraha* in Padapāṭha before तम in रत्नऽधातमम् whereas in the same *sūkta* we find वीरवत्ऽतमम् (1.1.3), चित्रश्रवःऽतमः (1.1.5). Dr. K. C. Chatterji has, perhaps successfully, attempted a solution to this problem. "In the case of words ending in दातर दातम धातम पातम गोपातम भूतर भूतम and हूतम, however, it is these words that are separated and not तर and तम. This appears to be due to analogy. We shall see that भ्याम् भिस् भ्यस् and सुप् are not separated after long vowels. So रत्नधाभिः is analysed रत्नऽधाभिः and after रत्नऽधाभिः we have रत्नऽधातमम् etc." (Vedic Selections, P. 27).

For traditional views on derivation, meaning etc. see P. 28, 35, 128, 148-54, 181-83.

Pandit Sātvalekar of Svādhyāya Maṇḍal is a vastly learned Vedic scholar of the present century. His approach to the

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1. Vedic Selections, P. 26

2. वसु रत्ना दयमानो वि दाशुषे—RV 3.2.11

3. दधासि रत्नं द्रविणं च दाशुषे—RV 1.94.14 ; किं नो अस्य द्रविणं कद्ध रत्नम्—RV 4.5.12

4. Cf. a line from Vedic Reader, P. 4—"*ratna* never means jewel in the RV."

mantras seems to be a bit different but in some places worth recording. His simple facile expressions in Hindi impress both the traditional and the modern scholars. He thinks that in this *mantra* *Paramātman* is praised in the name of Agni and incidentally the *jīvātman* is also referred to. Curious students may consult ऋग्वेद का सुबोध भाष्य, मधुच्छन्दा ऋषि का दर्शन—प्रकाशः स्वाध्याय-मण्डल, औंधं (जि० सातारा)

Mantra 1.1.2

पूर्वेभिः—3rd case-ending pl. of *pūrva*. For traditional derivation and accent see Pp 187-88. Although Monier-Williams does not show any derivation; he connects this word with *purā*, *puras* and *pra*. Prof. Burrow, however, thinks the word being formed with *-va* suffix. In his opinion words with *va*-suffix are generally accented in the final syllable but only a small number of them such as *pū'rva*, *a'śva*, *sa'rva* and *pī'va* have radical accent. (Pp 185-86). According to Macdonell also *pūrva* is to be derived with the primary suffix *-va* (Vedic Grammar, p. 131).

In Padapāṭha *-bhis* is not analysed since it is preceded by a long vowel *-e-*. Both *-bhis* and *-ais* are found as plural endings of the 3rd case-ending. According to Macdonell *-ais* is slightly commoner in the RV than *-bhis*, but in the AV it is five times as common. It is almost always used in the Brāhmaṇas. Cf. Vedic Grammar for students, p. 78, f.n, 9.

ऋषिभिः—For traditional derivation and meaning see Pp 110-13 and for accent see Pp 187-88. Monier-Williams accepts the derivation as shown by Sāyaṇa with the help of Uṇādi-sūtra but he suggests that the word was possibly formed from 'an obsolete √*ṛṣ'* for √*dṛś*, to see'. He also cites parallel Irish words *arsan*, a sage, a man old in wisdom and *arrach*, old, ancient, aged.

Śākalya, the author of Padapāṭha, consistently separates the endings *-bhis*, *-bhyām* ,*-bhyas* and *-sup* from the stem by an *avagraha* provided those are not preceded by a long vowel. Hence we find this word in Padapāṭha as *ṛṣi* ऽ *bhiḥ*.

पूर्वेभिः ऋषिभिः—The problem arising out of the words *pūrvebhiḥ* and *nūtanaiḥ*[1] has been grappled with by the traditional scholars. (See Pp 185-87). Western scholars have written[2] quite a lot on this issue of ancient and modern seers, and early and late hymns. These scholars have also attracted our attention to a third group of seers occupying the middle position.[3] The names of the ancient seers have been hinted at by Sāyaṇa as Bhṛgu, Aṅgiras etc. In *mantras* of the Ṛgveda we find a seer mentioning the names of his predecessors. In 1.45.3 [4] the seer Praskaṇva prays to Jātavedas that his prayer may kindly be listened to just as those by Priyamedha, Atri, Virūpa, Aṅgiras were heard. In 8.43.13 [5] there is a reference to Bhṛgu, Manu and Aṅgiras.

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1. We may also refer to *pūrva* and *nūtna* or similer words. Cf. 6.27.1 ; 6.27.2. 6.44.13 ; 7.22.9 etc.

2. Muir, Original Sanskrit Texts, 3.224 ; Bloomfield, The Religion of the Veda, P. 203 ; Bloomfield, Ṛgveda Repetitions, Introduction, P. 20 etc.

3. (a) यः स्तोमेभिर्वावृधे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः । (३।३२।१३) ;
(b) इदा हि ते वेविषतः पुराजाः प्रत्नास आसुः पुरुकृत् सखायः ।
ये मध्यमास उत नूतनास उतावमस्य पुरुहूत बोधि ॥ (६।२१।५)
(इदा हि=इदानीमिव ; अवमस्य=अर्वाचीनस्य, ममेति शेषः)

4. प्रियमेधवदत्रिवज्जातवेदो विरूपवत् ।
अङ्गिरस्वन्महिव्रत प्रस्कण्वस्य श्रुधी हवम् ॥

5. उत त्वा भृगुवच्छुचे मनुष्वदग्न आहुत ।
अङ्गिरस्वद् धवामहे ॥

There is a tendency among some scholars[1] to determine the date of the composition of the particular hymns on the strength of the words *nūtana*, *pratna*, *pūrva*, *madhyama* etc. "The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jamadagni, and other worthies made their hymns', are of recent origin. In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters". (Bloomfield, Ṛgveda Ṛepetitions, Intro, P. 20). This western scholar hesitates to brand any *sūkta* to be of later origin inasmuch as the Ṛgveda presupposes "at all points a long period of antecedent activity". The lateness of a hymn may only be relative and his considered opinion in this regard will be evident from the following lines—"It seems to me very doubtful that the body of hymns assigned to any of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author." (*ibid*, p. 21)

ईड्यः—It is formed with the gerundive suffix *-ya* added to the root √*iḍ*. "The derivatives in *ya* exhibit a great and perplexing variety of form, connection and application ; and the relations of the suffix to others containing a *-ya*-element—*iya*, *īya*, *eya*, *āyya*, *eyya*, *enya*—are also in part obscure and difficult. In the great majority of instances in the oldest

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1. Giffith under 1.1.2—"The expression indicates the existence of earlier hymns." Wilson—"The terms *pūrva* and *nūtana*, former and recent, applied to *Ṛṣis* or sages, are worthy of remark, as intimating the existence of earlier teachers and older hymns." Also cf. *Vedārthayatna* and *Vedic Index* under the word *Ṛṣi*.

language, the *ya* when it follows a consonant is dissyllabic in metrical value, or is to be read as *ia*". (Whitney, Sanskrit Grammar, Pp. 459-60). Here also we should read, for the sake of metre, *īḍias*, or more correctly as *īḷias*[1] since between two vowels *ḍ* becomes *ḷ*. Yāska uses the word *īḷitavyaḥ* as a synonym for *īḍyaḥ* (7.16). *Iḷenyaḥ* means the same as *īḍyaḥ*. For absence of Svarita-mark in the final vowel of this word in Saṃhitāpāṭhā see *Vivaraṇam*, P. 195.

नूतनैः—For traditional views on derivation, accent etc. see Pp 189-91. Modern scholars of Comparative Philology hold that *nava*, *nūtana*, *nūtna*, *nūnam* are cognate words derived from *nu* or *nū*. According to Monier-Willams *nū* itself is formed by adding the particle *u* with *nu*. Parallel words of *nū* are Av. *nū̆*, Mod. Per. *nūn*, GK. *nu*, *nun*, *nūn*, L. *nun-c*. Germ. *nu*, *nun*, Old Sl. *nyně*, Lith. *nù*, Ang. Sax. *nu*, *nū*, Eng. now. "With तन *tana* or (in a few cases) त्न *tna* are made adjectives from adverbs, nearly always of time : e.g. *pratna'* ancient, *nū'tana* or *nū'tna* present, *sanāta'na* or *sana'tna* lasting, *divātana* of the day, *śva'stana* of tomorrow, *hyastana* of yesterday. The accent is various." (Whitney, Sanskrit Grammar, p. 479).

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1. According to Prof. Burrow we must in such cases postulate the IE suffix **iHa*, different from **i̯a*. This IE *H (sometimes witten as *h̯*) has been taken into account since the discovery of Hittite. However, we should differentiate simple **ia* or **i̯a* (or **ya*) from **iHa*. "The two types are of course confused in the later language, and the difference revealed by the Vedic metre, is simply explained when it is realised that there are two different suffixes, (i) *i+a*, (ii) *i+*H*+a*." "(The Sanskrit Language, Pp 86-87). Note carefully that **ia/ya* remains *ya* but *i*H*a* is pronounced as *iya*.

उत—It is a conjunctional particle meaning 'and'. In usage the conjunctional particles are similar to the emphatic particles in so far as they are enclitic or incapable of beginning a sentence. But *uta'* is a strong exception since in RV alone *uta'* begins 149 *mantras*. In this number we do not include उतो (उत+उ). cf. Av. *uta*, O. Pers. *uta*.

स देवाँ एह वक्षति—The entire *pāda* or hemistich is repeated in RV 4.8.2c.

सः—According to the Western scholars *sa* is the actual base of the third personal pronoun *tad*. The available forms of this base are *sa*, *sas*, *sā* in masc. and fem. Besides these the Vedic usage *sasmin*[1] in locative further strengthens this view. Cf. Av. *hō*, *hā*, Gk. *ho' hē'*, *to'* ; Goth. *sa*, *sō*, *thata*. For traditional way of declension see p. 194, f.n. 1.

एह—आ+इह.

आ—It is used as a prefix (*upasarga*) to the root -*vah* of *vakṣati*. This prefix (adverbial preposition) is here separated from the verb by an intervening word *iha*.[2] Like many other prefixes as *ati*, *adhi*, *anu* etc. this prefix (*ā*) also may be used both adverbially and adnominally. The adnominal prepositions govern cases and are apt to be called prepositions in their modern sense.

इह—It is a derivative from pronominal base *i*. Other words from this base are *itara*, *itas*, *iti*, *id*, *idā*, *iyat*, *iva* and *idānīm*. The words *iha*, *kuha* etc. are formed with -*ha*, a-suffix of locality. It is supposed that the original suffix -*dha* was later weakened as -*ha*. Cf. the words *sadha*, *saha*, with. Similarly *idha* is weakened to *iha*. Ved. *idā* and Av. *iδa* are akin to the

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1. *Sasmin* occurs 9 times in the RV such as 1.52.15, 1.152.6 etc.

2. व्यवहिताश्च (पा० सू० १।४।८२). Also see P. 136.

earlier form *idha*. It is interesting that in the MIA Pali form *idha* the original sonant aspirate *-dh* is maintained. Some IE parallel words are Gk. *iθā* or *iθai* in *iθā-genēs* and *iθai-genēs*, Goth. *ith*, Lat. *igi-tur*. For traditional views see P. 194.

देवाँ एह—By *sandhi* of देवान् एह we get in Vedic देवाँ एह. For the comprehension of this peculiar Vedic *sandhi* we should note that the original Indo-European ending of the vowel stems in accusative plural was **-ns* (cf. Goth.*-ans*, Gk.*-ons*). As Sanskrit cannot tolerate a conjunct at the end of a *pada* (cf. संयोगान्तस्य लोपः—Pāṇ. 8.2.23), the final consonant *s* is often dropped with the compensatory lengthening of the preceeding vowel. Thus *deva-ns>deva-n>devān*. Similarly *hari-ns>hari-n> harīn*. There is another course left for the avoidance of a final conjunct and that is to nasalise the *n* of *ns* along with the compensatory lengthening of the preceding vowel. Thus *deva-ns> deva-m̐s> devām̐s* (देवाँस्). Similarly *hari-ns> hari-m̐s> harī-m̐s* (हरीँस्). Now in देवाँस् एह> देवाँ एह the subilant is dropped, but in instances as हरीँस् इव>हरीँ रिव, परिधीस् अति> परिधी रति, अभिषूँस् इव> अभिषूँ रिव, नॄँस् अभि> नॄँरभि the sibilant is changed into *r*.

That the accusative pl. ending of vowel stems was originally *ns* is traceable from some cases of *sandhi* as नरान् तत्र> नरांस्तत्र, कान्चन> कांश्चन etc. for which Pāṇini has framed a rule "नश्छव्यप्रशान्' (8.3.7). In such cases the original ending नस् reappeared for its being followed by words as तत्र, चन etc. (i.e. by some dental and palatal consonants). In such cases the reappearance of *s*[1] can be fully justified in view of its not remaining in a final position. But as it is

1. But curiously enough the lengthening of the preceding vowel is not annulled.

found in classical Sanskrit this type of *sandhi* is wrongly extended to the cases as *avasan+tatra> avasaṁs tatra* (originally *avasant*, not *avasans*) and *mahān+tatra> mahāṁs tatra* (originally *mahānt*, not *mahāns*). Of course, Pāṇini may easily be exonerated from this charge since he has made a reservation in his *sūtra* as अप्रशान्[1] (8.3.7) and it was the duty of his commentators to delve deep into this proviso and to take it as an indicatory reference (*upalakṣaṇa*).

वक्षति—3rd person sing. s-aorist subjunctive of √*vah*. Thus *vah+s*(of *s*-aorist)+*a* (sign of subjunctive)+*ti* (primary ending)> *vakṣati*. Also *vakṣat* with secondary ending (*t*). Present subjunctive—*vah+a* (infix or *vikaraṇa* of *bhū-class*) +*a*(sign of subj.)+*ti* (pr. end.)> *vahāti*. With secondary ending *t* the form is *vahāt*. Cf. Gk *okhos* (for *bokhos*), *okheomai*, L. *vehere*, *vehiculum*, Slav. *vesti*, Lith. *vèžti*; Goth. *ga-wigan*, Germ. *wegan*, *bewegen*, Eng. *weigh*, Av. *vaz*. Rev. K. M. Banerjea holds that here *āvakṣati* is for *āvakṣyati*.[2]

Mantra 1. 1. 3

रयिम्—acc. sing. of *rayi* (masc.). It is rarely used as fem. also. The forms *rayi* and *rai* are derivatives of √*rā*, to give,

1. The process of derivation and formation of the word may be noted—प्र शम् क्विप्> प्र शम् (All the letters of क्विप् are dropped. See P. 179)>प्रशाम् (अनुनासिकस्य क्विझलोः क्ङिति—६।४।१५) >प्रशान् (मो नो धातोः—८।२।६४). Thus it is evident that *praśān* was never *praśāns* and therefore there was no occasion for the appearance of the sibilant.

2. "Future of वह् used in the Imperative sense......The use of the Future in the Imperative sense is often found in other cognate languages and is very frequent in Hebrew. It is also similarly used in English with 'shall'." (Rev. K. M. Banerjea, Rig-veda Sanhita).

to bestow. Parallel Latin words are *rēs*, *rēm*. Prof. Burrow postulates the Indo-European stem **raHis*. He observes that though this IE. *H is presumed to share a common change by which it has been lost in all the languages except Hittite, its effects survive. Accordingly **aH* becomes *ā* in Sanskrit, the lost *H effecting the lengthening of the preceding vowel. Thus gen. sing. of * *ṛaHis* is *rāyas* in Sanskrit. (Also see f.n. under *īḍyaḥ*, P. 272)

अश्नवत्—In Classical Sanskrit the root √*aś*, to get, to obtain, is only Ātmane. whereas in Vedic it is Para. & Ātm. both. **अश्नवत्** is a form of 3rd per. sing. subj. of the present system. In present system appears the infix (*vikaraṇa*). Thus *aś*+*nu* (infix) + *a* (modal sign of subj.) + *t* (sec. end.)> *aśnavat*. Note that 3rd per. sing. subj. of the aorist system (*s*-aorist) will be—*aś*+s (of *s*-aorist)+a (modal sign of subj.) +t (secondary ending) > *akṣat* (*ś* of root changed into *k* and the following *s* into *ṣ*). Although *Sāyaṇa*[1] ignores here the significance of *leṭ* and glosses as '*prāpnoti*', he takes the proper meaning of this word in RV 1.40.6 and 1.40.7. There he glosses '*vyāpnuyāt*'. (See Vedārthayatna).

दिवेदिवे—In view of the use of *avagraha* by Śākalya in the Padapāṭha such iteratives are treated as compounds of which the second member is always unaccented. The common occurrences are *gṛhé-gṛhe*, *da'me-dame*, *divé-dive*, *dya'vi-dyavi* *viśé-viśe* etc. For *divé-dive* we have to admit a stem as *diva* which does not find favour with many scholars The explanation offered by Macdonell is as follows—"The frequency of *-e* as locative of *a*-stems led to the occasional use of the dative in consonant stem ; *div-é-div-e* (for **div-i'-div-i*) and *viś-é-viś-e* (for * *viś-i'-viś-i*). (Vedic Grammar, P. 155)

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1. So also Skanda and Veṅkaṭa. See P. 39.

पोषम्—Sāyaṇa takes the word here adjectivally but in 1.93.2 he means by *poṣa* growth, increase (*abhivṛddhi*) i.e. there he admits nominal use. The latter is accepted here also by Skanda and Veṅkaṭamādhava. (See P. 39).

यशसं—Indian commentators differ as regards the meaning of this word. Some take it as noun and some again as adjective to *rayi* and *poṣa* or *rayi* only or *poṣa* only. Westerners show that *ya'śas* is noun but by a shift of accent *yaśa's* means glorious.

वीरवत्तमम्—Dr. K. C. Chatterji suggests that the word *vīra* "from वी, to procreate, means man, then man of might, i.e. hero."[1] (Vedic Selections, P. 36). Parallel words from IE[2] languages are—Av. *vīra*, Lat. *vir*, Lith. *vy'ras*, Goth. *wair*, Ang. Sax. *wer*, *wēre-wulf*, Eng. *werewolf*, *werwolf*, *virile*, Germ. *Werwolf*, *Wergeld*. For Padapāṭha see the word रत्नधातमम् under 1.1.1. "Collectively in the singular the word denotes 'male offspring', an object of great desire to the Vedic Indian. The Pañcaviṃśa Brāhmaṇa gives a list of eight *vīras*[3] of the king, constituting his supporters and entourage.' Vedic Index, Vol. II, P. 317. Aurobindo translates *vīravattamam* as 'most full of hero-power'.

Mantra 1. 1. 4

यज्ञम् अध्वरम्—Quite a lot has been said earlier in Pp. 40-41 and Pp 212-14. Monier-Williams connects the word *adhvara* with the roots *dhvṛ* (cl. 1. Paras. *dhvarati*) to hurt, to injure

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1. Also compare—"*Vīra* in the RV and later denotes 'man' as the strong and heroic." (Vedic Index, vol II, P. 317.)

2. Postulated IE form is **uīro*,**uiro*.

3. The king's brother, his son, *Purohita*, *Mahiṣī*, *Sūta*, *Grāmaṇī*, *Kṣattṛ* and *Saṃgrahitṛ*. Vide Pañc. B. 19.1.4

and *dhūrv* or *dhurv* (cl. 1. Paras. *dhūrvati*), to hurt, to injure. Thus *adhvara* means 'not injuring'. The word *adhvara*, originally an adjective constantly applied to sacrifices, gradually won the status of a noun meaning sacrifice. Compare in this connection the emergence of the noun *hastin* which was originally an adjective to *mṛga* (*hastī mṛga* means 'an animal possessing *hasta* or trunk'). In common parlance students of a university say—'We are students of Mechanical.' meaning thereby '···Mechanical Engineering.' Note the relation of *adhvara* with *adhvaryu*, the ministrant priest. Dr K. C. Chatterji holds— "*Yajña* (worship) is used in a wider sense than *adhvara* (sacrificial act, offering)." (Vedic Selections, P. 39). Oldenberg comments—"Possibly in the designation of the sacrifice as *yajña* the stress was laid on the element of prayer, praises and adoration ; in the designation as *adhvara* on the actual work which was chiefly done by the Adhvaryu." In *Vedic Reader* Macdonell has actually followed the above view regarding the significance of the words *yajña* and *adhvara*[1]. Prof. Burrow perhaps likes to link the word *adhvara* with *adhvan*[2] which is hardly convincing. Vedārthayatna avoids all such discussion and proposes a simple solution[3] in the lines of Sāyaṇa. Griffith also translates *adhvaram* as 'perfect' and elucidates the word 'perfect' in the following manner—"uninterrupted by Rākṣasas or fiends, who are unable to mar a sacrifice which Agni protects on all sides".

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1. He translates *yajñam adhvaram* as 'the worship and sacrifice'.

2. Sanskrit Language, P. 147

3. "ज्या यज्ञाचें संरक्षण अग्नि चारी बाजूंस राहून करितो तोच यज्ञ निर्विघ्नपणें परिपूर्ण होऊन देवांस तृप्तिदायक होत असतो." (वेदार्थयत्न)

विश्वतः परिभूः असि—The entire *pāda* is repeated in 1.97.6[b] where Ṣāyaṇa explains in a different manner[1] almost similar to that of Skanda in 1.1.4. Bloomfield draws our attention to the variations upon *paribhū*-phrases at 2.2.5 (with *adhvaram*)[2] and at 5.13.6 (with *devān*)[3]. [Rig-Veda Repetitions, P. 29]

परिभूः—Parallel words from IE **péri* are—Av. *pairi*, O.Per. *pariy*, Gk. *peri'*, Goth. *fai'r*, L. *per*. Parallel words of Skt. *bhū* are—Av. *bū*, Gk. *ephū*, *phuō*, *ephūn*, etc., L. *fuit*, *fuat* etc., Slav. *byti*, Lith. *buti*, Germ. *bin*, Ang. Sax. *beo*, OE. *beon*, NE. *be*.

असि—The reasons for *a'si* being accented have been shown in traditional lines in Pp 215-17. The western approach to the problem of accentuation of a verb is altogether different.[4] In their opinion the finite verb in a principal sentence is unaccented ; but this general rule is subject to a few

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1. "हे विश्वतोमुख अग्ने विश्वतः सर्वतः सर्वस्मादप्युपद्रवजातात् परिभूरसि अस्माकं परिग्रहीता भव। रक्षको भवेत्यर्थः।"

2. स होता विश्वं परि भूत्वध्वरम्—2.2.5

3. अग्ने नेमिरराँ इव देवांस्त्वं परिभूरसि—5.13.6

4. The *bhāṣya* of Veṅkaṭamādhava might have acted as a pointer to the renewed thoughts of the Westerners. See the Introductory verses of Veṅkaṭa, especially verses 4 to 26. A scholar will certainly note the existence of different schools from the expressions—माधवस्य त्वयं पक्षः etc. (verse 26) and मन्यन्ते पण्डितास्त्वन्ये यथाव्याकरणं स्वरम् (verse 25). It is sure that the view subscribed to by Mādhava is more logical and that it goes deep into the problem. The present editor has tried his best to clarify these arguments in English in the footnotes of Pp 30-34.

restrictions. As regards the verb of a subordinate clause it is said by them that the verb of such a clause introduced by *yat, cet, ned, kuvid* etc. is always accented.[1] Here the subordinate clause *yaṃ yajñaṃ....paribhūr asi* being introduced by *yam* (=*yat*) the verb (*a'si*) has been accented.

इत्—neuter of pronominal stem *i*. See the word *iha* under 1.1.2, Pp 273-74.

देवेषु गच्छति—"A blending of the two constructions देवान् गच्छति and देवेषु तिष्ठति" (Vedic Selections by Dr. K. C. Chatterji, vol. I, P. 40)

Mantra 1. 1. 5

कविक्रतुः—For traditional expositions see Pp 42-43 and Pp 218-20. *Kavi* is a derivative of the root √*kū*, to sound. Its cognate words of Sanskrit are *kava, ākūti, ākūta, kāvya*. However, *kavi* means 'gifted with insight, intelligent i. e. seer or prophet.' *Kratu*, derived from the root *kṛ*, to do, to make, means 'desire, will, intelligence, power or ability.' Greek parallel word for *kratu* is *kratos* which means 'strength'. In view of the word *citraśravastama*, and especially for *citra*, manifold, used in this *mantra* here *kratu* may mean both strength of mind and will or intelligence.

The compound word *kavikratu* is translated by the various scholars in the following manner—

Wilson : the attainer of knowledge. In the notes Wilson says—"*Kavikratu* is here explained to signify one by whom either knowledge or religious acts (*kratu*) have been acquired or performed (*krānta*) : the compound is commonly used as a synonyme of Agni."

Aurobindo : "the Seer-Will."

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1. Cf. Macdonell, Vedic Grammar, Pp 105-6 and Vedic Grammar for Students, Pp 466-68.

Monier-Williams : "Having the insight of a wise man, full of discernment, wise".

Giffith : "sapient-mined Priest." He does not take the word as an adj. to Agni but to *hotṛ*.

Max Müller : *kratu*, counsel, agrees "with the German *Rath*, as meaning both thought and deed. Wise counsellor renders only half of the Sanskrit term ; wise-minded is not much better".

सत्य—The word *satya* has been derived and interpreted in many ways by Sāyaṇa. In 1.145.5 he has shown three meanings—सत् क्रियमाणं कर्म, तत्र साधुः । सत्सु भवो वा । सत् फलं तदर्हतीति वा, सम्यक्फलप्रद इत्यर्थः।" A. B. Purani, a follower of Aurobindo, has made a serious study on *ṛta* and *satya*. In his opinion "*Satya* is 'beingness', 'the quality of existence', 'the state or condition of reality'. It has come to mean 'truth'......This truth is also Vast, Infinite. The word Brahman that became current in later day Indian thought is connected with the 'Vast' 'Bṛhat'—in its original root." (Studies in Vedic Interpretation, P. 101, 106). As regards the use of this word in this particular *mantra* he argues, "If the reference is only to material fire, the word *kavi-kratu*....has no relation and 'true' has still less." (P. 102) According to some the parallel Gk word is *eteos*. Cf. Av. hai$^{\theta}$yo.

चित्रश्रवस्तमः—*Citra* means various, variegated, manifold. *Śravas* means glory, fame, renown. It is derived from the root √*śru*, to hear, to listen to. Glory or fame is listened to by a large number of people. Skt . *śru*: Gk. *kluō* ; Skt. *śravas* : Gk. *kleos*. The -*v*-element in Gk is lost. Thus Gk. *kleos* is for Gk. **kleFos* [*kle (w)os].

For Padapāṭha see रत्नधातमम् in 1.1.1.

देवो देवेभिः आ गमत्—This is substantially repeated in 3.10.4^{b}. (See P. 258) "The instrumental (as in *devebhis*) often expresses

a sociative sense without a preposition (like *saha* in Sanskrit)." (Vedic Reader, P. 7)

आ गमत्—In Padapāṭha a prefix is sometimes separated from the *tiṅanta* word by a stroke (*cheda*) and sometimes by an *avagraha*. When the prefix is accented, it is deemed an independent word ; but if it is not accented, Śākalya considers it to be compounded with the word following and places an *avagraha* between these two (prefix and *tiṅanta*-word). In a case of doubt as regards the accent of a prefix Śākalya follows the general rule 'उपसर्गश्चाभिवर्जम्' (फि० सू० ८१). For example, पर्यभूषत् (2.12.1) is accented in the second syllable ; but this accent may occur owing to the prefix or to the root (more correctly, the augment) since there is a *sandhi* of परि & अभूषत्. If *i* of *pari* is deemed accented, it should be separated as परि। अभूषत् and if again *i* is unaccented, the separation should be as परिऽ अभूषत्. Now Śākalya resorts to the general rule and argues that if *pari* is accented, it is to be accented in the first syllable. Since that first syllable (प) is unaccented, it (*pari*) must be taken as unccented. So पर्यभूषत् is treated in Padapāṭha as परिऽ अभूषत्. Similarlly पर्यपश्यत् is separated as परिऽ अपश्यत्, अवासृजत् as अवऽ असृजत् etc. But अभ्यैक्षेताम् is separated as अभि। ऐक्षेताम् since the prefix अभि is, according to the general rule, accented in the final syllable and in such a case of doubt this prefix should be deemed accented in that syllable necessitating thereby the separation by a stroke.

गमत्—3rd person sing. root aorist subjunctive of the root *gam*. Note *gam* (root aorist, so no addition or change)+*a* (modal sign of subjunctive)+*t* (secondary ending.)>*gamat*. For Sanskrit *gam* (I E* *gwen*) we have the parallel European forms as—Gk. *bainō*, Goth. *qvam*, Lat, *venio*, Germ. *kommen*, Eng. *come*.

Mantra 1. 1. 6

यत्—accusative sing. neu. of the relative pronominal stem *ya-* Cf. IE **yo-* from which appear the Gk. forms *hos*, *hē* (*ha*), *ho* corresponding to Sanskrit relative forms *yas*, *yā*, *yad*.

अङ्ग—Monier Williams writes—"A particle implying attention, assent or desire, and sometimes impatience ;......". Prof. Burrow includes this indeclinable in the list of miscellaneous particles of asseveration (P. 283). Owing to its being accented in the second syllable Dr K. C. Chatterji likens it to the emphasizing particle *eva*. According to Prof. Macdonell this adverbial particle "emphasizes a preceding word (sometimes separated from it by short particles like *hi* and *īm*) in such a way as to express that the action especially or exclusively applies to that word." (Vedic Grammar for Students, P. 213). In Brāhmaṇa it sometimes "begins a sentence with an adhortative sense, accentuating the verb." (ibid., P. 214) For the interpretation of this word by Skanda and Veṅkaṭamādhava and for notes thereon see P. 44 and 47.

दाशुषे—Active perfect participle (*vāṃs=kvasu*) form of the root √*dāś* is *dāśvāṃs*, in dative sing. *dāśuṣe*. "This suffix, which is always accented, is in the weak cases reduced to *-us-* before vowels." (Vedic Grammar, P. 132). With the addition of this suffix (*vāṃs*) the root is mostly reduplicated, and if the stem is even by republication reduced to a monosyllable (e. g.

papt), the suffix is nearly always added with the connecting vowel -*i*- (cf *papt-i-vāṃs*).[1] In *dāśvāṃs* there are two irregularities—(i) the root is not reduplicated and (ii) the connecting vowel -*i*- is absent.[2] Cf. दाशृ दान इत्येतस्य धातोः क्वसावद्विर्वचनमनिट्त्वं च निपात्येते—काशिका, ६।१।१२ सूत्र.

The finite forms of this root as *dāśati* etc. are to be found only in RV (cf. 1.93.10 ; 1.151.7 ; 6.16.31 etc.) and only once with causative suffix in Ś. Br. (1.6.2.5). Cf. Gk. *dōk* in *dedōka*.

त्वम्—Nom. sing. of *tva*, the base of the 2nd personal pron. "The -*am* of *tvam* (Av. *twēm*, *tūm*/*tum*) is not found outside Indo-Iranian and is therefore of more recent origin." (Sanskrit Language, P.263) Cf. Gk. *su*, Dor. *tu*, L. *tū*, Goth. *thu*, OE. *thu*, NE. *thou*. For the sake of metre here *tvam* should be read as *tuam*.

करिष्यसि—This conjugated word is here accented. The traditional way of justifying this accent is to be found in P. 225, and more correctly in P. 227. For western view see the word *asi* under 1.1.4, Pp 279–80.

तव—Gk. *sos* comes from **twos*, and *teos* from **tewos*. From **tewos* appear Italic **towos*, early Lat. *tovos*, thence the usual Lat. form *tuus*. "The gen. sing. tava (: Av. *tava*) representing IE **tewo* is an uninflected thematic adjectival stem, and therefore an isolated survival of archaic IE usage." (Burrow, Sanskrit Language, P. 265).

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1. See Vedic Grammar, P. 362

2. "Unreduplicated stems, however, do not take the connecting vowel, as *vidvāṃs*-" (ibid.) The Sāmaveda form *dāśivāṃs* should be deemed irregular. (ibid. P. 363). Vide SV 1.2.1.1.1 (i. e. 97)—पुरु त्वा दाशिवाँ वोचे.

तत्—Nom. sing. neuter of the base *ta-*. The nom. acc. sing, neuter ending in IE "was *-*d*, in o-stems *-*od* in contrast to *-*om* of nouns, in *i* stems *-*id* in contrast to *-*i* of nouns." (C. D. Buck, *Comparative Grammar of Greek and Latin*, P. 221). Cf. L. *id, illud, quod, quid* etc. Buck has also shown that in Greek, where a final dental is lost, the difference is perceptible in the ending *-o*, in contrast to *-on* of nouns. Cf. Gk. *to, auto, touto*, etc. This nom. acc. neuter ending *d* (or *t*) is consistently found in Sanskrit and Avestan. Cf. Skt. *tat*, Av. *tat*; Skt. *etat*, Av. *aētat*. In cases of further addition of suffix we get the *d* of *tat* restored e. g. in *tadā, tadānīm, idam*.

अङ्गिरः—Different views about the name *Aṅgiras* are to be found in Pp 45-46 and 229-31. We may add two more references of the Mahābhārata. In *Vanaparvan*, Ch. 217 there is a story in which it is said that the sage Aṅgiras by his penance overwhelmed the lustre of Agni who acknowledged the supremacy of Aṅgiras. But Aṅgiras of his own accord relinquished the coveted position and only wished to be acknowledged as the first son of Agni (Cf. *ślokas* 8–18). In *Anuśāsanaparvan*, however, it is held that the semen of Brahman (Brahmā), being thrown into Agni, produced three persons of of whom Aṅgiras was second. From the charred coal (*aṅgāra*) originated Aṅgiras. (अङ्गारेभ्योऽङ्गिराभवत्—Ch. 85, *śl.* 105). Wilson refers to these stories. Griffith says "*Aṅgiras* : here a name of Agni. The Aṅgirases appear to have been regarded as a race of higher beings between gods and men, the typical first sacrificers, whose ritual is the pattern which later priests must follow."

Mantra 1. 1. 7

उप—It is one of the two prefixes (*upasarga*) to the root

i in the word (*ā*)*imasi*. In Classical Sanskrit prefixes are to be placced just before the verb. (Cf. ते प्राग् धातोः—Pāṇ. 1. 4. 80). But in Vedic a prefix may be separated from the verb by intervening word or words. (व्यवहिताश्च—पा० सू० १।४।८२). Here the separation has been maximum, the *upasarga* being the first word of the *mantra* and the verb occurring at the end. A similar instance is सम्........दधे (RV 1.30.6). "When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy". (Vedic Grammar for Students, P. 285). Prof. Macdonell adds—"When there are two prepositions, both are independent and accented." (*ibid*. P. 468). Here also *úpa* and *ā'* are accented. In 'Vedic Reader' it is held that the preposition *upa* governs here the accusative *tvā*. Parallel words in other IE languages—Av. *upa*, OP. *upā*, Gk. *hupo*, Goth. *uf*, O. Germ. *oba*, Mod. Germ. *ob* in *Obdach* etc.

त्वा—Alt. form is *tvām* which replaces the older enclitic *tvā* (Av, *θwā*). The final *-m* of the acc. sing. form *tvām* is mainly an Indo-Iranian phenomenon although only in Slavonic, a non-Indo-Iranian language, this phenomenon is traceable. Whereas in acc. sing. of the personal pronouns the Gk. parallels end in short vowel as *e'mé*, *me*, *sé*, *se* (Dor. *té*), the Sanskrit enclitic forms end in long vowel as *mā*, *tvā*. Again whereas in abl. sing. the Latin parallels are in long vowel as *mē*, *tē*, *sē* (from early L. *mēd*, *tēd* *sēd*), the Sanskrit forms show short vowels as *mad*, *tvad*.

दोषावस्तः—Quite a lot has been said on this expression (Vide Pp 240–243). *Doṣā* means darkness, evening, night etc. It is a feminine word, although in Classical Sanskrit an indeclinable word *doṣā* is recognised in the *svarādi* list of indeclinables. The word *vastṛ* may be connected with the

Vedic root √*vas* (or √*uṣ*), to shine, to grow bright. Cf. *uṣas*, dawn, *vasar* (in *vasar-han*, striking in the dawn, in RV. 1,122.3), *usra/usrā*, morning light, *usri*, morning light etc. Thus *vastṛ* may mean shining, illumining. Geldner has accordingly translated *doṣā-vastṛ* as 'illuminator of darkness'. Vedārtha-yatna takes the word as an adj. to Agni and translates 'shinest by night'. Aurobindo translates—'in the night and in the light'. Griffith translates—'dispeller of the night'. Max Müller says—"Irradiator of night or of darkness, from *doṣā*, darkness and *vastar*, a vocative of *vastṛ*, lightener." Macdonell translates—"O illuminer of gloom". In the Notes he refutes Sāyaṇa and writes:—"The explanation as *O illuminer* (from 1 *vas* shine) of darkness....is much more probable." Wilson—"both morning and evening." Under TS 1.2.14.4 and TS 1.5.6.2 Keith translates—"that shinest in the darkness." In the f. n. of the former he writes—"*doṣāvastar* is usually rendered 'by night and day' but the sense 'shining in the dark' is more probable.

धिया—Under the word *dhī* Monier-Williams writes—"thought, (esp.) religious thought, reflection, meditation, devotion, prayer......".Macdonell & Keith endorse the above interpretation of the word in 'Vedic Index'.

वयम्—"The nom. pl. *vayam* (: Av. *vaēm*) contains the same additional element *-am* that appears in the nom. sg. It points to an original IE **wei* which appears in Gothic with the secondary addition of the plural *-s*,(*weis*, cf. also Hitt. *weš*)." —Sanskrit Language, P. 265.

नमः—Originally this was a neuter stem having the declined forms as *namaḥ* (RV 1.1.7 etc.), *namasā* (RV 1.57.3 etc.), *namase* (RV 8.25.7), *namasaḥ* (RV 1.171.2). *namasi* (RV 4.21.5) and *namobhiḥ* (RV 1.24.14 etc.). Later it came to be regarded as an indeclinable being included in the *svarādi-gaṇa*.

भरन्तः—Nom. pl. present part. of √*bhṛ*, to bear.

एमसि—आ+इमसि-

इमसि—1st per. pl. present ind. of √*i*, to go. Alt. form *imaḥ*. In classical only *imaḥ* is permissible. As regards the first person plural ending *-masi* Whitney says—"The earliest form of the active ending is *-masi*, which in the oldest language is more frequent than the briefer *-mas* (in RV. as five to one ; in AV., however, only as three to four). In the Classical Sanskrit, *-mas* is the exclusive primary ending." (Sanskrit Grammar, P. 206).

Some parallels of the root *i* are Gk. *eimi* ; Lat. *eo*, *imus*, *iter* etc. ; Lith. *eimi* ; Slav. *idû*, I go, *iti*, to go ; Goth. *iddja*, I went.

Mantra 1. 1. 8

Comentators and scholars differ widely as regards the syntactical construction of the words of this *mantra*. But all agree that the entire *mantra* is to be construed with *tvām upa ā imasi* (1.1.7) and that the clauses of this *mantra* are adjectives to the word *tvām* of the previous *mantra*. There is also no disagreement about the second hemistich of this *mantra*. The first hemistich is construed in four different combinations as—

(i) राजन्तम्, अध्वराणां गोपाम्, ऋतस्य दीदिविम्. This view is subscribed by Sāyaṇa, Wilson[1] and some other scholars. The argument in favour of this combination is that a genetive normally governs the word following. Thus *adhvarāṇām*, with genetive ending, should be construed with *gopām* ; and *ṛtasya*, another genetive, is to be construed with *dīdivim*.

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1. Wilson translates—"...the radiant, the protector of sacrifices, the constant illuminator of truth..."

(ii) राजन्तमध्वराणाम्, गोपामृतस्य, दीदिविम्. Skanda, Veṅkaṭamādhava, Griffith, Keith (under TS. 1.5.6.2), Dr K.C. Chatterji etc.[1] accept this course. They argue that the root √*rāj*, to rule over, governs a genetive in most cases of Vedic and sometimes, in a different form, in Classical too. Vedic instances are त्वं विश्वस्य....दिवश्च ग्मश्च राजसि (RV 1.25.20). समिध्यमानो अमृतस्य राजसि (RV 5.28.2), विश्वस्य परमस्य राजसि (RV 7.32.16) etc. In Classical we know of the root √*īś*, to rule over, which governs a genetive (cf. Pāṇ. 2.3.52) and also of the words प्रभु etc. which take a genetive e.g. प्रभुर्बुभूषुर्भुवनत्रयस्य (cf. Siddhānta Kaumudī under 583, 2.3.16). Another argument in favour of this interpretation is that in it the *pādas* possess self-contained clause-meanings. Cf. पादे पादे समाप्यन्ते प्रायेणार्था अवान्तरा: (For details see P. 34, f. n. 3 and P. 50, f. n. 4). This view may further be strengthened with the help of analogous portions of the Ṛgvedic *mantras* where the expression राजन्तमध्वराणाम् has been used as a favourite adjunct of Agni e. g. अग्निं....सम्राजन्तमध्वराणाम् (1.27.1), राजन्तमध्वराणामग्निम् (1.45.4). Bloomfield further holds—"It is primarily[2] an Agni-motif, as पंतिर्ह्यध्वराणामग्ने at 1.44.9, स केतुरध्वराणाम् at 3.10.4 ; and नेतारमध्वराणाम्[3] at 10.46.4 clearly show." (Ṛigveda Repetitions, P. 30).

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1. Griffith—"Ruler of sacrifices, guard of Law eternal, radiant One..." Keith—"Lord of the sacrifices, Guardian of holy order, shining..." Dr. K. C. Chatterji—"ruling over sacrifices, the guardian of truth or moral order, the shining one..."

2. We find राजन्तावध्वराणामश्विना (RV 8.8.18) where Aśvins are referred to.

3. We may add रथीरध्वराणाम् (1.44.2 and 8.11.2) and रथ्यमध्वराणाम् (6.7.2)

(iii) राजन्तमध्वराणाम्, ऋतस्य दीदिविं गोपाम्. Vedārthayatna, Macdonell, Aurobindo[1] and others favour this interpretation in which the second *pāda* is deemed one single clause. In the preceding interpretation *dīdivim* was left alone affecting the trend and symmetry of the first hemistich. Now the first hemistich has been consistent as regards the clause-wise meanings of the *pādas*.

(iv) राजन्तमध्वराणाम्, गोपाम्, ऋतस्य दीदिविम्. This course is resorted to by Sāyaṇa under TS 1.5.6.2. As in (ii) दीदिविम् was left alone, so also is the case here with गोपाम्. But the said difficulty has been obviated by Sāyaṇa by rendering गोपाम् as गवां पालकम्.

राजन्तम्—This root means, as has been said earlier, to rule over. Most of the European scholars think so. Skanda also is of the same opinion. But Sāyaṇa and Veṅkaṭa. take the root here to mean 'to shine'. Vedārthayatna thinks that the root signifies, at least in Vedic usages, 'to become the king of' or 'to reign'.

अध्वराणाम्—For meaning of the word see P. 212–14. The word possesses four syllables but in order to raise the number of syllables of this *pāda* to the requisite number of a *Gāyatrī-pāda* i. e. to 8 (eight) the long ending *nām* should be read as two short syllables. "The long vowel of gen. pl. ending *ām*.......must often be pronounced as equivalent to two short syllables." (Vedic Grammar for Students, P. 437, note 8).

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1. Vedārthayatna—"...the king of sacrifices, the resplendent protector of the sacred law...". Macdonell—"...ruling over sacrifices, the shining guardian of order". Aurobindo—"..who reignest over our pilgrim-sacrifices, luminous guardian of the Truth..".

गोपाम्—Out of about 38 compound words having *pā* as the second member only *gopā* is not separated by Śākalya in his Padapāṭha. (Cf. सोमऽपा, शुचिऽपा, अग्निऽपाः, ऋतऽपाः, ऋतुऽपाः, पशुऽपा etc.) Not only that, *gopā* when compounded with another preceding word, the separation (*avagraha*) lies between that preceding word and *go*, but not between *go* & *pā*. (Cf. सोमऽगोपाः—RV 10.45.5). This shows that *gopā* is considered by Śākalya to be an indivisible word. Philologists argue that the word *go* was so common in Indian life that it lost its particular meaning and the word is generalised. Thus *gopā*, protector of cows, is generalised to mean only 'protector'. Thus *soma-gopā* means 'protector of Soma' ; otherwise this word will be an absurdity as 'square circle'. This generalisation of the word *go* is to be found in other languages too. Greek word *boukolos* means 'cowherd' but *hippo-boukolos* means 'horse-herd' signifying thereby generalisation of *boukolos* from 'cowherd' to 'herd' only. Cf. the Sanskrit word *taila* which, according to its derivation, should mean 'extract of *tila* (sesame)' but it actually means, by generalisation, only 'extract'. Hence *sarṣapa-taila, nārikela-taila*, even *tila-taila*. However, *gopā* means 'protector' ; on this word Dr. K. C. Chatterji makes a good analysis of the later developments both in meaning and formation. "From this *gopā* or its later form *gopa* there arose the denominative root *gopāya* 'to act like a protector', then 'to protect' which led people to think of a root *gup* to which was added *āya* regularly before *sārvadhātuka* endings and optionally before *ārdhadhātuka* endings." (Vedic Selections, Pt. I,C. U., P. 52) Also cf. "*Gopā* in the sense of 'guardian' occurs in the Pañcaviṃśa Br. 24.18, in a compound. *Gopītha*, in the sense of 'protection' occurs in RV 5.65.6, 10.35.14 etc. *Goptṛ*, 'protector', first occurs in AV 10.10.5, and is thereafter common." (Vedic Index, vol. I under *Gopā*).

ऋतस्य—Wide divergence in meaning of this word is shown by the early interpreters of the Veda. In RV 4.23.8 the word *ṛta* occurs thrice and in the next *mantra* four times. Sāyaṇa is in a quandary to determine the meaning. He writes in the former—"अत्र ऋतशब्देनेन्द्रो वादित्यो वा सत्यं वा यज्ञो वोच्यते" and even goes to the extreme of glossing as "ऋतस्य ऋतदेवस्य" etc. in both the *mantras*. Sri A. B. Purani has presented a scholarly treatment of the words *ṛta* and *satya* in the RV. He has made a detailed analysis of all the *mantras* where these words occur and has showed in a tabular form the various meanings of these words as recognized by Sāyaṇa. According to him Sāyaṇa has indicated 21 different meanings for *ṛta*. Under the heading 'Sri Aurobindo on Ṛitam' Sri Purani, a follower of Sri Aurobindo, has said—"*Ṛitam* is Truth-consciousness which is the womb or the birth-place of this conscient being...... *Ṛitam* is the foundation of the superconscient, the nature of which is bliss......The *ānanda*-honey is hidden in man's physical consciousness and at the touch of the *Ṛitam* the *ānanda* begins to flow." (Studies in Vedic Interpretation, P. 49)

Dr V. S. Ghate has suggested three graded meanings of *ṛta*. "First of all *ṛta* represents the cosmic order. *Ṛta* rules the world and nature.....From this *ṛta* comes to denote the correctness and regularity of the cult of god-worship or sacrifice.....Last comes the third phase in the domain of the moral conduct of man. The moral law which every righteous man must observe....is called *ṛta*." (Ghate's Lectures on Rigveda, Pp 144-45)

Macdonell's observation on *ṛta* is as follows :—"*Ṛta* means the regular order of nature, such as the unvarying course of the sun and the moon, and of the seasons ; then, on the one hand, the regular course of sacrifies (rite) ; on the other,

moral order (right), a sense replaced in Skt. by *dharma*." (Vedic Reader, P. 9)

Max Müller translates *ṛta* as 'world-ordinance' and means by this word 'course', 'the course of the stars eternally the same', 'the eternally unchanging order, the *law* in nature as in human life'. (Lectures on the Origin and Growth of Religion, 243 ff). Almost all western scholars hold the same or a similar view. Cf. Skt. *ṛtu* and Lat. *rātus*.

दीदिविम्—Monier-Williams derives the word from the root √*dī*, to shine, *juhotyādi*, with the suffix *-vi*. Prof. Burrow also thinks it to be a *-vi*-stem ; but Indian scholars generally take it as being derived from √*div* with the suffix *-i*. Derivation after Macdonell is that the agent suffix *-vi* is added to the reduplicated root √*dī*, to shine. (Vedic Grammar, P. 133). This derivatation is in consonance with *dīdihi* of the analogous *mantra* (3.10.2c).

वर्धमानं स्वे दमे—The *pāda*, as it is written, falls short of one syllable which is to be made up by pronouncing *sve* as *su-e*.

दमे—It means 'house'. Cf. Gk. *domos*, Lat. *domus*. In view of the usage as *damām* (gen.pl.) in RV. 10.46.7 Monier-Williams accepts *dam* also as a word meaning 'house'. This weak form (*dam*) is traceable in the compound word *dampati* (cf. RV 1.127.8 etc.) and *dampatī* (RV 5.3.2 etc.), the latter being recognized in Classical too. "*Dampati* denotes 'the master of the house' in the RV, but is more than often used in the dual to designate 'the master and the mistress'." (Vedic Index, vol. I).

Western scholars further accept the existence of *dam* in expressions as *patir-dan* (RV 1.149.1 ; 10.99.6) where, in their opinion, *dan* is the genetive sing. form of *dam* (*dam*+*s*>*dan*). This compound word would then mean 'the lord of the house'. Sāyaṇa has, however, interpreted such an expression as two

different words, *patiḥ* and *dan,* in the former instance of the first Maṇḍala *dan* being a derivative of √*dā* and in the latter, of √*dam.*

स्वे दमे—"In thine own abode: *své dáme, suā domo,* in the sacrificial hall or chamber in which fire-worship is performed, and in which the fire (Agni) increases as the oblations of clarified butter are poured upon it by the priest".—Griffith

Mantra 1. 1. 9

सः—Macdonell writes—"*ta*' has a very frequent anaphoric use, referring back to a noun or a pronoun of the third or second person (in Br. also of the first), and may then be translated by *as such, so.*" In this *mantra* this word is translated by him as—'so'.[1] Also cf. P. 51, f. n. 1.

नः—It should be deemed dative[2] pl. of *asmad* being parallel to *sūnave*, a dative. Acc., Dat. and Gen. pl. enclitic form in 1st per. is *-nas* and in 2nd per. *-vas*. Cf. Lat. *nōbis, vōbis*. "In Avestan the corresponding *nə̄, nō, və̄, vō,* serve only as dat-gen. while for the acc. there appear forms with a long vowel, *nā. vā.* These correspond in form to Lat. *nōs, vōs* and O. Slav. *ny, vy.*"—Prof. Borrow, P. 266.

पितेव—This is considered to be a compound in Vedic although in classical Sanskrit such usages are thought to be mere juxtaposition of words. Śākalya, the author of Padapāṭha, separates these two words by an *avagraha* just as other

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1. Vedārthayatna translates *saḥ* as 'therefore'. Wilson and Griffith in their translation omit this word.

2. Sāyaṇa glosses—नः अस्मदर्थम्. Thus he accepts dative ; so also Veṅkaṭa. See P. 52. Skanda glosses—नः अस्माकम् i.e. genetive is accepted by him.

compounded words are separated. In Sanskrit there are practically no rules of syntax excepting in cases of a few words as *eva*, *iva* etc. According to the meaning desired to be stressed upon in a sentence the word *eva* takes different positions. (अहमधुना गृहं गमिष्यामि may convey separate meanings according to the position of एव in the sentence.) But the word *iva* occupies a definite position in the sentence and that is just after the word with which the comparison is made. In view of the word *iva* remaining in a definite position there arose the notion that *iva* becomes compounded. That the so-called compound is very loose is proved by the non-elision of the case-ending of the first component (here *pitā*).

पितेद सूनवे—Dr. K. C. Chatterji shows the incongruity of the relation between *pitā* and *sūnu* since *sūnu* is to be derived from √*sū*, to bear, a function which is undertaken by mother. Macdonell says—"In the RV *pitṛ* is usually coupled with *sūnu*, *mātṛ* with *putra*." (Vedic Reader, P. 9). Parallel words of Skt. *sūnu*—Av. *hunu*, Lith, *sūnùs*, Slav. *synŭ*, Goth. *sunus*, Ang. Sax. *sunu*, Eng. *son*, Germ *Sohn*. Parallel words of Skt. *pitā* (*pitṛ*)—Av. *pita*, Gk. *patēr*, Lat. *pater*, Goth *fadar*, Germ. *Vater*, Eng. *father*.

सूनवेऽग्ने—सूनवे+अग्ने>सूनवेऽग्ने. The *a* lost through euphonic combination is to be pronounced for the sake of the metre which requires eight syllables in each *pāda*. "The vowel *sandhi* which is invariably applied between the final and initial sounds of the two *pādas* of a hemistich, must always be resolved to restore the metre." (Vedic Reader, P. 10)

भव—Second per. sing. imperative pr. system of √*bhū*, to be.

सचस्वा—2nd per. sing. imp. pr. system of √*sac*, to unite with. By metrical lengthening *sacasva* becomes *sacasvā*. Some of the principal derivatives from this root are *sakman*,

association ; *sakhi* ; *sacā*, together ; *saciva* etc. Skt. *sacate*, Av. *hacaiti*, Gk. *hepetai*, Lat. *sequitur*, Ir. *sechittir*.

स्वस्तये—For the sake of the metre we should read as *su-astaye* increasing thereby one syllable. Since the word *svasti* is evidently a composition of *su* (well) and *asti*[1] (being), this word will mean well-being. It is declined in various case-endings and the following declined forms are available in RV—स्वस्ति: (प्रथमैकवचनम्), स्वस्तिम् (२।१), स्वस्ति[2] (३।१), स्वस्तिभि: (३।३), स्वस्तये (४।१), स्वस्तौ (७।१). "It is not analysed in the Pada-text because *asti* does not occur as an independent nominal stem." (Vedic Reader, P. 10). It is a case of final dative since *svasti* (well-being) is the purpose for which the action of uniting (*sacasva*) is done. Vide Vedic Grammar for Students, P. 314.

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1. This derivation of *svasti* is accepted by Yāska who says—"अस्तिरभिपूजित: स्वस्तीति" (३।२१). This is further explained by Durga as— " 'अस्ति:' अयम् 'अभिपूजित:' सुपूर्व: सन्नुच्यते स्वस्तीति".

2. The expected form in instrumental sing. is *svastī* but in about a dozen words this lengthened final vowel *ī* is again shortened to *i*. Cf. *suvṛkti*, excellent praise, *su-śasti*, good praise etc. (Vide Vedic Grammar, p. 281)

CHARACTERISTICS OF AGNI

As it has been shown earlier, in the Introduction,[1] there is a wide divergence of opinion amongst the traditional Indian scholars about the nature, number and form of the gods. In between the extreme views propounded by the various scholars Yāska, the author of Nirukta, strikes a balance with sufficient reasons to support his contention. According to him some gods possess human forms and some do not. Agni being included in the second group, his descriptions as to hands, feet etc. should be understood to refer to the presiding deity who is deemed anthropomorphic. If again Agni is considered to be the manifestation of one Ātman, all these formal discussions about the characteristic features of gods are of no avail. However, we may understand the *mantras* of the Ṛgveda in their primary meanings and can verily, in the lines of the scholars as Śaunaka[2] etc., initiate a formal discussion about the characteristics of the deities including Agni.

The importance of Agni as a deity is proved by the fact that out of a total of 1017 *sūktas* of the Ṛgveda about one-fifth contains the laudations to Agni. Agni is doubtless a very important deity for a Vedic Hindu since none of the sacrificial rites can be celebrated without Agni. Again this deity witnesses all the daily activities of a person, helps him in the cooking of his meal, unites him with his wife by sacrificial ceremony[3] and performs the last rites of crema-

1. P. 12 to 16/iv
2. See Bṛhaddevatā, esp. I. 81-131.
3. जारः कनीनां पतिर्जनीनाम् (१।६६।८)। तत्र सायणः—"कनीनां कन्यकानां जारः जरयिता। यतो विवहासमये अग्नौ लाजादिद्रव्यहोमे सति तासां कन्यात्वं निवर्तते। अतो जरयितेत्युच्यते। तथा जनीनां जायानां कृतविवाहानां पतिर्भर्ता।..."

tion.[1] Thus Agni is a friend in the real sense of the term[2]. In spite of his wisdom and manifold glory[3] this friend of the people is prayed for being easy of access like a son to his father.[4] In fact Agni bestows riches in terms of hundreds and thousands.[5] He also gives us the riches, sons and wife.[6] In view of his close association with Agni the seer is inclined to think Agui as his father, mother, brother and what not.[7] He teaches the sacrificer just as a father teaches the child.[8] Agni protects all the members of the family including sons and grandsons.[9] He protects from all sorts of evils—from the demons, the injurers, the malicious, the slayers and the

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1. मैनमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् ।
यदा शृतं कृणवो जातवेदोऽथेमेनं प्र हिणुतात्पितृभ्यः ।। (१०।१६।१)

2. (a) मर्तेषु मित्रः (१।६७।१) ; (b) त्वं जामिर्जनानामग्ने मित्रो असि प्रियः । सखा सखिभ्य ईड्यः ।। (१।७५।४)

3. अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । (१।१।५)

4. स नः पितेव सूनवेऽग्ने सूपायनो भव । (१।१।९)

5. सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपामदाभ्य ।। (१।३१।१०)

6. रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम् ।। (१०।८५।४१)

7. (a) अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम् । (१०।७।३)

(b) पिता माता सदमिन्मानुषाणाम् । (६।१।५)

8. पिता प्र पाकं शास्सि (१।३१।१४) । पाकं शिशुमिति सायणः ।

9. (a) त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते ।। (१।३१।१२) । तोक=पौत्र

(b) रक्षा णो अग्ने तनयानि तोका रक्षोत नस्तन्वो अप्रयुच्छन् ।। (१०।५।७)

homicides.[1] This protection by Agni is perfect and complete; he serves as an armour against all onslaughts.[2] So he is the master of the house.[3]

Agni can protect successfully since he is present everywhere. He adorns all functions of all the gods since he is present in every corner of this entire world.[4] He is germ of waters, germ of woods, germ of everything, moving or unmoving; he is in the rock and in the house.[5] The most lucid and simple mantras[6] of the *sūkta* 2. 1 prove up to the hilt that Agni is ommipresent and that he should not be considered to be a mere god. Even scholars smelling Henotheism or Kathenotheism[7] will have to think anew about the nature of Agni as revealed in the Ṛgveda. Macdonell holds—"We find the

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1. पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।
   पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥ (१।३६।१५)
2. त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः । (१।३१।१५)
3. कविर्गृहपतिर्युवा (१।१२।६ ; ७।१५।२)
4. कविर्देवानां परि भूषसि व्रतम् । विभुर्विश्वस्मै भुवनाय (१।३१।२)
5. गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरथाम् ।
   अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः ॥
   (१।७०।३-४)
6. Only some representative *mantras* are being quoted below —
   त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः ।
   त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ॥ (२।१।३)
   त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
   त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥ (२।१।४)
   त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
   त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥ (२।१।६)
7. See Introduction, P. 16/iv

speculations about Agni's various forms leading to the monotheistic notion of a unity pervading the many manifestations of the divine." (History of Sanskrit Literature, P. 96).

Agni takes the role of a mediator between the gods and men.[1] He acts as a msssenger[2] undertaking the duty of bringing the oblations to the respective gods.[3] Sometimes Agni takes the other gods to the place of sacrifice,[4] seats them and offers oblations on behalf of the sacrificer.[5] In view of his active participation in the sacrifice he is designated as a *purohita*[6], and preferbly *hotṛ*,[7] who invokes the other gods. Agni is also called *ṛtvik*.[8] In this way all the priestly

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1. अग्ने देवाँ इहा वह (१।१२।३); आ देवान् वक्षि यक्षि च (५।२६।१)

2. प्र त्वा दूतं वृणीमहे (१।३६।३); यविष्ठ दूत नो गिरा यजिष्ठ होतरा गहि (२।६।६)

3. न्यग्निं जातवेदसं होत्रवाहं यविष्ठ्यम् (५।२६।७); अथा देवा दधिरे हव्यवाहम् (७।११।४)

4. स देवाँ एह वक्षति (१।१।२); देवो देवेभिरा गमत् (१।१।५); देवाँ आ वीतये वह (५।२६।२)

5. अच्छ याह्या वहा दैव्यं जनमा सादय बर्हिषि यक्षि च प्रियम् (१।३१।१७); इन्द्रज्येष्ठाँ उशतो यक्षि देवान् (१०।७०।४)

6. अग्निमीळे पुरोहितम् (१।१।१); अग्निर्देवानामभवत् पुरोहितः (३।२।८); यज्ञस्य केतुं प्रथमं पुरोहितम् (५।११।२)

7. होतारं रत्नधातमम् (१।१।१); होतारं विश्ववेदसम् (१।३६।३) ; अग्निं होतारमीळते (६।१४।२) ; अग्निं होतारं विदथाय जीजनन् (१०।११।३)

8. यज्ञस्य देवमृत्विजम् (१।१।१) ; त्वां यज्ञेष्वृत्विजम् (३।१०।२) ; दधाता देवमृत्विजम् (५।२२।२)

offices have been attributed to Agni[1]. Naturally Agni becomes the leader at the sacrifice.[2]

The three births of Agni have been mentioned in a *mantra*[3] of the tenth Maṇḍala. Agni is born in this earth as the sacrificial fire, in the atmosphere as lightning and in the heaven as the sun. The sources and origin of Agni are also to be found in some other *mantras* where there are references to submarine fire,[4] forest-fire[5] etc. A good number of sources has been enumerated in the first *mantra* of the second Maṇḍala.[6] Owing to the fact that the sacrificial fire is born of two pieces of wood (*araṇi*), some poetic imaginations have found expression. The seer says that Agni has two mothers[7]. Agni is also described as a pecullIar offspring

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1. त्वमध्वर्युरुत होतासि पूर्व्यः प्रशास्ता पोता जनुषा पुरोहितः। विश्वा विद्वाँ आर्त्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा वयं तव ॥ (१।९४।६) ; तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः । तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ (२।१।२)

2. यजिष्ठ होतरा गहि (२।६।६) ; यजिष्ठं मानुषे जने (५।१४।२)

3. दिवस्परि प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः। तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥ (१०।४५।१)

4. समुद्रे त्वा नृमणा अप्स्वन्तर्नृचक्षा ईधे दिवो अग्न ऊधन् । तृतीये त्वा रजसि तस्थिवांसमपामुपस्थे महिषा अवर्धन् ॥ (१०।४५।३)

5. अक्रन्ददग्निः स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥
(१०।४५।४)

6. त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥ (२।१।१)

7. द्विमाता (१।३१।२ ; १।११२।४)

devouring its own mothers.[1] These pieces of wood are definitely consumed, at least to some extent, after fire is originated by their friction. The ten fingers which help in the operation of the churning-like friction of the *araṇis* are the ten virgins[2] causing the origin of the child viz. Agni. Further. this peculiar child (Agni) is born of mothers with no udder and accordingly it does not go to the mothers for their milk. The child performs its duty immdieately after its birth.[3] Agni is being produced every now and then ; hence he is called the youngest (यविष्ठ 2. 6. 6 ; 10. 69. 10).

In view of his dazzling nature all the epithets of Agni contain an element of brilliance and effulgence. Thus Agni is described as one with flaming hairs (शोचिष्केश 1.45.6 ; 3.14.1), tawny hairs (हरिकेश 3.2.13). He is smoke-bannered and eminently bright (धूमकेतुं भाऋजीकम् 1.44.3). His steeds are red (रोहिदश्व[4] 1.45.2 ; 10.7.4) and the chariot is made of lightning (विद्युद्रथ 3.14.1). His teeth are radiant (शुचिदन् 5.7.7), golden (हिरण्यदन्तम् 5.2.3) and flaming (तपुर्जम्भः 1.58.5). He has golden beard (हिरिश्मश्रुः 5.7.7) and bright complexion (शुक्रवर्ण 1.140.1). This idea of brilliance permeates all the Agni-*sūkta*s. Through various modes of

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1. जायमानो मातरा गर्भो अत्ति (१०।७९।४)
2. दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवतयो विभृत्रम् (१।९५।२)
3. चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावप्येति धातवे।
अनूधा यदि जीजनदधा च नु ववक्ष सद्यो महि दूत्यं चरन्॥
(१०।११५।१)
4. Also see यदयुक्था अरुषा रोहिता रथे (१।९४।१०) and तव त्ये अग्ने हरितो घृतस्ना रोहितासः (४।६।९)

expression almost all the seers have pointed out this effulgent character of Agni[1].

Clarified butter or *ghṛta* being a very common object of oblation to be offered to Agni, many of his epithets begin with the word *ghṛta*. Agni is butter-haired (घृतकेश 8.60.2), butter-enveloped (घृतनिर्णिक् 2.35.4 : 10.122.2), butter-faced (घृतप्रतीक 1.143.7 ; 5.11.1), brilliant with butter (घृतश्री 1.128.4; 5.8.3). Agni's back is balmed with butter (घृतपृष्ठ 5.4.3), he bathes in butter (घृतस्नु 10.122.6), he drinks butter (घृतान्न 7.3.1) and he is propitiated with butter (घृतप्रसत्त 5.15.1). He is also called घृताहवन (1.12.5 ; 8.74.5) since butter is poured in Agni.

Agni dispels darkness (तमोहनम् 1.140.1) but during the daytime his brilliance is overwhelmed by the dazzling rays of the sun. At night, however, Agni looks brighter. He 'shines forth fairer in the night than in the day, with life then stronger than by day.'[2]

According to Macdonell[3] "Agni is frequently regarded as having a triple character. The gods made him threefold, his births are three, and he has three abodes or dwellings." Dr. K. C. Chatterji[4] has further strengthened this statement by citing more instances from the Ṛgveda where Agni has been described as having threefold light (अर्कस्त्रिधातू रजसो

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1. Some prominent words and expressions are being quoted—

दीद्यानः (१।१२७।३), तित्विषाणस्य (५।८।५), शोशुचानः (३।१५।१), बृहद्भाः (१।४५।८), शुक्रः (१।६९।१), सुरुचा रुचानः (३।१५।६), समिध्यमानः (३।२७।४), तळिदिवाति रोचसे (१।९४।७), विश्वतो यन्ति भानवः (१।९७।५) etc.

2. नक्तं यः सुदर्शतरो दिवातरादप्रायुषे दिवातरात् (१।१२७।५)

3. History of Sanskrit Literature, P. 95

4. Vedic Selections, Part I, P. 4

विमान: 3.26.7), three heads (त्रिमूर्धानं सप्तरश्मिं गृणीषे 1.146.1), three tongues, three bodies, three stations. (अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः। तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥ 3.20.2). We may add one more epithet of Agni viz. त्रिवरूथ: (6.15.9) which signifies 'protecting in three ways.'[1]

In his unparallelled work entitled 'Ṛgveda Repetitions'[2] Maurice Bloomfield has classified the repetitions relating to the same god or group of divinities. According to him the repetitions concerning Agni alone number nearly 200. 'They present a fairly complete account of the character of the god in the Ṛgveda'. These repetitions have been arranged under the following heads—(i) Agni as burning or shining or consuming or pervading fire, (ii) Agni as mediator and messenger between men and gods, (iii) Agni as embodiment of the priesthood, (iv) Agni as oblation-bearer and leader at the sacrifice, (v) Agni in mythological and cosmic aspects, (vi) Agni as protector and enricher of men, (vii) Agni as recipient of praise and sacrifice.

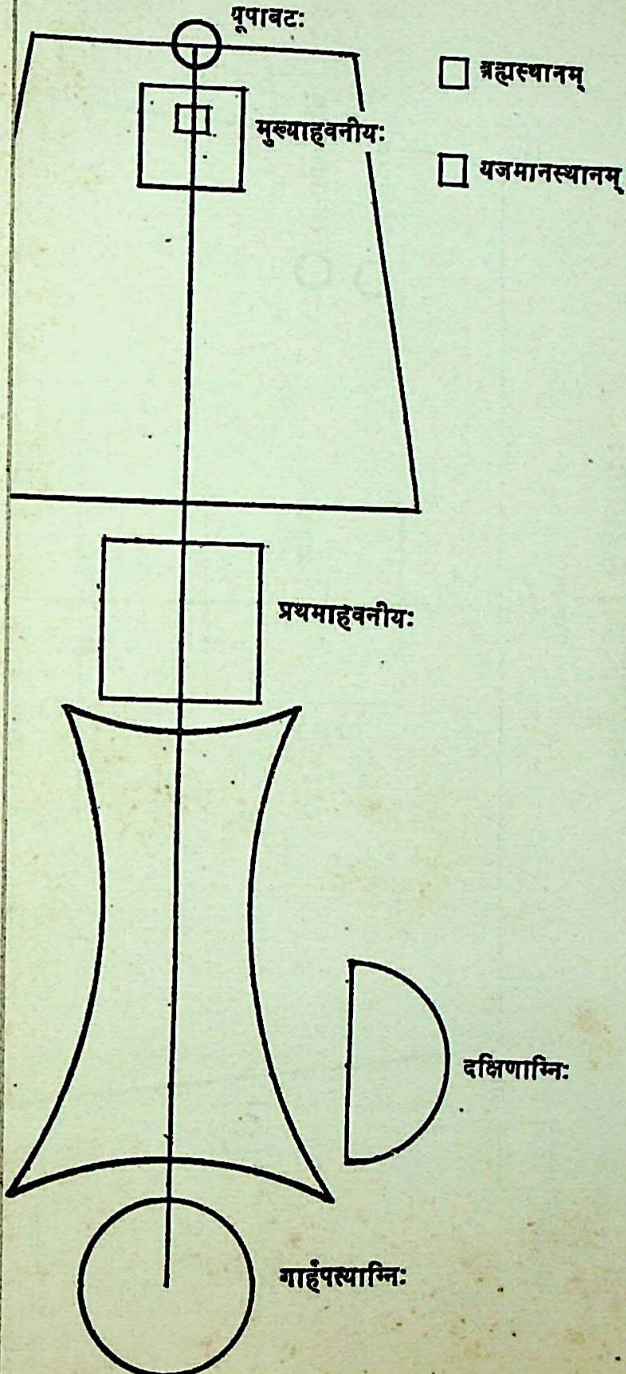
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1. It is strange why Prof. Macdonell has laid special stress upon this 'triple character' in respect of Agni. Many of the deities have been described in the Ṛgveda as having three heads, three feet, three discs, three abodes etc. Throughout the *sūkta* 1.34 addressed to Aśvin we find the use of the numeral three in galore In this *sūkta* of 12 *mantra*s this numeral has been used 36 times and in the fourth and the fifth *mantra*s each this numeral has been found 6 times. Should we regard Aśvin as a deity having a triple character ? In fact, three is a mystic number of the Vedic Hindus who have accepted three deities for the creation, maintenace and dissolution of this world. These three combine into one, *Brahman*, the Supreme Deity.

2. See Pp 589-614.

स्वतन्त्रपशुयागवेदिः

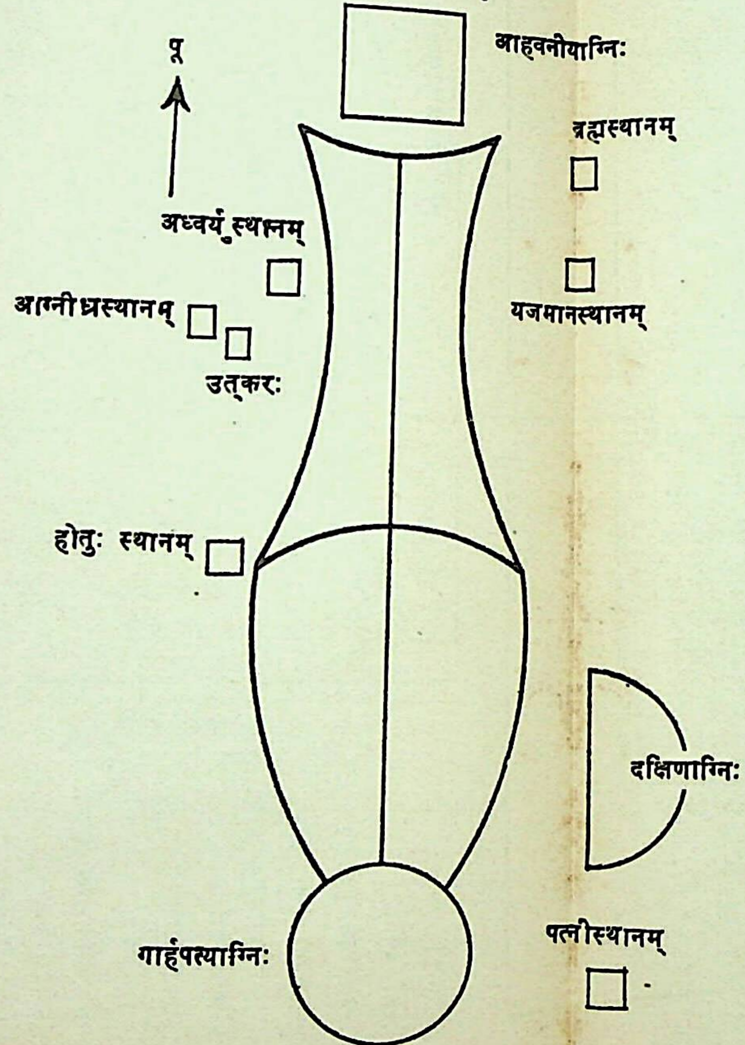
म्



Appendix I

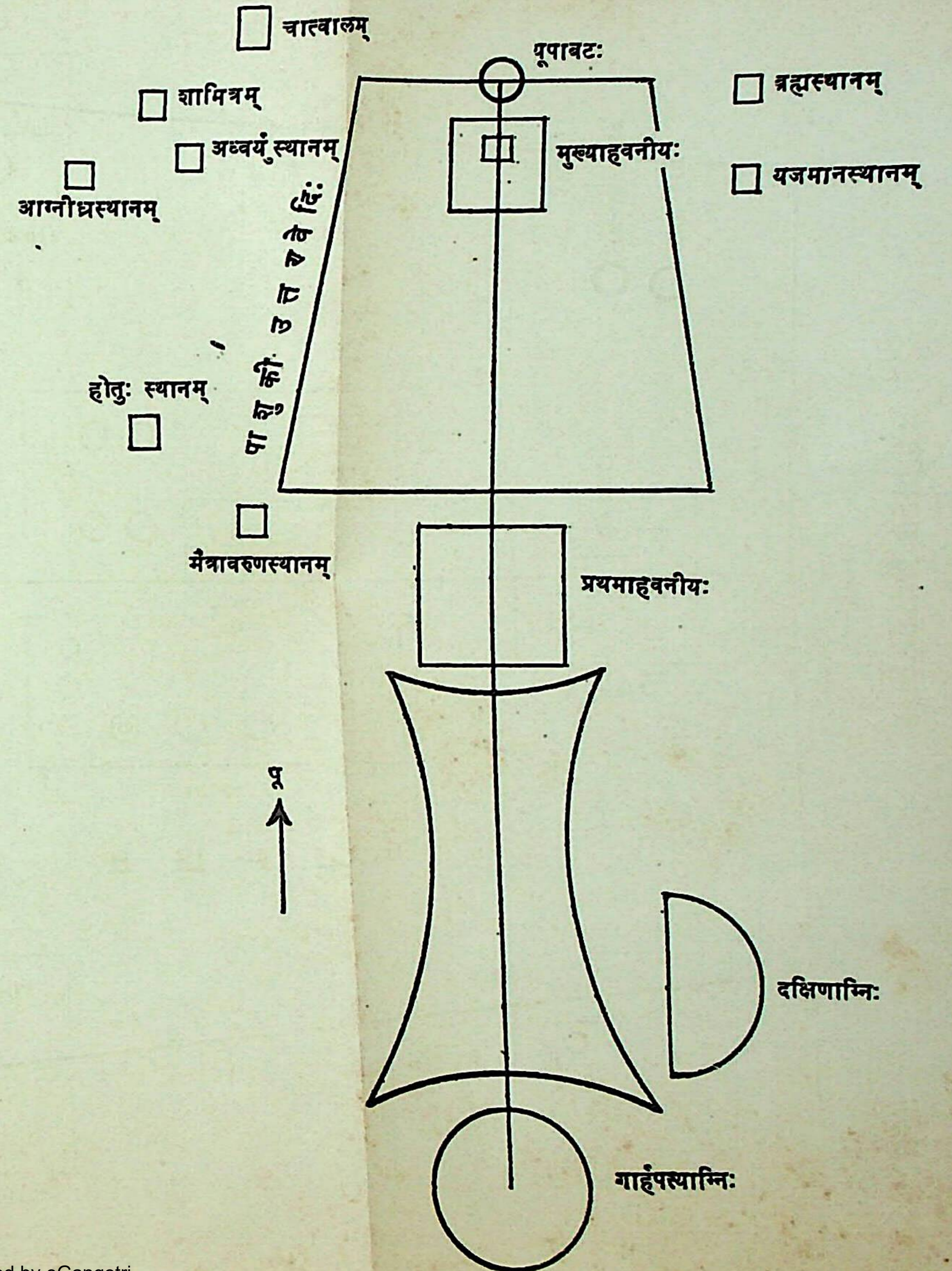
Sacrificial altars

अग्निहोत्रस्य दर्शपूर्णमासादीनां च इष्टीनां वेदिः *



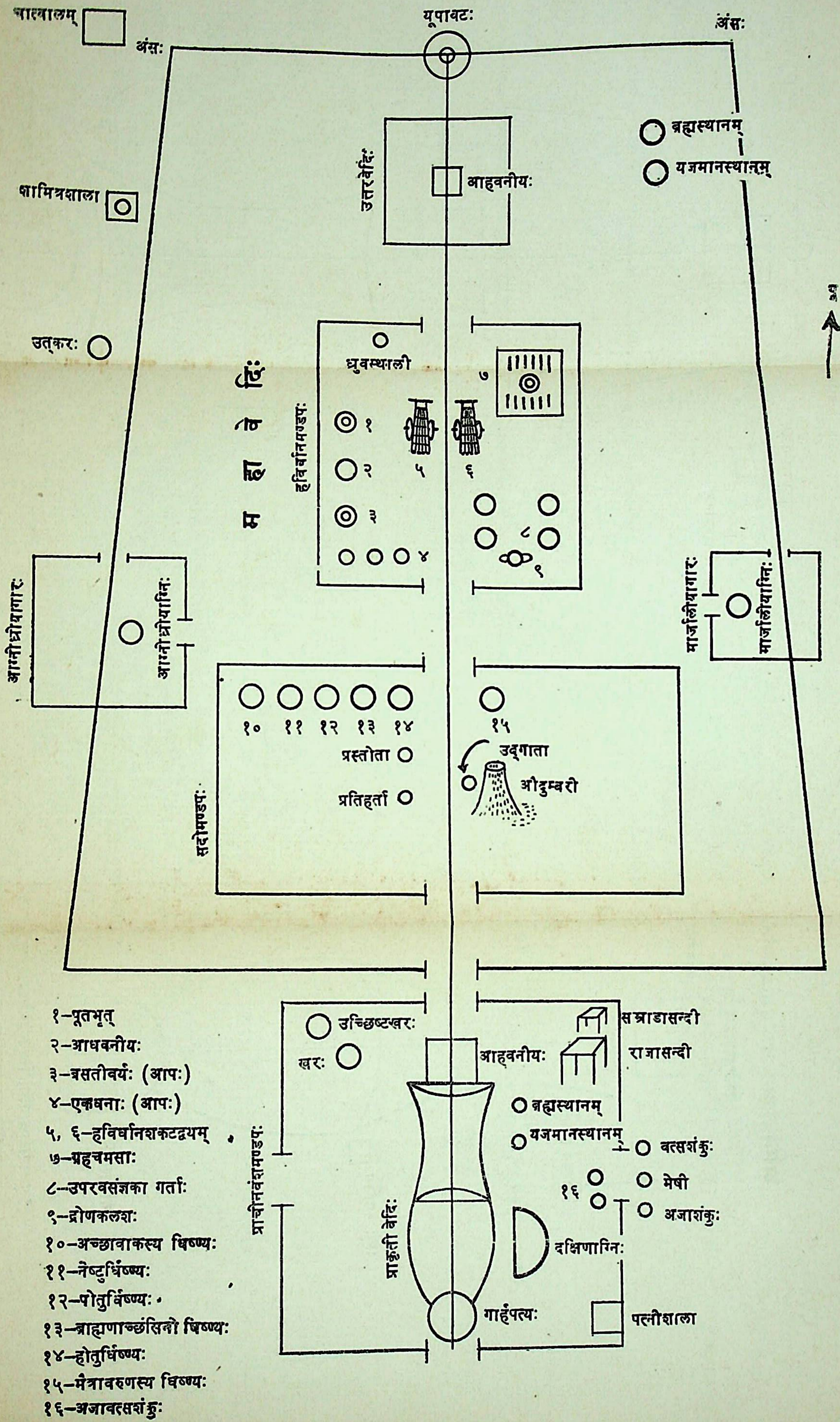
* पूज्यपादाचार्याणां चिन्नस्वामिशास्त्रिमहोदयानां यज्ञतत्त्वप्रकाशाख्यग्रन्थात् प्राधान्येन परिगृहीतैषा वेदित्रयाङ्कनरीतिः ।

स्वतन्त्रपशुयागवेदिः

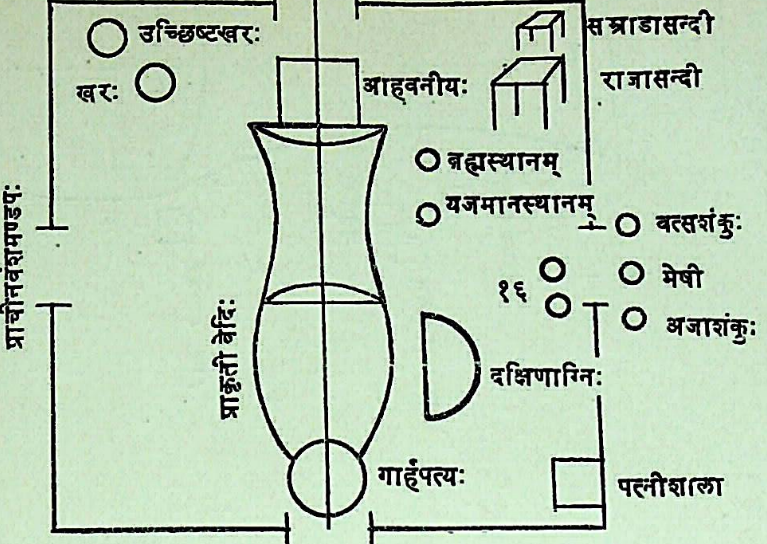


आपस्तम्बश्रौतसूत्रानुसारिणी

सोमयागार्था महावेदिः



१–पूतभृत्
२–आधवनीयः
३–वसतीवर्यः (आपः)
४–एकधनाः (आपः)
५, ६–हविर्धानशकटद्वयम्
७–ग्रहचमसाः
८–उपरवसंज्ञका गर्ताः
९–द्रोणकलशः
१०–अच्छावाकस्य धिष्ण्यः
११–नेष्टुर्धिष्ण्यः
१२–पोतुर्धिष्ण्यः
१३–ब्राह्मणाच्छंसिनो धिष्ण्यः
१४–होतुर्धिष्ण्यः
१५–मैत्रावरुणस्य धिष्ण्यः
१६–अजावत्सशंकुः



APPENDIX II

An Index of Important Words

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APPENDIX III

An Index of Works and Authors

APPENDIX IV

Addenda et Corrigenda

P.	6	line 1	read	मूकं करोति
P.	7	„ 34	„	विद्यते ज्ञायते अनेन इति
P.	16/i	„ 9	„	anthropomorphic
P.	16/vi	„ 37	„	RV 1.164.16 ; 1.164.21 ; 1.164. 22 etc.
P.	32	„ 21	„	पिब and विशन्तु
P.	76	„ 17	„	उषा उच्छन्ती
P.	94	„ 27	„	सिद्धा अग्नयो द्वादशाहोरात्राणि
P.	102	„ 22	„	यद्यपि सायणाचार्य
P.	109	after line 13 add		विश्वामित्रेति नाम्नः सार्थकयं खल्वैतरेयारण्यके (२।२।१) एवं विधृतम्—“तस्येदं विश्वं मित्रमासीद् यदिदं किञ्च, तद्यदस्येदं विश्वं मित्रमासीद् यदिदं किञ्च तस्माद्विश्वामित्रः।”
P.	124	line 26	read	found in Sāyaṇa's
P.	160	„ 25	„	प्रथमे मते शब्दानां धातुप्रत्ययरूपेण व्युत्पत्तिः
P.	169	„ 20	„	प्रादेशिकस्तर्हि खलूत्तमः पन्थाः
P.	170	„ 5	„	शाकपूणेरभिप्रायः। तस्मादसौ दग्धशब्दगतगकारं
P.	207	after द्रष्टव्यम् ।		in line 22 add एतदर्थमृक्संहितायाः १।१६४।२३ मन्त्रस्य सायणभाष्यमपि द्रष्टव्यम् ।
P.	221	line 21	read	यत्प्रत्ययान्तस्य
P.	227	„ 22	„	निघातप्रतिषेधो युक्तः ।]
P.	230	„ 5	„	ऐतरेये च ब्राह्मणे तृतीयपञ्चिकायां तृतीयाध्यायस्य
P.	230	„ 31	„	charred coal, became

P. 232	line 18	read	निधीयतेऽध्वर्युणा। द्वितीये दिवसे क्रीतं तमेतं सोमं
P. 233	„ 5	„	महावेद्यन्तः
P. 234	„ 8	„	Adhvaryu takes Soma from Brahmā
P. 245	„ 6	„	नूनमग्नावेवा
P. 265	„ 30	„	Vedic Reader, P. 256
P. 269	„ 2	„	simple and facile
P. 271	top		Page number wrongly printed
P. 272	line 24	read	(sometimes written as
P. 272	„ 31	„	but *iHa
P. 282	„ 20		Svarita marks will be on the second syllable of अभूषत् i. e. on भू and on the third syllable of पर्यपश्यत् i. e. on the second प.
P. 295	„ 13	rcad	पितेव सूनवे
P. 296	„ 4		increasing

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APPENDIX V

A Supplement in Bengali

সায়ণভাষ্যানুসারে অন্বয় ও বঙ্গানুবাদ

প্রথম সূক্ত

অন্বয়—যজ্ঞস্য পুরোহিতম্, দেবম্, হোতারম্ ঋত্বিজম্, রত্নধাতমম্ অগ্নিম্ ঈড়ে ॥ ১ ॥

অনুবাদ—যজ্ঞের পুরোহিত (অথবা, যজ্ঞের বা যজ্ঞস্থানের পূর্বদিকে[১] আহবনীয়রূপে অবস্থিত), দানাদিগুণযুক্ত,[২] (দেবযজ্ঞে) হোতৃনামক ঋত্বিক্ [এবং] রত্ন বা রমণীয়ধনের ধারকগণের মধ্যে শ্রেষ্ঠ অগ্নিকে [আমি] স্তুতি করি ॥ ১ ॥

অন্বয়—অগ্নিঃ পূর্বেভিঃ নৃতনৈঃ উত ঋষিভিঃ ঈড্যঃ। সঃ দেবান্ ইহ আ বক্ষতি ॥ ২ ॥

অনুবাদ—অগ্নি প্রাচীন এবং[৩] নবীন ঋষিগণকর্তৃক স্তুত্য। তিনি দেবগণকে এখানে (যজ্ঞে) আবহন করুন (লইয়া আসুন) ॥ ২ ॥

অন্বয়—অগ্নিনা [যজমানঃ] দিবেদিবে পোষম্ এব, যশসম্, বীরবত্তমম্ রয়িম্ অশ্নবৎ ॥ ৩ ॥

অনুবাদ—অগ্নির দ্বারা (অগ্নি নিমিত্ত হইলে) [যজমান] দিনে দিনে কেবল-বৃদ্ধিপ্রাপ্ত,[৪] যশোযুক্ত [এবং] অতিশয় পুত্রভৃত্যাদি[৫]সমন্বিত ধনও লাভ করেন ॥ ৩ ॥

অন্বয়—[হে] অগ্নে, [ত্বম্] যম্ অধ্বরম্ যজ্ঞম্ বিশ্বতঃ পরিভূঃ অসি সঃ ইৎ দেবেষু গচ্ছতি ॥ ৪ ॥

অনুবাদ—[হে] অগ্নি, [তুমি] যে হিংসারহিত যজ্ঞের সর্বদিকে [তথা] চতুর্দিকে বিদ্যমান আছ তাহাই (সেই যজ্ঞই) দেবগণের নিকটে গমন করে ॥ ৪ ॥

১। পুরঃ শব্দটি পূর্ব শব্দ হইতে নিষ্পন্ন হওয়ায় 'পুরঃ হিত' পূর্বদিকে অবস্থিত অর্থ হইয়াছে।

২। এখানে 'দেব' শব্দটি দা-ধাতু হইতে নিষ্পন্ন বলিয়া সায়ণ মনে করেন।

৩। 'উত' শব্দটির এখানে 'বা' অর্থ (বিকল্পার্থ) নয়।

৪। যাহা কেবলমাত্র বৃদ্ধি লাভ করে কিন্তু ক্ষয় পায় না।

৫। 'বীর' শব্দের অর্থ পুত্রভৃত্যাদি।

অন্বয়—হোতা, কবিক্রতুঃ, সত্যঃ, চিত্রশ্রবস্তমঃ, অগ্নিঃ দেবঃ দেবেভিঃ আগমৎ ॥ ৫ ॥

অনুবাদ—হোমনিষ্পাদক, ক্রান্তপ্রজ্ঞ[১] (অতীত বিষয়ে জ্ঞানসম্পন্ন), সৎ কর্মে[২] নিপুণ, বিবিধকীর্তিসম্পন্নগণের মধ্যে শ্রেষ্ঠ অগ্নিদেব দেবগণের সহিত আগমন করুন ॥ ৫ ॥

অন্বয়—অঙ্গ অগ্নে, ত্বম্ দাশুষে যৎ ভদ্রম্ করিষ্যসি তৎ তব ইৎ। [হে] অঙ্গিরঃ, [এতৎ] সত্যম্ ॥ ৬ ॥

অনুবাদ—হে অগ্নি, তুমি দানকারীকে যে মঙ্গল [প্রদান] করিবে তাহা তোমারই[৩] [হইবে]। হে অঙ্গিরঃ [ইহা] সত্য ॥ ৬ ॥

অন্বয়—[হে] অগ্নে, বয়ম্ দিবেদিবে দোষাবস্তঃ ধিয়া নমঃ ভরন্তঃ ত্বা উপ এমসি ॥ ৭ ॥

অনুবাদ—[হে] অগ্নি, আমরা প্রতিদিন দিনরাত মনে মনে নমস্কার সম্পাদন পূর্বক তোমার নিকটে আগমন করি ॥ ৭ ॥

অন্বয়—[হে অগ্নে], রাজন্তম্, অধ্বরাণাম্ গোপাম্, ঋতস্য দীদিবিম্, স্বে দমে বর্ধমানম্ [ত্বা উপ এমসি] ॥ ৮ ॥

অনুবাদ—[হে অগ্নি], দীপ্যমান, যজ্ঞসমূহের রক্ষক, সত্যের (কর্মফলের) পুনঃপুনঃ প্রকাশক, স্বকীয়গৃহে বর্ধমান [তোমার নিকটে আগমন করি] ॥ ৮ ॥

অন্বয়—[হে] অগ্নে, সঃ [ত্বম্] নঃ সূনবে পিতাইব[৪] সূপায়নঃ ভব ; [সূনবে পিতাইব] নঃ স্বস্তয়ে সচস্ব[৫] ॥ ৯ ॥

অনুবাদ—[হে] অগ্নি, সেই [তুমি] আমাদিগের নিকট, পুত্রের কাছে পিতার ন্যায়, সুলভ হও ; [পুত্রের কাছে পিতার ন্যায়] আমাদের স্বস্তির জন্য মিলিত হও ॥ ৯ ॥

১। 'ক্রান্ত' অর্থাৎ অতিক্রান্ত বা অতীত।

২। সায়ণ কর্মের উল্লেখ না করিলেও ইহাই তাৎপর্য বলিয়া মনে হয়।

৩। তোমারই মঙ্গলের কারণ হইবে, যেহেতু যজমান তোমার উদ্দেশ্যে আরও অধিক যাগ করিবেন।

৪। পিতেব—সমাসবদ্ধ পদ, লৌকিক ব্যবহারের দৃষ্টিতে ও বুঝিবার সুবিধার জন্য পিতাইব লিখিত হইয়াছে।

৫। বস্তুতঃ পদটি 'সচস্ব', সংহিতায় তাহা দীর্ঘ হইয়া 'সচস্বা' দাঁড়াইয়াছে।

সায়ণভাষ্যের প্রত্যেক পঙ্‌ক্তির আলোচনা

মন্ত্র—১, সন্দর্ভ—১

অনুবাদ—"অগ্নিমীড়ে" (১।১।১ ক*) হইতে আরম্ভ করিয়া "যথা বঃ সুসহাসতি" (১০।১৯১।৪ঘ) পর্যন্ত সেই ঋক্‌সংহিতাগ্রন্থে আটটি কাণ্ড, দশটি মণ্ডল, ৬৪টি অধ্যায়, ৮৫টি অনুবাক, ১০০০ এর কিছু বেশী সূক্ত, ২০০০ এর কিছু বেশী বর্গ এবং ১০,০০০ এর কিছু বেশী ঋক্ আছে।

তাৎপর্য—সায়ণাচার্য ঋগ্বেদের মন্ত্রগুলির ভাষ্য লিখিবার পূর্বে একটি বৃহদাকার ভূমিকাভাষ্য লিখিয়াছেন। [তাহাতে বেদসামান্যের বিরুদ্ধে আনীত পূর্বপক্ষগুলির যথাযথ উল্লেখ করিয়া সমাধান প্রদর্শিত হইয়াছে। বেদের লক্ষণ-প্রমাণ, মন্ত্রসমূহের বিবক্ষিতার্থত্ব, বিধ্যর্থবাদরূপ ব্রাহ্মণের প্রামাণ্য, বেদের অপৌরুষেয়ত্ব, মন্ত্র ও ব্রাহ্মণের লক্ষণ এবং বেদের অনুবন্ধচতুষ্টয় এই ভূমিকাভাষ্যে বা ভাষ্যোপোদ্‌ঘাতে আলোচিত হইয়াছে।]

ভূমিকাভাষ্যের শেষে বলা হইয়াছে—"অথ তত্র তত্র ব্রাহ্মণোদাহরণেন মন্ত্রাত্মকঃ সংহিতাগ্রন্থো ব্যাখ্যাতব্যঃ।" উক্ত পঙ্‌ক্তিতে যে 'সংহিতাগ্রন্থঃ' পদটি রহিয়াছে তাহাই আলোচ্য ভাষ্যসন্দর্ভে 'সঃ' পদের দ্বারা উল্লিখিত হইয়াছে। এই ঋক্‌সংহিতাগ্রন্থের পরিসর সায়ণাচার্য আলোচ্য ভাষ্যসন্দর্ভে নির্দিষ্ট করিয়া দিয়াছেন। এই গ্রন্থে দশটি মণ্ডল আছে, প্রতি মণ্ডলে অনেকগুলি সূক্ত আছে এবং প্রতি সূক্তে কতকগুলি ঋক্ বা মন্ত্র আছে। সুতরাং প্রথম মণ্ডলের প্রথম সূক্তের প্রথম মন্ত্রই এই গ্রন্থের আদি মন্ত্র। সেই মন্ত্রে তিনটি পাদ আছে, প্রথম পাদটি বলিলেই ঋক্‌সংহিতার আদিভূত পাদ বলা হইল। এইরূপে দশম মণ্ডলের শেষ সূক্তের শেষ মন্ত্রের শেষ পাদটি বলিলেই সংহিতাগ্রন্থের অন্তিম পাদটি বলা হইল। সায়ণাচার্য এই ঋক্‌সংহিতাগ্রন্থের পরিসর নির্দেশকালে তাহাই করিয়াছেন। যেমন 'অগ্নিমীড়ে পুরোহিতম্'

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*একটি মন্ত্রে যদি তিনটি পাদ থাকে তবে সেই পাদবিশেষকে নির্দেশ করার জন্য যথাক্রমে ক, খ, গ বলা হয়। পাঁচটি পাদ থাকিলে পঞ্চম পাদকে ঙ বলা হয়। পাশ্চাত্ত্য পণ্ডিতগণ a b c d e ইত্যাদি বলিয়া থাকেন এবং এই প্রক্রিয়া তাঁহাদেরই উদ্ভাবিত।

(১।১।১ক) ঋক্‌সংহিতার আদিভূত পাদ তেমনই 'যথা বঃ সুসহাসতি' (১০।১৯১।৪ঘ), এই গ্রন্থের অন্তিম পাদ।

এখন সায়ণাচার্য বলিতেছেন যে, এই গ্রন্থে দশটি মণ্ডল আছে, ১০০০ এর কিছু বেশী সূক্ত আছে এবং ১০,০০০ এর কিছু বেশী ঋক্ আছে। প্রতি মণ্ডলে বিদ্যমান সূক্তগুলির সংখ্যা একত্রিত করিলে ১০০০ এর কিছু বেশী হয়, সেইরূপ প্রতি মণ্ডলের প্রতি সূক্তের সকল মন্ত্রগুলিকে গণনা করিলে সর্বসাকল্যে কিঞ্চিদধিক দশ সহস্র সংখ্যায় উপনীত হইতে হয়। [এস্থলে বলা আবশ্যক যে, একটি মণ্ডলে কতকগুলি অনুবাক থাকে এবং একটি অনুবাকে কতকগুলি সূক্ত থাকে কিন্তু অনুবাকান্তর্গত সূক্তগুলির সংখ্যা পূর্বানুবাকান্তর্গত সূক্তসংখ্যার সহিত যুক্ত করিয়া বলা বৈদিক পদ্ধতি নয়। এইজন্য কোনও মন্ত্রের স্থান নির্দেশ করিতে হইলে অনুবাকসংখ্যা বলা নিষ্প্রয়োজন। একটি উদাহরণের দ্বারা বিষয়টি পরিস্ফুট হইবে। প্রথম মণ্ডলের প্রথম অনুবাকে তিনটি সূক্ত আছে, দ্বিতীয় অনুবাকে আছে চারটি সূক্ত। দ্বিতীয় অনুবাকের সূক্তগুলির সংখ্যা যথাক্রমে ১, ২, ৩, ৪, বলিয়া উল্লিখিত হয় না কিন্তু পূর্বানুবাকগত সংখ্যার সহিত যুক্ত করিয়া যথাক্রমে ৪, ৫, ৬, ৭ বলা হয়।]

ঋক্‌সংহিতার বিভাগ দুইভাবে করা যায়। প্রথম পদ্ধতিটি হইল—মণ্ডল, (অনুবাক,) সূক্ত, মন্ত্র; এবং দ্বিতীয়টি হইল—অষ্টক বা কাণ্ড, অধ্যায়, বর্গ, মন্ত্র। দ্বিতীয় পদ্ধতিতে একটি মন্ত্রের উল্লেখ করিতে হইলে চারটি সংখ্যার নির্দেশ আবশ্যক—প্রথমটি কাণ্ডকে বুঝাইবে, দ্বিতীয়টি অধ্যায়কে, তৃতীয়টি বর্গকে ও চতুর্থটি মন্ত্রকে। কাণ্ডপদ্ধতিতে প্রথমতঃ সমগ্র ঋক্‌সংহিতাকে আটটি কাণ্ডে বিভক্ত করা হইয়াছে। যেহেতু কাণ্ডসংখ্যা আট সেইজন্য সেই কাণ্ডগুলিকে অষ্টকও বলা হয়। প্রতি কাণ্ডে কতকগুলি অধ্যায়, প্রতি অধ্যায়ে কতকগুলি বর্গ ও প্রতি বর্গে কয়েকটি মন্ত্র থাকে। যাহা হউক্, সায়ণ সকল কাণ্ডের সকল অধ্যায়গুলির সংখ্যা একত্রিত করিয়া বলিয়াছেন যে, ৬৪টি অধ্যায় আছে। সকল কাণ্ডের সকল অধ্যায়ের বর্গগুলির সংখ্যা সম্মিলিত করিলে দাঁড়ায় ঈষদধিক দুই হাজার। আবার বর্গান্তর্গত যাবতীয় মন্ত্রের সংখ্যা তো পূর্বেই বলা হইয়াছে যে, ১০,০০০ এর কিছু বেশী।

[পাঠের সুবিধার জন্য অবিভক্ত বিশাল বেদরাশিকে ব্যাসদেব কতকগুলি সংহিতায় বিভক্ত করিয়াছিলেন। এই বিভক্ত বেদসমূহ বৈদিকসংহিতা বা উপবেদ নামে অভিহিত হয়। বেদের ব্যাস বা বিভাগ করিয়াছেন বলিয়াই

বিভাগকর্তা আচার্যও ব্যাসদেব নামে অভিহিত হইলেন। মণ্ডলবিভাগ একটি বিশেষ পদ্ধতি অবলম্বনের দ্বারাই সম্পন্ন হইয়াছে। দ্বিতীয় হইতে সপ্তম পর্যন্ত ছয়টি মণ্ডলের ঋষি হইলেন যথাক্রমে গৃৎসমদ, বিশ্বামিত্র, বামদেব, অত্রি, ভরদ্বাজ এবং বসিষ্ঠ। অষ্টম মণ্ডলের মন্ত্রগুলি প্রধানতঃ কাণ্বগোত্রীয় ঋষিগণের দ্বারা দৃষ্ট। নবম মণ্ডলটিতে সোমস্তুতি রহিয়াছে। প্রথম ও দশম মণ্ডলে অর্থাৎ আদ্যন্ত মণ্ডলদ্বয়ে বহু ঋষি কর্তৃক দৃষ্ট মন্ত্রগুলি স্থান লাভ করিয়াছে।]

[মণ্ডলান্তর্গত সূক্ত সম্বন্ধে অভিমত এই যে, বেদবিভাগকালে যে-সকল মন্ত্র মূল বেদ হইতে ক্রমিকভাবে অবিচ্ছিন্নরূপে উপবেদে বা সংহিতায় স্থান পাইয়াছে সেই অবিচ্ছিন্ন তথা ক্রমিক মন্ত্রগুলি লইয়াই এক একটি সূক্ত হইয়াছে। বলাও হইয়াছে—"সূক্তং ত্বনারতং প্রোক্তম্"। অনুবাক সম্বন্ধে একটি মত নিম্নরূপ—শিষ্য যতগুলি মন্ত্র এককালে গুরুর নিকটে অধ্যয়ন করিয়া থাকেন ততগুলি লইয়াই একটি অনুবাক হইয়া থাকে। অপর মতটি এই যে, ঋষি বা মন্ত্রদ্রষ্টা যতগুলি মন্ত্র এককালে দর্শন করিয়াছিলেন ততগুলির দ্বারা একটি অনুবাক হইয়া থাকে। এই সম্বন্ধে বৈদিকগণ বলিয়াছেন—"অনুবাগেকালিকা"। স্মরণ রাখা আবশ্যক যে, অনুবাক ও অনুবাক্ সমার্থক।]

অধ্যয়নের সুবিধার জন্যই অষ্টক, অধ্যায়, বর্গাদির বিভাগ করা হইয়া থাকে। অষ্টকাধ্যায় বিভাগপদ্ধতিতে অধ্যায়সংখ্যা ৬৪ এবং বর্গসংখ্যা ২০০৬। এই বর্গসংখ্যার সহিত সংজ্ঞানসূক্তের ৪টি বর্গ ও বালখিল্যসূক্তের ১৮টি বর্গ যুক্ত করিলে বর্গসংখ্যা দাঁড়ায় ২০২৮। সংজ্ঞানসূক্ত ও বালখিল্যসূক্তের অন্তর্ভুক্তি সম্বন্ধে মতভেদ থাকায় সায়ণ 'কিঞ্চিদধিক দুই সহস্র বর্গ' এইরূপ বলিয়াছেন।

মণ্ডলপদ্ধতিতে ১০টি মণ্ডল, ৮৫টি অনুবাক ও ১০১৭টি সূক্ত আছে। ১১টি বালখিল্যসূক্ত ধরিলে সূক্তসংখ্যা দাঁড়াইবে ১০২৮। ঋক্‌সংহিতার শাকল ও বাষ্কল এই দুই শাখার মধ্যে বাষ্কল শাখাতে বালখিল্যসূক্তগুলির মধ্য হইতে ৪টি সূক্ত বাদ দেওয়া হইয়াছে এবং সংজ্ঞানসূক্ত অন্তর্ভুক্ত করা হইয়াছে। সুতরাং বাষ্কল শাখায় সূক্তসংখ্যা ১০১৭+বালখিল্যসূক্ত (১১—৪=) ৭+ সংজ্ঞানসূক্ত ১=১০২৫।

এইভাবে ঋগ্বেদের মন্ত্রসংখ্যা সম্বন্ধে স্বাভাবিকভাবে মতভেদ রহিয়াছে। চরণব্যূহসূত্রে মন্ত্রসংখ্যা বলা হইয়াছে ১০,৫৮১। কিন্তু এই সূত্রগ্রন্থের টীকাকার মহিদাস একবার বলিয়াছেন যে, বালখিল্য সূক্তের মন্ত্রগুলিকে ধরিয়া সংখ্যা

হইবে ১০,৫৫২ আবার অন্যত্র বলিয়াছেন যে, মন্ত্রসংখ্যা ১০,৫৮১। যাহা হউক্, "ভদ্রং নো অপি বাতয় মনঃ" (১০।২১।১) এই একপদা ঋক্ (একপাদবিশিষ্ট ঋক্) লইয়া মোট মন্ত্রসংখ্যা ১০,৫৮১—ইহাই সাধারণভাবে গৃহীত সিদ্ধান্ত বলা যাইতে পারে। চরণব্যূহসূত্রের কারিকাটি নিম্নরূপ—

ঋচাং দশ সহস্রাণি ঋচাং পঞ্চ শতানি চ।
ঋচামশীতিপাদশ্চৈতৎ পারায়ণমুচ্যতে ॥

এই বিষয়ে বিস্তৃতির জন্য 'বিবরণম্' ও 'Exposition' দ্রষ্টব্য। যাহা হউক্, ঋক্‌সংখ্যাবিষয়ে মতবিরোধ থাকায় সায়ণ বলিয়াছেন—"দশ হাজারের কিছু বেশী ঋক্।"

মন্ত্র—১, সন্দর্ভ—২

অনুবাদ—সেই সম্পূর্ণ গ্রন্থের পাঠক্রম অনুসারে সামান্যবিনিয়োগ যে ব্রহ্মযজ্ঞজপাদিতে হইয়া থাকে তাহা পূর্বেই বলা হইয়াছে। বিশেষবিনিয়োগ কিন্তু সেই সেই ক্রতুতে (যাগ প্রক্রিয়ার প্রসঙ্গে) সূত্রকারকর্তৃক প্রদর্শিত হইয়াছে। সেই বিশেষবিনিয়োগ ত্রিবিধ—সূক্তবিনিয়োগ, তৃচাদিবিনিয়োগ এবং এক একটি ঋকের বিনিয়োগ।

তাৎপর্য—বৈদিক মন্ত্র অধ্যয়ন করিতে হইলে মন্ত্রের ঋষি, ছন্দঃ, দেবতা ও বিনিয়োগ জানা অত্যাবশ্যক। এইগুলি না জানিলে প্রত্যবায় (পাপ) হয়, ইহা ভাষ্যকার সায়ণ অন্যান্য আচার্যগণের বাক্য উদ্ধৃত করিয়া বলিয়াছেন। আর এই ঋষ্যাদি যে জানিতে হইবে সেই বিধিও প্রদর্শিত করিয়াছেন।

প্রথমতঃ সায়ণ বিনিয়োগ সম্পর্কে আলোচনা করিয়াছেন। কর্মের সহিত মন্ত্রের যে সম্বন্ধ তাহাকেই বিনিয়োগ বলে অর্থাৎ যে-বাক্যে কোনও মন্ত্রের কোনও কর্মে প্রয়োগ উক্ত হয় সেই বাক্যকেই বিনিয়োগবাক্য বলা হয়। [যাহা হউক্, কর্ম ও মন্ত্রের মধ্যে কর্মেরই প্রাধান্য এবং মন্ত্রের অপ্রাধান্য বুঝিতে হইবে। সাধারণতঃ কোনও সম্বন্ধের স্থলে দুইটি সম্বন্ধীর একটি প্রধান ও অপরটি অপ্রধান (গুণ) হইয়া থাকে। বিনিয়োগের স্থলেও এতাদৃশ গুণ-প্রধানভাব বিদ্যমান। মন্ত্রগুলি উচ্চারিত হয় কর্মের সম্পাদনের জন্য সুতরাং কর্ম প্রধান, মন্ত্র অপ্রধান। সরলভাবে বলিতে গেলে বিনিয়োগ শব্দের অর্থ প্রয়োগবিধায়কবাক্য অর্থাৎ কোন্ কর্মে কোন্ মন্ত্রটি পাঠ করিতে হইবে এইরূপ নির্দেশ যে-বাক্যে রহিয়াছে তাহাই বিনিয়োগবাক্য।]

ঋগ্বেদের প্রথম মন্ত্রের ব্যাখ্যাকালে আচার্য সায়ণ দ্বিবিধ বিনিয়োগের কথা উল্লেখ করেন—সামান্যবিনিয়োগ ও বিশেষবিনিয়োগ। যখন কোনও একটি বিশেষ কর্মে ঋগ্বেদীয় একটি মণ্ডলের একটি সূক্ত বা কয়েকটি মন্ত্র পাঠ্যরূপে নির্দিষ্ট হয় তখন তাদৃশ বিনিয়োগকে বিশেষবিনিয়োগ বলে। আর যখন অবিশেষে ঋগ্বেদের প্রথম মণ্ডলের প্রথম সূক্তের প্রথম মন্ত্র হইতে আরম্ভ করিয়া অন্তপর্যন্ত সকল মন্ত্রেরই প্রয়োগ বলা হয় তখন সেইরূপ বিনিয়োগকে সামান্য-বিনিয়োগ বলে।

সংহিতার পাঠক্রমকে লঙ্ঘন না করিয়া আম্নাতক্রমে (পঠিতক্রমে) সামান্য-বিনিয়োগ চারটি স্থলে দৃষ্ট হয় বলিয়া বৈদিক আচার্যেরা সিদ্ধান্ত করিয়াছেন। সেইগুলি হইল—ব্রহ্মযজ্ঞ, বাচস্তোম, আশ্বিনশস্ত্র এবং প্রায়শ্চিত্তরূপ বেদপারায়ণ।

গুরুর নিকট যিনি স্ববেদের স্বশাখা যথারীতি অধ্যয়ন করিয়া স্বাধ্যায়কে আয়ত্ত করিয়াছেন সেই গৃহীতস্বাধ্যায় ত্রৈবর্ণিক (ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য) প্রতিদিন স্বাধ্যায় অধ্যয়ন করিবেন, ইহাই বেদের বিধান। তৈত্তিরীয় আরণ্যকে বলা হইয়াছে—স্বাধ্যায়োঽধ্যেতব্যঃ (২।১৫)। কিন্তু যদি কোনও কারণবশতঃ স্বাধ্যায় সম্পূর্ণরূপে অধ্যয়ন করা সম্ভব না হয় তবে ন্যূনতঃ একটি ঋক্ বা একটি যজুঃ বা একটি সামমন্ত্রও অধ্যয়ন করিতে-হইবে। স্বাধ্যায়ের এই প্রতীক-স্বরূপে অধ্যয়নকেই ব্রহ্মযজ্ঞ বলা হয়। জপকালে যেরূপ উপাংশু বা অনুচ্চস্বরে মন্ত্র পাঠ করিতে হয় সেইরূপ ব্রহ্মযজ্ঞেরও উপাংশু অধ্যয়ন বিহিত বলিয়া ব্রহ্মযজ্ঞকে জপশব্দের দ্বারাও উল্লিখিত করা হয়। এই ব্রহ্মযজ্ঞ অনুষ্ঠানে ঋগ্বেদীয় ত্রৈবর্ণিক মন্ত্রপাঠ করিবার সময়ে প্রথম মন্ত্রটি হইতে আরম্ভ করিয়া ক্রমিকভাবে মন্ত্রগুলি পড়িয়া যাইবেন, কোনও মন্ত্রবিশেষের নির্বাচন না করিয়া ও কোনও মন্ত্রবিশেষের বর্জন না করিয়া বেদপঠিতক্রমেই পড়িতে থাকিবেন।

বাচস্তোমেও মন্ত্রগুলির সামান্যবিনিয়োগ বলা হইয়াছে। বাচস্তোমসংজ্ঞক চারটি একাহ সোম-যাগের কথা কাত্যায়ন তাঁহার শ্রৌতসূত্রে বলিয়াছেন—"বাচস্তোমাশ্চত্বারঃ" (কাঃ শ্রৌঃ সূঃ ২২।৬।২৪)। এই যাগে সকল ঋক্, সকল যজুঃ ও সকল সামেরই আম্নাতক্রমে বিনিয়োগ করা হইয়াছে। যাজ্ঞিক-গণের মধ্যে প্রসিদ্ধিও আছে—"সর্বা ঋচঃ সর্বাণি যজূংষি সর্বাণি সামানি বাচস্তোমে পারিপ্লবং শংসতি।"

আশ্বিনশস্ত্রেও সামান্যবিনিয়োগের বিধান রহিয়াছে। অতিরাত্রসংস্থাক সোমযাগে যে মোট ২৯টি শস্ত্র আছে তাহার অন্তিম শস্ত্রটি আশ্বিনশস্ত্র নামে

অভিহিত। প্রাতরনুবাকে যেরূপ তিনটি ক্রতু থাকে—আগ্নেয়, উষস্য ও আশ্বিন—সেইরূপ আশ্বিনশস্ত্রেও প্রাতরনুবাকবৎ ক্রতুত্রয়ের অনুষ্ঠান করিতে হয় (মন্ত্র—১, সন্দর্ভ—৩ দ্রষ্টব্য)। আশ্বিনশস্ত্রের অনুষ্ঠানকালে যদি প্রাতরনুবাকের ন্যায় উক্ত ক্রতুত্রয় অনুষ্ঠানের পরেও সূর্য উদিত না হয় তাহা হইলে সূর্যোদয়ের পূর্ব পর্যন্ত অবশিষ্ট সময় মন্ত্র-পাঠের দ্বারা যাপিত করিতে হয়। এই সময়ে সমগ্র ঋগ্বেদ আম্নাতক্রমেই পড়িবার বিধান রহিয়াছে।

যে-কর্মের পাপক্ষয়মাত্রই প্রয়োজন তাদৃশ পাপক্ষয়মাত্রসাধন কর্মকে প্রায়শ্চিত্ত বলা হয়। বহুবিধ প্রায়শ্চিত্তকর্মের মধ্যে বেদপারায়ণ অন্যতম। পারায়ণ শব্দের অর্থ অবিচ্ছেদে আদ্যন্ত গ্রন্থ পাঠ। যাহা হউক্, ব্রাহ্মণের পক্ষে যাজন, প্রতিগ্রহ প্রভৃতি অনুমোদিত কর্ম হইলেও নিন্দিত ব্যক্তির গৃহে যাজন-কর্ম নিষিদ্ধ, সেইরূপ নিষিদ্ধ দ্রব্যের প্রতিগ্রহও নিন্দিত। কিন্তু যদি কোনও ব্রাহ্মণ বিপদ্‌রহিত হইয়াও এবং ধনবান্ হইয়াও কেবলমাত্র লোভবশতঃ অযাজ্য ব্যক্তির গৃহে যাজন করেন এবং নিষিদ্ধ দ্রব্যের প্রতিগ্রহ করেন তবে সেই ব্যক্তি কীর্তিশূন্য হন এবং তাঁহার পুণ্যাভাবও ঘটে বলিয়া শ্রুতির নির্দেশ। এতাদৃশ ব্যক্তি যদি সেই পাপ হইতে মুক্ত হইতে অভিলাষী হন তবে তিনি তিন বার স্বাধ্যায়ের পারায়ণ করিবেন (তৈঃ আঃ ২।১৬ দ্রষ্টব্য)। সুতরাং প্রায়শ্চিত্তরূপ বেদপারায়ণেও পঠিতক্রমে সমগ্র ঋগ্বেদের বিনিয়োগ হইবে।

এতক্ষণ সামান্যবিনিয়োগ বলার পর এখন বিশেষবিনিয়োগ বলা হইতেছে। বিশেষবিনিয়োগ ত্রিবিধ—ঋগ্‌বিনিয়োগ, তৃচবিনিয়োগ ও সূক্তবিনিয়োগ। এই ত্রিবিধ বিনিয়োগ সম্বন্ধে আচার্য সায়ণ নিজেই পরবর্তী পঙ্‌ক্তিগুলিতে ব্যাখ্যা করিয়াছেন। এইজন্য এইস্থলে তাহার পৃথক্‌ভাবে স্পষ্টীকরণ নিষ্প্রয়োজন বিবেচিত হইতেছে।

মন্ত্র—১, সন্দর্ভ—৩

অনুবাদ—সেখানে (ঋগ্বেদে) [বিদ্যমান] 'অগ্নিমীড়ে' ইত্যাদি সূক্তটির প্রাতরনুবাকে আগ্নেয় ক্রতুতে [বিশেষ] বিনিয়োগ বলা হইয়াছে। সেই বিনিয়োগ আশ্বলায়নকর্তৃক [তাঁহার শ্রৌতসূত্রের] চতুর্থাধ্যায়ের ত্রয়োদশ খণ্ডে সূত্রের দ্বারা উল্লিখিত হইয়াছে—'অবা নো অগ্ন ইতি ষডগ্নিমীড়েঽগ্নিং দূতম্'।

তাৎপর্য—সোমযাগে সোমলতা হইতে রস নিষ্কাসন করিয়া সেই নিষ্কাসিত

সোমরস দেবতাদিগের উদ্দেশ্যে আহুতি দেওয়া হয়। একটি একাহ (একদিন-সাধ্য) সোমযাগের অনুষ্ঠান করিতে হইলেও তৎপূর্বে চারটি দিন প্রস্তুতি হিসাবে প্রয়োজন হয়। সেই দিনগুলিতে কতকগুলি অনুষ্ঠানেরও বিধান আছে। যাহা হউক্, যে-দিনটিতে সোমরস নিষ্কাসন ও তাহার আহুতি হয় সেই দিনটিকে সবনদিন বা সুত্যাদিন বলা হয়। সেই সুত্যাদিনের পূর্ব রাত্রে শয়নের পর অতি প্রত্যুষে বা অর্ধরাত্রে জাগরণ করিতে হয়। স্নানাদি কৃত্য সম্পন্ন করিয়া যাগীয় পাত্রাদি যথাস্থানে সন্নিবেশিত করিয়া অন্যান্য কর্মগুলি যথা-বিধান সম্পন্ন করা প্রয়োজন। অধ্বর্যু নামক যজুর্বেদীয় মুখ্য ঋত্বিক্ প্রত্যুষে পক্ষীর (কুক্কুট) রবের পূর্বেই হোতাকে প্রাতরনুবাক পাঠের আদেশ প্রদান করেন। এই আদেশপ্রদানকে প্রৈষদান বা উপাকরণ নামে অভিহিত করাই যাজ্ঞিক রীতি। উপাকরণের ঠিক্ পরেই হোতা উপবিষ্ট অবস্থায় উচ্চৈঃস্বরে কতকগুলি মন্ত্র পাঠ করেন। এই মন্ত্রগুলিতে প্রধানতঃ অগ্নি, উষস্ ও অশ্বিনের স্তুতি করা হয়। অগ্নির স্তুতিতে পঠিত মন্ত্রগুলি আগ্নেয় ক্রতু, উষসের স্তুতিবোধক মন্ত্রগুলি উষস্য ক্রতু এবং অশ্বিনের স্তুতিপ্রতিপাদক মন্ত্রগুলি আশ্বিন ক্রতু নামে প্রসিদ্ধ। প্রত্যেকটি ক্রতুতে গায়ত্র্যাদি সপ্ত ছন্দের মন্ত্র অবশ্যই থাকিবে। যে-ছন্দের মন্ত্রগুলি পড়িবার বিধান আছে সেই ছন্দের যাবতীয় মন্ত্র পাঠ করার কোনও আবশ্যকতা নাই তবে একটি ছন্দের মন্ত্র পাঠ করিবার জন্য যে-সূক্তটিকে বাছিয়া লওয়া হইবে সেই সূক্তটি সম্পূর্ণরূপে পড়িতে হইবে, কোনও সূক্ত অসমাপ্তভাবে পাঠ করিলে চলিবে না। উষস্য ক্রতুর অনুষ্ঠানের জন্য শ্রৌতসূত্রাদিতে বিহিত কোনও সূক্তের অংশবিশেষ বর্জন করিলে চলিবে, ইহাই টীকাকারগণের অভিপ্রায়।

যাহা হউক্, আগ্নেয়ক্রতুর অনুষ্ঠানের সময়ে যখন গায়ত্রী ছন্দের মন্ত্র পড়িতে হইবে তখন গায়ত্রীছন্দস্ক বহু মন্ত্রের মধ্যে আলোচ্য 'অগ্নিমীড়ে' সূক্তটি (১।১) অন্যতম। এই প্রসঙ্গে আচার্য সায়ণ উক্ত বিনিয়োগ প্রদর্শনের জন্য প্রমাণ হিসাবে আশ্বলায়ন শ্রৌতসূত্রের পঙ্‌ক্তি উদ্ধৃত করিয়াছেন। সেই উদ্ধৃত পঙ্‌ক্তিটির অর্থ হইল—'অবা নো অগ্ন ঊতিভিঃ' (১।৭৯।৭) ইত্যাদি ছয়টি ঋক্, 'অগ্নিমীড়ে' ইত্যাদি সূক্ত (১।১) এবং 'অগ্নিং দূতম্' (১।১২) ইত্যাদি সূক্ত পঠনীয়। বলাই বাহুল্য যে, আগ্নেয় ক্রতুর প্রসঙ্গে আশ্বলায়নের উক্ত পঙ্‌ক্তি উল্লিখিত হওয়ায় ঐ মন্ত্রগুলি প্রাতরনুবাকের আগ্নেয় ক্রতুতে পাঠ্য।

দ্রষ্টব্য—প্রাতরনুবাকসম্বন্ধী বহু বিতর্কিত তথা বিচার্য বিষয়ে সুবিস্তৃত

আলোচনা করা হইয়াছে ইংরেজী ও সংস্কৃতে। সংস্কৃতভাষায় লিখিত "সমীক্ষাতে" সকল বিষয়ই উল্লিখিত হইয়াছে বটে কিন্তু সর্বত্র তাদৃশ বিস্তৃতি করা হয় নাই। কিন্তু ইংরেজীতে লিখিত "A Discussion" এ বিভিন্ন শ্রৌত-সূত্রগ্রন্থের ভিত্তিতে উত্থাপিত আপাতবিরোধ, সংশয় প্রভৃতির উল্লেখপূর্বক যাজ্ঞিকসমাধান বিশদভাবে ও সরলতার সহিত প্রদর্শিত হইয়াছে। অনাবশ্যক-বোধে এখানে সেইগুলির পুনরুল্লেখ করা হইল না।

মন্ত্র—১, সন্দর্ভ—৪

অনুবাদ—তাহাতে (আশ্বলায়নোক্ত ঐ সূত্রটিতে অর্থাৎ ৪।১৩।৭ সংখ্যক সূত্রে) একটি পাদ অপেক্ষা স্বল্প উল্লেখ করার ফলে [সম্পূর্ণ] সূক্তটিকে বুঝিতে হইবে কারণ [আশ্বলায়ন] পরিভাষা করিয়াছেন —"সূক্তাদিস্থিত পাদ অপেক্ষা অল্প গ্রহণ করিলে সূক্ত বুঝিতে হইবে।"

তাৎপর্য—পূর্বে (মন্ত্র—১, সন্দর্ভ—২তে) বলা হইয়াছে যে, বিশেষবিনিয়োগ ত্রিবিধ—ঋগ্‌বিনিয়োগ, তৃচবিনিয়োগ ও সূক্তবিনিয়োগ। যখন আশ্বলায়ন একটি ঋকের, তিনটি ঋকের ও একটি সূক্তের বিনিয়োগ প্রদর্শন করেন তখন সেই বিনিয়োগগুলিকে যথাক্রমে ঋগ্‌বিনিয়োগ, তৃচবিনিয়োগ ও সূক্তবিনিয়োগ নামে অভিহিত করা হয়। যদি একটি সূক্ত, তৃচ বা ঋকের বিনিয়োগের জন্য আশ্বলায়নকে সেই সম্পূর্ণ সূক্ত, তৃচ বা ঋকের উল্লেখ করিয়া বিনিয়োগ প্রদর্শন করিতে হয় তবে তাঁহার শ্রৌতসূত্রগ্রন্থটি বিশালায়তন হইয়া পড়ে। এই অসুবিধা দূর করিবার জন্য আশ্বলায়ন একটি পদ্ধতির আশ্রয় করিলেন। সকল গ্রন্থকার তাঁহার গ্রন্থের রচনাকালে কতকগুলি বিশেষ পদ্ধতি বা পরিভাষা গ্রহণ করেন যাহাতে গ্রন্থটিতে গ্রন্থকার সুষ্ঠুভাবে তাঁহার বক্তব্য প্রকাশিত করিতে পারেন। আশ্বলায়ন স্থির করিলেন—(১) যখন তিনি কোনও ঋকের (তিন বা ততোধিক) পাদগুলির মধ্যে কেবলমাত্র প্রথমপাদটি উল্লিখিত করিবেন তখন সেই প্রথম পাদটির উল্লেখের দ্বারা সেই সম্পূর্ণ ঋক্‌টিই তিনি উল্লিখিত করিয়াছেন বলিয়া বুঝিতে হইবে। (২) যখন কোনও একটি সূক্তের প্রথম ঋকের প্রথম পাদ অপেক্ষা স্বল্প উল্লিখিত করেন তখন তদ্দ্বারা সেই সম্পূর্ণ সূক্তটি তাঁহার অভিপ্রেত বলিয়া বুঝিতে হইবে। (৩) যখন কোনও একটি ঋকের একটি পাদ অপেক্ষা

বেশী বলিবেন তখন তাহার দ্বারা সেই ঋক্‌টি ও তাহার পরবর্তী দুইটি ঋক্ অর্থাৎ একটি তৃচ অভিপ্রেত বলিয়া জানিতে হইবে।

এই ত্রিবিধ বিনিয়োগ যথাক্রমে ঋগ্‌বিনিয়োগ, সূক্তবিনিয়োগ ও তৃচ-বিনিয়োগ নামে অভিহিত। এখন এইগুলি উদাহরণের দ্বারা স্পষ্টীকৃত হইতেছে। "অগ্নিমীড়ে পুরোহিতম্" এই ঋক্‌পাদটি গ্রহণ করিলে ঋগ্‌বিনিয়োগ বুঝিতে হইবে। আবার "অগ্নিমীড়ে পুরোহিতম্" এই সূক্তাদিভূত পাদটি অপেক্ষা যদি স্বল্প গ্রহণ করা হয় অর্থাৎ কেবলমাত্র "অগ্নিমীড়ে" অংশ গ্রহণ করা হয় তবে তদ্দ্বারা সম্পূর্ণ সূক্তটিই বিবক্ষিত। পুনরায় যদি ঐ ঋক্‌পাদ অপেক্ষা বেশী অর্থাৎ "অগ্নিমীড়ে পুরোহিতং যজ্ঞস্য" বলা হয় তবে তাহার দ্বারা পর পর তিনটি ঋকের অর্থাৎ তৃচের বিনিয়োগ হইয়াছে বুঝিতে হইবে।

মন্ত্র—১, সন্দর্ভ—৫

অনুবাদ—ঐ সূক্তে প্রথম ঋকের বিনিয়োগ হইবে দ্বিতীয় পবমানেষ্টির স্বিষ্টকৃৎ যাগের যাজ্যারূপে। তাহা (ঐ বিনিয়োগ) [আশ্বলায়নকর্তৃক] দ্বিতীয়াধ্যায়ের প্রথম খণ্ডে সূত্রিত হইয়াছে— "সাহ্বান্ বিশ্বা অভিযুজোঽগ্নিমীড়ে পুরোহিতমিতি সংযাজ্যে।"

তাৎপর্য—[শ্রৌতকর্মের অনুষ্ঠানের জন্য সংস্কৃত অগ্নি আবশ্যক। যে কর্ম-সমূহের দ্বারা অগ্নির সংস্কার সম্পাদিত হয় সেই কর্মসমূহকে অগ্ন্যাধেয় বা অগ্ন্যাধান অথবা সংক্ষেপে আধান বা আধেয় বলা হয়। শমীগর্ভ অশ্বত্থবৃক্ষের বা কেবলমাত্র (অগর্ভ) অশ্বত্থবৃক্ষের কাষ্ঠ আহরণ করিয়া তাহা হইতে দুই খানি অরণি নির্মাণ করিতে হয়। উক্ত কাষ্ঠদ্বয়ের একটিকে নীচে রাখিয়া তদুপরি অপরটিকে দণ্ডায়মান অবস্থায় চাপ দিয়া ধরিয়া থাকিতে হয়। এই দণ্ডায়মান কাষ্ঠটিকে মন্থনের ন্যায় ঘুরাইলে উভয় কাষ্ঠের সংযোগস্থলে যে ঘর্ষণ জন্মে তাহার ফলে অগ্নি উৎপাদিত হয়। ইহাই শ্রৌত প্রক্রিয়ায় অগ্নি-নিষ্পাদন। উপরের কাষ্ঠখণ্ডকে উত্তরারণি ও নীচেরটিকে অধরারণি বলা হয়। যাহা হউক্, এই অগ্নিনিষ্পাদনের প্রক্রিয়াটিকে কেন্দ্র করিয়া শতাধিক কর্মবিশেষ সম্পন্ন করিবার বিধি রহিয়াছে। তন্মধ্যে পূর্ণাহুতি একটি উল্লেখযোগ্য অঙ্গ। আশ্বলায়নের মতে অরণির আহরণ হইতে আরম্ভ করিয়া পূর্ণাহুতি পর্যন্ত কর্মই অগ্ন্যাধান। বস্তুতঃ, আশ্বলায়ন এইরূপ ভাষা প্রয়োগ করিলেও তাঁহার তাৎপর্য অন্যরূপ ছিল—এই কথা পূর্বাপর সঙ্গতি রক্ষা করিতে গেলে

স্বীকার করিতে হয়। টীকাকার গার্গ্যনারায়ণ স্পষ্টতঃই বলিয়া দিয়াছেন যে, "পূর্ণাহুত্যন্তমগ্ন্যাধেয়ম্‌" (২।১।১৭) এইরূপ আশ্বলায়নসূত্র বিদ্যমান থাকিলেও ঐরূপ উক্তির দ্বারা আশ্বলায়নের বক্তব্য অন্যরূপ বলিয়াই জানিতে হইবে। অনুষ্ঠানশেষে ব্রতপালন করাই রীতি। আহিতাগ্নি অর্থাৎ যিনি অগ্ন্যাধান সমাপ্ত করিয়াছেন তিনি ব্রত পালন করিবেন—ইহা শ্রুতিতে নির্দিষ্ট আছে। পূর্ণাহুতি পর্যন্ত অঙ্গ অনুষ্ঠিত হইলেই যজমানকে ব্রত পালন করিতে হইবে, ইহা বুঝাইবার জন্যই আশ্বলায়ন অগ্ন্যাধানকে 'পূর্ণাহুত্যন্ত' বলিতে চাহিয়াছেন।]

[যাহা হউক্‌,] আধানের সমাপ্তি বিষয়ে মতভেদ রহিয়াই গিয়াছে। কেহ কেহ আধানকে পূর্ণাহুত্যন্ত বলেন, অপরের মতে তাহা ইষ্ট্যন্ত, অন্য একদলের মতে ইহা হোমান্ত। হোমান্ততাপক্ষে অক্ষাভিহোম বুঝিতে হয়। অক্ষ শব্দের অর্থ বিভীতকফল অর্থাৎ বাংলায় বহেড়া। (ইহা ত্রিফলার অন্তর্গত)। অনেকে অক্ষাভিহোমান্ত আধান স্বীকার করেন। আলোচ্য সায়ণসন্দর্ভটি বুঝিবার জন্য ইষ্ট্যন্ততাপক্ষের বিশ্লেষণ করিতে হইবে।

এখানে ইষ্টি বলিতে পবমানেষ্টি বুঝান হইয়াছে। প্রথম, দ্বিতীয় ও তৃতীয় এইভাবে তাহাদিগকে উল্লেখ করিতে হয়। এই তিনটি ইষ্টিতে যে দেবতার উদ্দেশ্যে যাগ করিতে হয় তাঁহাদিগের নাম নিম্নরূপ—প্রথমটিতে, অগ্নি ও অগ্নি পবমান; দ্বিতীয়টিতে, অগ্নি পাবক ও অগ্নি শুচি; তৃতীয়টিতে, অগ্নীষোম, ইন্দ্রাগ্নী ও বিষ্ণুর মধ্যে যে কোনও একটি দেবতা এবং অদিতি। এই তিনটি ইষ্টিতেই প্রত্যেকটি প্রধানযাগের আহুতিদ্রব্য হইল অষ্টাকপাল পুরোডাশ। যে পুরোডাশ আটখানি কপাল বা খাপরার উপরে স্থাপিত হয় তাহাকেই অষ্টাকপাল পুরোডাশ বলে।

[বৈদিক যাগকে সাধারণতঃ তিনভাগে বিভক্ত করিবার প্রণালী প্রসিদ্ধ আছে—ইষ্টি, পশু, সোম। প্রাসঙ্গিকতার অনুরোধে ইষ্টিযাগ সম্বন্ধে কিছু বিস্তার করা হইতেছে। যাবতীয় ইষ্টিযাগের প্রকৃতি হইল দর্শপূর্ণমাসেষ্টি। বিশাল যাগ-প্রক্রিয়া সংক্ষেপে শিক্ষা দেওয়ার একটি পদ্ধতি বৈদিক আচার্যেরা গ্রহণ করিয়াছেন। সকল ইষ্টিযাগের সকল অবয়ব পুঙ্খানুপুঙ্খরূপে বলিতে পারা যায় না। এইজন্য প্রথমতঃ একটি ইষ্টিযাগের সম্পূর্ণ অঙ্গ পুঙ্খানুপুঙ্খরূপে বলিয়া দেওয়া (উপদেশ করা) হয়। ইহাকেই প্রকৃতিযাগ বলে। অনন্তর অপর যে-কোন ইষ্টির যে-স্থলে কিছু ভেদ বা বিশেষ আছে কেবল সেই স্থলটুকুই বলিয়া দেওয়া

(উপদেশ করা) হয় এবং যে-অঙ্গগুলি প্রকৃতির সহিত অভিন্ন সেই অঙ্গগুলির সম্বন্ধে বলা আছে যে, সেগুলি 'ঐরূপ' (তদ্বৎ বা প্রকৃতিযাগের মত)। 'ঐরূপ' বা 'তদ্বৎ' রূপে নির্দেশকে অতিদেশ বলা হয়। অর্থাৎ যে-অঙ্গগুলি সম্বন্ধে 'ঐরূপ' (তদ্বৎ কর্তব্যম্) বলিয়া ছাড়িয়া দেওয়া হয় কিন্তু মুখে বলিয়া দেওয়া হয় না সেই অতিদিষ্ট অঙ্গগুলিরও অনুষ্ঠান করিতে হয়। এখন আংশিক উপদিষ্ট ও আংশিক অতিদিষ্ট অবয়বসমন্বিত যাগকেই বিকৃতিযাগ বলা হয়। বুঝিবার সুবিধার জন্য পূর্ণিমাতে অনুষ্ঠেয় পূর্ণমাসেষ্টির কয়েকটি আবশ্যিক ও বিশেষতঃ উল্লেখ্য অঙ্গ বলা হইতেছে—সামিধেনী কর্ম, প্রযাজ, আজ্যভাগ, প্রধানযাগ, স্বিষ্টকৃদ্যাগ, ইড়াভক্ষণ, ঋত্বিগ্দক্ষিণা, অনুযাজ, গার্হপত্যাগ্নিতে অনুষ্ঠেয় পত্নীসংযাজ, দক্ষিণাগ্নিতে আজ্যহোম, বিষ্ণুক্রমপ্রক্রমণ প্রভৃতি।]

[এখন স্বিষ্টকৃদ্ যাগ সম্বন্ধে কিঞ্চিৎ বক্তব্য। দেবতার উদ্দেশ্যে দ্রব্যত্যাগকেই যাগ বলে। "উদ্দিশ্য দেবতাং দ্রব্যত্যাগো যাগোঽভিধীয়তে"। এই যাগেরও একটি সুনির্দিষ্ট প্রক্রিয়া আছে। যদিও প্রযাজ, প্রধানযাগ, স্বিষ্টকৃৎ যাগ প্রভৃতি বিভিন্ন যাগের মধ্যে যথেষ্ট সাম্য আছে তথাপি উপস্থিত প্রসঙ্গানুরোধে স্বিষ্টকৃৎ যাগটিকে অবলম্বন করিয়াই বিষয়টি পরিস্ফুত হইতেছে। দেবতাকে দ্রব্য সম্প্রদান করিবার জন্য আহ্বানাদি অবশ্যই কর্তব্য। অধ্বর্যু হোতাকে পুরোনুবাক্যা পাঠের জন্য আদেশ দান করেন। এই আদেশবাক্যই পুরোনুবাক্যাপ্রৈষ—"অগ্নয়ে স্বিষ্টকৃতেঽনুব্রূ৩হি"। তখন হোতা পুরোনুবাক্যামন্ত্র পাঠ করেন। তারপর প্রধানযাগের হবিঃর যে-অংশবিশেষ আহুত হয় নাই তাহা হইতে কিঞ্চিদংশ অধ্বর্যু জুহূতে গ্রহণ করিয়া "আ৩শ্রা৩বয়" বাক্যটি আগ্নীধ্রের উদ্দেশ্যে বলেন। ইহাই আশ্রাবণ। আগ্নীধ্র উত্তর দেন—"অস্তু শ্রৌ৩ষট্"। ইহাই প্রত্যাশ্রাবণ। অনন্তর অধ্বর্যু হোতার উদ্দেশ্যে যাজ্যামন্ত্রপাঠের আদেশবাক্য বা যাজ্যাপ্রৈষ পাঠ করেন—"অগ্নিং স্বিষ্টকৃতং যজ"। হোতাও এই আদেশ পাইয়া "যে৩ যজামহে" এই আগূটিকে পূর্বে বলিয়া ও অন্তে "বৌ৩ষট্" বলিয়া এই উভয়ের মধ্যভাগে যাজ্যামন্ত্রটিকে পাঠ করেন। "বৌষট্"কেই বষট্কার বলে। বষট্কারের সঙ্গে আহুতিদ্রব্য অগ্নিতে প্রক্ষিপ্ত করিলে আহুতিটি সম্পূর্ণ হয়। লৌকিক দৃষ্টিতে ইহাতে আহুতি সম্পন্ন হইলেও যাগকর্তা বা যাগফলভোক্তা যজমান এখনও ত্যাগমন্ত্র পাঠ না করায় কিঞ্চিৎ অবশেষ রহিয়াছে। যজমান অধ্বর্যুকে স্পর্শ করিয়া বলিবেন—"অগ্নয়ে স্বিষ্টকৃত ইদং ন মম"। অনন্তর তিনি হুতানুমন্ত্রণও করেন।]

যখন দ্বিতীয় পবমানেষ্টির অনুষ্ঠান করিতে হয় তখনও প্রধানযাগের পরে স্বিষ্টকৃৎ যাগ করণীয়। এই স্বিষ্টকৃৎ যাগের অনুষ্ঠানকালে পুরোনুবাক্যাপ্রৈষ, পুরোনুবাক্যা, আশ্রাবণ, প্রত্যাশ্রাবণ, যাজ্যাপ্রৈষ হইয়া গেলে যখন হোতাকে যাজ্যামন্ত্রটি পাঠ করিতে হয় তখন তিনি এই সূক্তের এই মন্ত্রটি (অগ্নিমীড়ে পুরোহিতম্ ইত্যাদি ১।১।১) পড়িবেন। ইহাই এই ভাষ্যসন্দর্ভের বিনিয়োগ-বাক্যের অর্থ। তবে আশ্বলায়ন পারিভাষিকভাবে স্বিষ্টকৃতের যাজ্যা না বলিয়া 'সংযাজ্যা' বলিয়াছেন, ইহা তাঁহার গ্রন্থের অনুসৃত প্রক্রিয়া অনুসারেই তিনি করিয়াছেন। বিষয়টি পরবর্তী ভাষ্যসন্দর্ভের ব্যাখ্যায় স্পষ্ট হইবে।

দ্রষ্টব্য—এই সন্দর্ভের ব্যাখ্যায় বহু আলোচনা প্রসঙ্গক্রমে আসিয়া পড়ে। অস্পষ্টতা বর্জনের উদ্দেশ্যে যথেষ্ট পল্লবিত করিয়াই বিবরণে, সমীক্ষাতে, Exposition এ ও A Discussion এ সকল কথা বলা হইয়াছে।

মন্ত্র—১, সন্দর্ভ—৬

অনুবাদ—তাহাতে (আশ্বলায়নরচিত শ্রৌতসূত্রের পূর্বোদ্ধৃত পঙ্‌ক্তিতে) সম্পূর্ণ পাদ ('অগ্নিমীড়ে পুরোহিতম্') গ্রহণ করায় [সম্পূর্ণ] ঋক্‌টিকে বুঝিতে পারা যায় যেহেতু [আশ্বলায়ন] পরিভাষা রচনা করিয়াছেন যে, পাদ গ্রহণ করিলে ঋক্ [জানিতে হইবে]। আবার [আশ্বলায়ন অন্য একটি] পরিভাষা করিয়াছেন যে, সংযাজ্যা-দ্বয় বলিতে স্বিষ্টকৃতের (স্বিষ্টকৃদ্‌যাগের) পুরোঽনুবাক্যা ও যাজ্যা বুঝিতে হইবে। সুতরাং [এই পঙ্‌ক্তিতেও সংযাজ্যাদ্বয় বলিয়া উল্লেখ থাকায় ঐ দুইটি ঋক্‌কে] স্বিষ্টকৃৎসম্বন্ধী [যাজ্যা ও পুরোঽনু-বাক্যা] বলিয়া নিশ্চয় [করিতে হইবে]। সেখানেও (ঐ দুইটি মন্ত্রের মধ্যে) ['অগ্নিমীড়ে পুরোহিতম্' মন্ত্রটি] দ্বিতীয়মন্ত্ররূপে অভিহিত হওয়ায় তাহা যাজ্যা [বলিয়া গণ্য হইবে]।

তাৎপর্য—পূর্ব সন্দর্ভে (ঋক্ সং ১।১।১, সায়ণসন্দর্ভ—৫) বলা হইয়াছে যে, অগ্নিমীড়ে পুরোহিতম্ ইত্যাদি ঋক্‌টির আধানে দ্বিতীয় পবমানেষ্টিতে স্বিষ্টকৃতের যাজ্যারূপে বিনিয়োগ হইবে। এই বিনিয়োগের প্রমাণ স্বরূপে সায়ণাচার্য আশ্বলায়ন-শ্রৌতসূত্র হইতে পঙ্‌ক্তি উদ্ধৃত করিয়াছেন—"সাহ্বান্ বিশ্বা অভিযুজোঽগ্নিমীড়ে পুরোহিতমিতি সংযাজ্যে" (আঃ শ্রৌঃ সূঃ ২।১।২৬)। এই পঙ্‌ক্তিতে কেবলমাত্র 'অগ্নিমীড়ে পুরোহিতম্' এতটুকু উল্লিখিত থাকিলেও

তদ্দ্বারা সম্পূর্ণ ঋক্ উল্লিখিত হইয়াছে বলিয়া মনে করিতে হইবে এবং ইহা আশ্বলায়ন 'ঋচং পাদগ্রহণে' (১।১।১৭) পরিভাষার দ্বারা সূচিতও করিয়াছেন। (বিশদ বিবরণের জন্য সন্দর্ভ—৪ দ্রষ্টব্য)

যদিও আশ্বলায়ন 'সংযাজ্যে' বলিয়াছেন এবং স্বিষ্টকৃদ্যাগের কথা বলেন নাই তথাপি সায়ণ 'স্বিষ্টকৃতের যাজ্যা' বলিলেন কিরূপে ? এই স্থলে আশ্বলায়ন-রচিত অপর একটি পরিভাষার সাহায্য লইতে হইবে। 'সংযাজ্যে' এই দ্বি-বচনান্তপদটি বলিলে বুঝিতে হইবে যে, স্বিষ্টকৃদ্ যাগের যাজ্যা ও পুরোনুবাক্যা। এই পরিভাষার দ্বারা সিদ্ধ হইল যে, 'সাহ্বান্ বিশ্বা অভিযুজঃ' (ঋক্ সং ৩।১১।৬) ও 'অগ্নিমীড়ে পুরোহিতম্' (ঋক্ সং ১।১।১) ঋক্ দুইটি স্বিষ্টকৃদ্যাগের যাজ্যা-পুরোঽনুবাক্যা। তথাপি প্রশ্ন থাকিয়া যায় যে, কোন্‌টি স্বিষ্টকৃতের পুরোঽনুবাক্যা এবং কোন্‌টিই বা স্বিষ্টকৃতের যাজ্যা। এই প্রশ্নের উত্তর পাওয়া যাইবে অপর একটি পরিভাষা হইতে। আশ্বলায়ন বলিয়াছেন—"সর্বেষাম-গ্রেঽগ্রেঽনুবাক্যাস্ততো যাজ্যাঃ" (আঃ শ্রৌঃ সূঃ ৩।৭।৩) অর্থাৎ যে-সকল স্থলে যাজ্যাপুরোঽনুবাক্যার একত্র সমুল্লেখ থাকিবে সেই সকল স্থলে পূর্বেরটি সকল সময়েই পুরোঽনুবাক্যা হইবে এবং পরেরটি সকল সময়েই যাজ্যা হইবে। এখানে 'সাহ্বান্ ইত্যাদি' প্রথমে উল্লিখিত থাকায় তাহা স্বিষ্টকৃতের পুরোঽনু-বাক্যা এবং 'অগ্নিমীড়ে ইত্যাদি' তাহার পরে অভিহিত হওয়ায় তাহা স্বিষ্টকৃদ্-যাগের যাজ্যা।

মন্ত্র—১, সন্দর্ভ—৭

অনুবাদ—যদিও 'সাহ্বান্' ইত্যাদি পুরোনুবাক্যার দ্বারাই দেবতার অনুস্মরণরূপ সংস্কার সিদ্ধ হইয়াই যায়. তথাপি যাজ্যা-পুরোনুবাক্যার সমুচ্চয় [মীমাংসাদর্শনের] দ্বাদশ অধ্যায়ের চতুর্থ পাদে বিচারিত হইয়াছে।

পুরোনুবাক্যার দ্বারা যাজ্যা বিকল্পিত হইবে অথবা সমুচ্চিত হইবে ? [পূর্বপক্ষীর মতে] বিকল্পিত হইবে, যেহেতু একটির দ্বারাই দেবতাপ্রকাশ হইয়া যায়। [সিদ্ধান্তীর মতে] সমুচ্চয় করিতে হইবে যেহেতু পুরোবাক্যা (পুরোনুবাক্যা) একটি যৌগিক শব্দ। আরও [শ্রুতি-] বচনের দ্বারাও [সমুচ্চয় প্রতিপাদিত হয়।]

দুইটি যাজ্যাপুরোনুবাক্যাযুগলের ক্ষেত্রে দেবতাপ্রকাশরূপ একটিই কার্য তাহাদিগের দ্বারা সাধিত হওয়ায় যেরূপ সেখানে বিকল্প হয় সেইরূপ সেই যুগলের অন্তর্বর্তী দুইটির সম্বন্ধেও বুঝিতে হইবে (অর্থাৎ যুগলান্তর্গত দুইটির মধ্যে বিকল্প হইবে)। পূর্বপক্ষী এইভাবে স্বীয় মত ব্যক্ত করিলে সিদ্ধান্তী বলেন—না, তাহা হইতে পারে না। [সিদ্ধান্তীর যুক্তিগুলি—] 'পুরোনুবাক্যা' একটি যৌগিক শব্দ বলিয়া [অর্থাৎ যাহা পুরঃ বা পূর্বে অনূচ্যতে বা পঠিত হয় তাহা পুরোনুবাক্যা ইহা ব্যুৎপত্তিগত অর্থ হওয়ায়) উত্তরকালীন যাজ্যা ব্যতিরেকে যৌক্তিকতা থাকে না। আরও, 'পুরোঽনুবাক্যা পাঠ করিয়া যাজ্যার সহিত আহুতি দিবে' (তৈঃ সং ৩।৪।১০।৪,) এই প্রত্যক্ষবচনের দ্বারা (শ্রুতিবচনের দ্বারা) দেবতোদ্দেশ্যে হবিঃ প্রদান কার্যে [উভয়ের] ভেদোক্তিপূর্বক সহভাব বিহিত হইয়াছে। অতএব সমুচ্চয় [সিদ্ধান্ত হইবে।]

তাৎপর্য—'সাহ্বান্ বিশ্বা অভিযুজঃ' ঋক্‌টি পুরোনুবাক্যা এবং 'অগ্নিমীড়ে পুরোহিতম্' ঋক্‌টি যাজ্যা—ইহা পূর্বে বলা হইয়াছে। প্রসঙ্গক্রমে সায়ণাচার্য একটি বিচারবহুল আলোচনার অবতারণা করিতেছেন। পুরোনুবাক্যাপাঠ ও যাজ্যাপাঠ গুণকর্ম বা সংস্কারকর্ম, তাহাকে প্রধানকর্ম বলা যায় না। এই পুরোনুবাক্যাপাঠরূপ বা যাজ্যাপাঠরূপ সংস্কারকর্মের দ্বারা দেবতাস্মরণ কার্য সাধিত হয় এবং তদ্দ্বারা কর্মটিতে গুণাধান হয়। উৎপত্তি, আপ্তি, বিকৃতি, সংস্কার এই চতুর্বিধ গুণকর্মের মধ্যে সংস্কারও একবিধ গুণকর্ম। যাহা হউক, পুরোনুবাক্যাপাঠের দ্বারা যে-সংস্কার সিদ্ধ হয় যাজ্যাপাঠের দ্বারাও সেই সংস্কারই সাধিত হইলে ঐ কর্মদ্বয়ের (পুরোনুবাক্যাপাঠ ও যাজ্যাপাঠের) একই প্রয়োজন বা ফল থাকায় অর্থাৎ তাহারা একার্থ হওয়ায় তাহাদিগের যে-কোনও একটি পঠিত হইলে চলিবে—ইহা পূর্বপক্ষীর বক্তব্য। পূর্বপক্ষীর মতে—কেবলমাত্র পুরোনুবাক্যা পড়িতে হইবে অথবা কেবলমাত্র যাজ্যা পড়িতে হইবে কিন্তু তদুভয়ের পাঠ করিতে হইবে না। পূর্বপক্ষীর এইরূপ অভিমত হইলেও সিদ্ধান্তী বেদবাদী ও মীমাংসক সেই মত গ্রহণ করিতে পারেন নাই। এই বিষয়ে সিদ্ধান্ত উপস্থাপনের পূর্বে সায়ণাচার্য মীমাংসাদর্শনসম্মত যুক্তির সার সংকলিত করিয়া জৈমিনীয়ন্যায়মালাবিস্তর হইতে সংগ্রহশ্লোক উদ্ধৃত করিতেছেন—

পুরোঽনুবাক্যয়া যাজ্যা বিকল্প্যা বা সমুচ্চিতা।
বিকল্প্যান্যতরেণৈব দেবতায়াঃ প্রকাশনাৎ ॥
পুরোবাক্যাসমাখ্যানাদ্ বচনাচ্চ সমুচ্চয়ঃ ॥

এই সার্ধ সংগ্রহশ্লোকে আলোচনাটির সার সংকলিত আছে। একটি পূর্ণাঙ্গ শাস্ত্রীয় আলোচনাকে ন্যায় বা অধিকরণ বলে। অধিকরণের পাঁচটি অঙ্গ থাকে—

বিষয়ো বিশয়শ্চৈব পূর্বপক্ষস্তথোত্তরম্।
সঙ্গতিশ্চেতি পঞ্চাঙ্গং শাস্ত্রেঽধিকরণং স্মৃতম্ ॥

এই অধিকরণের বিষয় বা আলোচ্য বিষয় উল্লিখিত হইয়াছে 'পুরোঽনুবাক্যয়া যাজ্যা' এই শ্লোকাংশে। বিশয় বা সংশয় বলা হইয়াছে 'বিকল্প্যা বা সমুচ্চিতা' অংশে। যাজ্যা ও পুরোঽনুবাক্যা এই উভয়ের বিকল্প হইবে বা সমুচ্চয় হইবে, ইহাতে সংশয় রহিয়াছে। 'বিকল্প্যান্যতরেণৈব দেবতায়াঃ প্রকাশনাৎ' এই অংশে পূর্বপক্ষ ও তাহার যুক্তি অভিহিত হইয়াছে। 'বিকল্প্যা' অর্থাৎ বিকল্পিত হইবে, ইহাই পূর্বপক্ষীর অভিমত। তাহাতে যুক্তি প্রদর্শিত হইয়াছে—'অন্যতরেণৈব দেবতায়াঃ প্রকাশনাৎ'। একটির দ্বারাই দেবতাপ্রকাশ কার্য সম্পন্ন হয় বলিয়া বিকল্পপক্ষ গ্রহণীয়। ইহার উত্তরে সিদ্ধান্তী বলেন—'পুরোবাক্যাসমাখ্যানাদ্ বচনাচ্চ সমুচ্চয়ঃ'। শ্রুতি, লিঙ্গ, বাক্য, প্রকরণ, স্থান, সমাখ্যা এইগুলি যে বিনিয়োগবোধক তাহা মীমাংসাদর্শনে প্রদর্শিত হইয়াছে। সমাখ্যা শব্দটির তাৎপর্য "আখ্যা চৈবং তদর্থত্বাৎ" (মীঃ সূঃ ৬।৩।১৩) সূত্রের ভাষ্যবার্তিকাদিতে বলা হইয়াছে। আখ্যা, সমাখ্যা, সমাখ্যান শব্দগুলি সমার্থক এবং ইহাদের অর্থ হইল যৌগিক শব্দ। পুরোঽনুবাক্যা শব্দটিও যৌগিক শব্দ হওয়ায় তাহার ব্যুৎপত্তি বা যোগ অনুসারে অর্থ দাঁড়ায়—যাহা পূর্বে পঠিত হয়। পূর্ব-পর শব্দগুলি সাপেক্ষ শব্দ হওয়ায় পূর্বে পঠনীয় পুরোঽনুবাক্যার পূর্বপঠনীয়ত্বের সিদ্ধির জন্য উত্তরকালে পঠনীয় অপর একটি মন্ত্রের নিয়ত পাঠ আবশ্যক। যাজ্যামন্ত্রই সেই উত্তরভাবী পাঠ্য মন্ত্র। এইভাবে 'সমাখ্যান' হেতুটির দ্বারা যাজ্যাপুরোঽনুবাক্যার সমুচ্চয়পক্ষটিকে সিদ্ধান্তী প্রতিপাদিত করিলেন। এখন দ্বিতীয় হেতুটি ব্যাখ্যাত হইতেছে—'বচনাৎ'। শ্রুতিতে বলা আছে—'পুরোঽনুবাক্যামনূচ্য যাজ্যয়া জুহোতি' অর্থাৎ পুরোঽনুবাক্যা পাঠ করিয়া যাজ্যার সহিত আহুতি দিবে। এই শ্রুতিতে স্পষ্টই বলা আছে যে, পূর্বে পুরোঽনুবাক্যা পাঠ করিতে হইবে ও পরে যাজ্যাপাঠের সহিত আহুতি

দিতে হইবে। সুতরাং বিকল্পের কোনও অবকাশ নাই; পুরোনুবাক্যা ও যাজ্যা উভয়ই পড়িতে হইবে অর্থাৎ সমুচ্চয়ই সিদ্ধান্ত।

[এখানে 'অনূচ্য' পদটিতে ল্যপ্ প্রত্যয় বিহিত থাকায় এবং ল্যপ্ প্রত্যয় ক্ত্বা প্রত্যয়ের স্থানে বিহিত হওয়ায় পুরোনুবাক্যার অনুবচন ও যাজ্যাপাঠের সহিত আহুতি এই ক্রিয়াদ্বয়ের মধ্যে পুরোনুবাক্যার অনুবচন ক্রিয়াটি পূর্বে অনুষ্ঠিত হইবে। পাণিনি সূত্র করিয়াছেন—"সমানকর্তৃকয়োঃ পূর্বকালে" (৩।৪।২১)। ইহার দ্বারা সিদ্ধ হইল যে, পূর্বে পুরোনুবাক্যাপাঠ করিয়া তদনন্তর যাজ্যাপাঠের সহিত আহুতি দিতে হইবে। ফলে যাজ্যা ও পুরোনুবাক্যার সমুচ্চয়ই উক্ত 'অনূচ্য'-পদগত ল্যপ্ প্রত্যয়ের দ্বারা দৃঢ়ীকৃত হইল।]

[একটি প্রশ্ন উঠিতে পারে যে, পুরোনুবাক্যাপাঠ (অনূচ্য) করেন হোতা এবং আহুতি (জুহোতি) দেন অধ্বর্যু। কিন্তু "সমানকর্তৃকয়োঃ পূর্বকালে" সূত্র অনুসারে ক্রিয়াদ্বয়ের সমানকর্তৃকত্ব থাকা উচিত। এখানে সমানকর্তৃকত্ব না থাকায় ল্যপ্ প্রত্যয়টি অনুপপন্ন। ইহার উত্তরে বলা যায় যে, যিনি পুরোনুবাক্যা পাঠ করেন, তিনিই যাজ্যা পাঠ করেন। সুতরাং 'যাজ্যয়া' পদের পূর্বে 'পঠিতয়া' পদটি অধ্যাহার করিলে দাঁড়ায়—পুরোনুবাক্যা পাঠ করিয়া (অনন্তর) পঠিত যাজ্যার সহিত আহুতি দিবে। এখন 'অনূচ্য' ও 'পঠিতয়া' ক্রিয়াদ্বয়ের সমানকর্তৃকত্ব থাকিল, পুরোনুবাক্যাপাঠের পূর্বকালিকত্ব হইল এবং যাজ্যাপাঠের উত্তরকালীনত্ব ঘটিল। শাস্ত্রে বহুস্থলে এইরূপ সমাধান অবলম্বিত হয় যেমন—রথস্থং বামনং দৃষ্ট্বা (স্থিতস্য) পুনর্জন্ম ন বিদ্যতে ইত্যাদি।]

এখন সংগ্রহশ্লোকের যে অন্যরূপ পাঠ আছে তাহার উল্লেখ করিয়া ব্যাখ্যা করা হইতেছে—

পুরোঽনুবাক্যয়া যাজ্যা বিকল্প্যা বা সমুচ্চিতা।
পুরেবাদ্যঃ সমাখ্যানাদ্ বচনাচ্চ সমুচ্চয়ঃ॥

বলা আবশ্যক যে, এই স্থলে সংগ্রহশ্লোকের পরে তাহার ব্যাখ্যাস্বরূপে যে গদ্যাংশ সায়ণ বলিয়াছেন তাহা এই দ্বিতীয় পাঠের অনুসারী। আরও, অন্যান্য স্থলেও—যেমন ঐতরেয়ব্রাহ্মণ (১।৪), তৈত্তিরীয়সংহিতা (১।১।১৪) ইত্যাদি—এই প্রসঙ্গের আলোচনাকালে এই দ্বিতীয় পাঠটিকেই সায়ণ গ্রহণ করিয়াছেন। ইহা ছাড়া, এই দ্বিতীয় পাঠে পূর্বপক্ষীর যুক্তি বিশেষ জোরালো

ভাবেই সন্নিবেশিত আছে। এই সকল কারণে দ্বিতীয় পাঠটি সংক্ষিপ্ত হইলেও তাহা অধিকতর আদরণীয়, ইহাতে সন্দেহ নাই।

পূর্বপাঠের ন্যায় এখানেও বিষয় ও সংশয় উল্লিখিত আছে এই সংগ্রহশ্লোকের প্রথম দুইটি চরণে। পূর্বপক্ষীর অভিমত ও যুক্তি অভিহিত হইয়াছে 'পুরেবাদ্যঃ' অংশটিতে। সন্ধি বিচ্ছেদ করিলে দাঁড়ায়—পুরা ইব আদ্যঃ। এখানে সংশয় এই যে, যাজ্যা ও পুরোনুবাক্যার বিকল্প হইবে অথবা সমুচ্চয় হইবে ? পূর্বপক্ষী বলিলেন—'আদ্যঃ' অর্থাৎ প্রথমটি বা বিকল্প পক্ষ। তাহাতে যুক্তি হইল—পুরা ইব (আগের মতো)। মীমাংসা দর্শনের ১২।৪।২ অধিকরণে দুইটি সূত্র আছে—"যাজ্যানুবাক্যাসু তু বিকল্পঃ স্যাদ্দেবতোপলক্ষণার্থত্বাৎ" (১২।৪।৩ সূত্র) এবং "লিঙ্গদর্শনাচ্চ" (১২।৪।৪ সূত্র)। ১২।৪।৩ ও ১২।৪।৪ সূত্রদ্বয়ে ভাষ্যকার শবরস্বামী বলিয়াছেন যে, ঐন্দ্রাবার্হস্পত্য কর্মে দুইটি যাজ্যাপুরোনুবাক্যাযুগল[১] বিহিত আছে। প্রথম যুগলটি—'ইদং বামাস্যে হবিঃ' (ঋক্ সং ৪।৪৯।১), 'অয়ং বাং পরি ষিচ্যতে' (ঋক্ সং ৪।৪৯।২); দ্বিতীয় যুগলটি—'অশ্নে ইন্দ্রাবৃহস্পতী' (ঐ ৪।৪৯।৪), 'বৃহস্পতির্নঃ পরি পাতু' (ঐ ১০।৪২।১১, ১০।৪৩।১১, ১০।৪৪।১১)। এই যুগলদ্বয়ের প্রথমটির দ্বারা যেরূপ দেবতাস্মরণ কার্য সাধিত হয় সেইরূপ দ্বিতীয়টির দ্বারাও ঐ ঐ একই কার্য সাধিত হইবে। ইহারা একার্থ বা সমানকার্যসাধক বা সমপ্রয়োজন বলিয়া এই দুইটি যুগলের মধ্যে যে-কোনও একটি যাজ্যাপুরোনুবাক্যাযুগল পাঠ করিলেই চলিবে, অপরটির পাঠ অনাবশ্যক। অতঃপর 'লিঙ্গদর্শনাচ্চ' (১২।৪।৪ সূঃ) সূত্রে উক্ত সিদ্ধান্তটিকে সমর্থন করিয়া শবরস্বামী অন্য একটি প্রাসঙ্গিক প্রশ্নের অবতারণা করিয়া বলিলেন—যদি একার্থ বলিয়াই দুইটি যুগলের একটিকে গ্রহণ করিলেই চলে তবে ঐ যুগলান্তর্গত দুইটি মন্ত্রের অর্থাৎ যাজ্যার ও পুরোনুবাক্যারও তো একার্থত্ব আছে। দুইটি মন্ত্রের মধ্যে যে-কোনও একটির দ্বারা অর্থাৎ কেবল পুরোনুবাক্যার দ্বারা বা কেবল যাজ্যার দ্বারাই তো দেবতাস্মরণ সম্ভব হয় তবে আর অকারণ দুইটি মন্ত্র পড়িতে হইবে কেন ? এইভাবে 'পুরা ইব' অংশের সার্থকতা প্রতিপাদিত হইল এবং পূর্বপক্ষীর যুক্তিও দৃঢ়তা লাভ করিল।

১। তৈত্তিরীয় সংহিতাতে (৩।১।১১।১) এইভাবেই যাজ্যাপুরোঽনুবাক্যাযুগলের উল্লেখ আছে। কিন্তু আশ্বলায়নশ্রৌতসূত্রে ঐ যুগল সম্পর্কে অন্যরূপ বলা হইয়াছে। সায়ণাচার্যও ঋগ্বেদভাষ্যে সম্ভবতঃ আশ্বলায়নের অনুবর্তন করিয়াছেন। এইজন্য বিবরণম্ (১০৩ পৃঃ) দ্রষ্টব্য, পাদটীকা ১।

সিদ্ধান্তী তাহার উত্তরে বলেন যে, "একার্থাস্তু বিকল্পেরন্ সমুচ্চয়ে হ্যাবৃত্তিঃ স্যাৎ প্রধানস্য" (মীঃ সূঃ ১২।৩।১০) ইত্যাদি সূত্রে একার্থ বস্তুগুলির বিকল্প স্বীকার করিতে হইবে এই উৎসর্গ সূত্র থাকিলেও বিশেষ স্থলে একার্থ হইলেও সমুচ্চয় হইতে পারে। "সংখ্যাবিহিতেষু সমুচ্চয়োঽসন্নিপাতিত্বাৎ" (মীঃ সূঃ ১২।৩।৩০) সূত্রে প্রদর্শিত হইয়াছে যে, দুইটি মন্ত্রের দ্বারা একই খনন কার্য সাধিত হইলেও 'দ্বাভ্যাম্' এই সংখ্যাবাচক শব্দ থাকায় 'দ্বাভ্যাম্' এই সংখ্যার উপপত্তির জন্য ঐ একই খননকার্যে দুইটি মন্ত্রই পড়িতে হইবে, তাহাদিগের বিকল্প করিলে চলিবে না। ইহার দ্বারা প্রমাণিত হয় যে, একার্থত্বের স্থলেও বিশেষ হেতু থাকিলে সমুচ্চয় করা যায়। এখানে যাজ্যাপুরোনুবাক্যা পাঠের বিষয়েও একই যুক্তি দেখান হইবে। 'পুরোনুবাক্যা' এই যৌগিক শব্দটিই প্রমাণিত করে যে, পরবর্তিকালে পাঠ্য যাজ্যামন্ত্র অত্যাবশ্যক। সমাখ্যাই এখানে সমুচ্চয়ের বিশেষ হেতু। তেমনই বচনও অপর একটি বিশেষ হেতু। সুতরাং সিদ্ধান্তীর মতে যাজ্যা ও পুরোনুবাক্যা উভয় মন্ত্র পাঠ বা উভয়ের সমুচ্চয় কর্তব্য।

মন্ত্র—১, সন্দর্ভ—৮

অনুবাদ—'অগ্নিম্' ইত্যাদি এই সূক্তটি নবর্চ অর্থাৎ ইহাতে নয়টি ঋক্ আছে, যেহেতু অনুক্রমণিকাগ্রন্থে বলা হইয়াছে—'অগ্নিং নব মধুচ্ছন্দা বৈশ্বামিত্রঃ'। মধুচ্ছন্দাঃ নামক বিশ্বামিত্রপুত্র এই সূক্তের দ্রষ্টা, এইজন্য ইহার ঋষি (মধুচ্ছন্দাঃ)।

তাৎপর্য—এখন সূক্তের ঋক্‌সংখ্যা ও ঋষি বলা হইতেছে। কাত্যায়ন তাঁহার অনুক্রমণিকাগ্রন্থে ঋষি, ছন্দ, মন্ত্রসংখ্যা প্রভৃতি বলিয়া দিয়াছেন। সায়ণাচার্যও ঋষি প্রভৃতির আলোচনাতে প্রমাণরূপে অনুক্রমণিকা উদ্ধৃত করিতেছেন। কোনও সূক্তকে বুঝাইবার জন্য সেই সূক্তের প্রথমের কিছু অংশ অর্থাৎ প্রতীক বলিতে হয়। এখানেও 'অগ্নিম্' অংশমাত্র বলায় 'অগ্নিমীলে' (১।১) সূক্তটি বুঝিতে হইবে। 'নব' শব্দের দ্বারা সূক্তের মন্ত্রসংখ্যা বুঝা যাইতেছে অর্থাৎ এই সূক্তে নয়টি ঋক্ বা মন্ত্র আছে। 'মধুচ্ছন্দা বৈশ্বামিত্রঃ' বলায় বিশ্বামিত্রপুত্র মধুচ্ছন্দাঃ যে ইহার ঋষি তাহা বুঝিতে পারা যায়। ঋষির নামটি সার্থক কারণ তিনি 'মধু ছন্দতি' বা মধু ইচ্ছা করেন। মধু শব্দের অর্থ 'মধুর ভোগ্য' এবং 'ছন্দতি' অর্থ 'ইচ্ছা করা' হইলেও এখানে 'সম্পাদনের ইচ্ছা' বুঝান হইয়াছে। 'ঋষিভ্যঃ' পদটি অধ্যাহার করিয়া (ধরিয়া লইয়া) মধুচ্ছন্দাঃ নামটির

অর্থ হয়—যিনি ঋষিগণের জন্য মধুর ভোগ্য সম্পাদন করিতে ইচ্ছা করেন ইহাই ঐতরেয়ারণ্যকে (১।১।৩) ও তাহার ভাষ্যে বলা হইয়াছে।

এখানে মধুচ্ছন্দাকে বৈশ্বামিত্র বা বিশ্বামিত্রতনয় রূপে পরিচয় দেওয়ার পিছনে একটি বিশেষ উদ্দেশ্য আছে বলিয়া মনে হইতে পারে। মধুচ্ছন্দাঃ একটি সঙ্কটময় মুহূর্তে তাঁহার একটি বিশেষ আচরণের দ্বারা পিতার প্রিয়পাত্র হইয়াছিলেন। শুনঃশেপ যখন দেবতাদিগকে আরাধনা করিয়া পিতা অজীগর্তের শাণিত অস্ত্র হইতে নিজের প্রাণ রক্ষা করিতে সমর্থ হইলেন ও প্রসিদ্ধি অর্জন করিলেন তখন অজীগর্তকে আর পিতা বলিয়া স্বীকার করিতে চাহিলেন না। তখন বিশ্বামিত্র শুনঃশেপকে পুত্ররূপে বরণ করিলেও বিশ্বামিত্রের একশত একটি পুত্রের মধ্যে প্রথমজাত পঞ্চাশটি পুত্র শুনঃশেপকে ভ্রাতৃরূপে স্বীকার করিলেন না। বিশ্বামিত্র কিন্তু মধ্যমপুত্র মধুচ্ছন্দাঃ ও তদপেক্ষা অল্পবয়স্ক পঞ্চাশটি পুত্রের সমর্থন লাভ করিয়াছিলেন। বিশ্বামিত্র ইহাতে সন্তুষ্ট হইয়া মধ্যমপুত্র মধুচ্ছন্দাঃকে ও তদনুজ পঞ্চাশটি পুত্রকে প্রভূত আশীর্বাদ করিয়াছিলেন। (বিস্তৃতির জন্য বিবরণম্ দ্রষ্টব্য)।

বৈশ্বামিত্র মধুচ্ছন্দাঃ এই সূক্তটিকে বা সূক্তগত মন্ত্রগুলিকে দর্শন করিয়াছিলেন বলিয়া তিনিই এই সূক্তের ঋষি।

মন্ত্র—১, সন্দর্ভ—৯

অনুবাদ—গত্যর্থক ঋষ ধাতু [হইতে ঋষি শব্দটি নিষ্পন্ন হইয়াছে।] সকল ধাতুর উত্তর ইন্ প্রত্যয় হয়। উপধায় ইক্ থাকিলে সেই ধাতুর উত্তর ইন্ হয়, [কিন্তু সেই স্থলে] ইন্প্রত্যয়টি কিৎ [বলিয়া মনে করিতে হইবে।] বেদপ্রাপ্তির উদ্দেশ্যে যাঁহারা তপস্যার অনুষ্ঠান করিয়াছিলেন তাদৃশ পুরুষগণের নিকটে স্বয়ম্ভু বেদপুরুষ উপস্থিত হইয়াছিলেন। শ্রুতিতেও রহিয়াছে—"জন্মরহিত (অর্থাৎ মাত্র সৃষ্টির প্রারম্ভেই জাত কিন্তু সৃষ্টির পরে জন্মরহিত) শুদ্ধ ও তপস্যা-নিরত [পুরুষগণের] নিকটে স্বয়ম্ভু ব্রহ্ম গিয়াছিলেন, তাঁহারাই ঋষি হইয়াছিলেন।" (তৈঃ আঃ ২।৯।১)। আরও, স্মৃতিতে বলা হইয়াছে যে, পরমেশ্বরের অনুগ্রহে অতীন্দ্রিয় বেদকে যিনি প্রথমতঃ দর্শন করেন তিনি ঋষি। এতদভিপ্রায়ের স্মৃতি হইল—

"যুগান্তে ইতিহাসসহিত বেদসমূহ অন্তর্হিত হইলে পরমেশ্বর

কর্তৃক প্রথমতঃ উপদিষ্ট হইয়া মহর্ষিগণ তপস্যার দ্বারা তাহাদিগকে লাভ করিয়াছিলেন।”

তাৎপর্য—পূর্ব অনুচ্ছেদে বলা হইয়াছে যে, বৈশ্বামিত্র মধুচ্ছন্দাঃ প্রথম সূক্তের মন্ত্রগুলি দর্শন করিয়াছিলেন বলিয়াই তিনি ঐ মন্ত্রগুলির ঋষি। দর্শনের সহিত ‘ঋষি’ শব্দের সম্বন্ধ কোথায়? এইরূপ আশঙ্কা করিয়াই ভাষ্যকার সায়ণাচার্য ‘ঋষি’ শব্দটির ব্যুৎপত্তি প্রদর্শন করিয়া উক্ত আশঙ্কার সমাধান করিতেছেন। ‘ঋষী গতৌ’ (১২৮৭, তুদাদি, পরস্মৈপদী, ঋষতি) ধাতু হইতে ইন্ প্রত্যয় যোগে ঋষি শব্দটি নিষ্পন্ন হইয়াছে। ‘সর্বধাতুভ্য ইন্’ (উণাদি সূত্র ৫৫৭) সূত্রের অর্থ—সকল ধাতুর উত্তর ইন্ প্রত্যয় হয়। [এই সূত্রের পরে ‘হ্বপিষিরুহি’ ইত্যাদি (উঃ সূঃ ৫৫৮) অপর একটি সূত্রের দ্বারা কয়েকটি সূত্রের পুনরায় ইন্ বিধান করা হইয়াছে। সকল ধাতুর ইন্ হইলে ঐ হ্বপ্রভৃতি ধাতুরও তো অনায়াসে ইন্ হইতে পারিত; তথাপি পুনরায় দ্বিতীয় সূত্রটি প্রণয়ন করার তাৎপর্য এই যে, ঐ ধাতুগুলির উত্তর ‘অচ ইঃ’ (উঃ সূঃ ৫৭৮) ও ‘ইগুপধজ্ঞাপ্রীকিরঃ কঃ’ (পাঃ সূঃ ৩।১।১৩৫) সূত্রের দ্বারা ই-প্রত্যয় ও ক-প্রত্যয়ের প্রাপ্তি থাকিলেও ই-প্রত্যয় ও ক-প্রত্যয় না হইয়া ইন্-প্রত্যয়ই হইবে। এখন আবার ইন্-বিধায়ক অপর একটি সূত্র বলা হইয়াছে—‘ইগুপধাৎ কিৎ’ (উঃ সূঃ ৫৫৯)। পূর্বসূত্রে (৫৫৮) যে ধাতুগুলি উল্লিখিত আছে তন্মধ্যে কয়েকটির উপধাতে বা উপান্ত্য বর্ণে ইক্ (ই উ ঋ ৯) আছে। সেই ইগুপধ ধাতুগুলি বাদ দিয়া অন্য যাবতীয় ইগুপধ ধাতুগুলির উত্তর ইন্ প্রত্যয় হইবে এবং সেই স্থলে ইন্-প্রত্যয়টিকে পারিভাষিক ভাবে কিৎ বলিয়া মনে করিতে হইবে। বস্তুতঃ ইন্ প্রত্যয়টির ন্ ইৎ যায় বলিয়া তাহা নিৎ, কিৎ নয়; তবুও এখানে সূত্রের দ্বারা তাহাকে কিৎ বলিয়া ধরিতে হইবে অর্থাৎ কিৎ প্রত্যয় পরে থাকিলে যে-কার্য হয় এখানেও ইন্-প্রত্যয়টি পরে থাকায় সেই কার্যই হইবে। কিৎপ্রত্যয় পরে থাকিলে ‘ক্ঙিতি চ’ (পাঃ সূঃ ১।১।৫) সূত্রানুসারে গুণবৃদ্ধির নিষেধ হয় সুতরাং এখানে ইগুপধ ঋষ্ ধাতুর উত্তর যখন ইন্ হইল তখন ‘পুগন্তলঘূপধস্য চ’ (পাঃ সূঃ ৭।৩।৮৬) সূত্রানুসারে ঋষ্ ধাতুর উপধাস্থিত লঘু স্বর ঋকারের গুণের প্রাপ্তি থাকিলেও গুণ হইবে না। যাহা হউক,] ঋষ্ ধাতুর উত্তর ‘ইগুপধাৎ কিৎ’ অনুসারে ইন্ হইয়াছে এবং ইন্ কিৎ বলিয়া ঋকারের গুণনিষেধ হইয়া ঋষি শব্দ নিষ্পন্ন হইল।

ঋষ্ ধাতু গমনার্থক অথচ ঋষ্ ধাতু হইতে নিষ্পন্ন ঋষি শব্দের অর্থ মন্ত্রদ্রষ্টা—

ইহা কিরূপে হইতে পারে? তাহার উত্তরে সায়ণ বলেন—বেদপ্রাপ্তির জন্য যে-শুদ্ধচিত্ত ব্যক্তিগণ তপস্যার অনুষ্ঠান করেন তাঁহাদিগের নিকটে স্বয়ং বেদপুরুষই গমন করেন; এই ভাবেই মন্ত্রদর্শন সম্ভব হয়। সুতরাং যাঁহাদের নিকট বেদ গমন করেন তাঁহারাই মন্ত্রদ্রষ্টা ঋষি। এই ব্যাখ্যার সমর্থনে সায়ণ তৈত্তিরীয়ারণ্যক হইতে "অজান্ হ বৈ পৃশ্নীন্" (২।৯।১) প্রভৃতি শ্রুতিটি উদ্ধৃত করেন এবং স্মৃতি অর্থাৎ মহাভারত হইতেও "যুগান্তেঽন্তর্হিতান্" (শান্তি, ২১০।১৯) শ্লোকটি উদ্ধৃত করেন। (বিস্তৃতির জন্য ও আনুষঙ্গিক কতকগুলি আলোচনার জন্য 'বিবরণম্' দ্রষ্টব্য)।

মন্ত্র - ১, সন্দর্ভ—১০

অনুবাদ—স্মৃতিতে বলা হইয়াছে যে, ঋষি প্রভৃতির জ্ঞান না থাকিলে প্রত্যবায় (পাপ) হয়—যিনি ঋষি, ছন্দঃ, দৈবত (দেবতা) এবং যোগ (বিনিয়োগ) না জানিয়া অধ্যাপন করেন অথবা জপও করেন তিনি পাপীয়ান্ হইয়া থাকেন। (বৃহদ্দেবতা)। [আবার অন্যত্র আছে—] ঋষি, ছন্দঃ, দৈবত, ব্রাহ্মণ, অর্থ এবং স্বরাদি না জানিয়া যিনি [মন্ত্র] প্রয়োগ করেন তাঁহাকে মন্ত্রকণ্টক বলা হয়। [ঋষ্যাদি] জানিতে হইবে, এইরূপ বিধিও স্মৃতিতে উক্ত হইয়াছে—যিনি মন্ত্র জানিতে ইচ্ছা করেন তিনি প্রতিপদে স্বর, বর্ণ (ব্যঞ্জন), অক্ষর (স্বরবর্ণ), মাত্রা, বিনিয়োগ এবং অর্থও জানিবেন।

তাৎপর্য—'অগ্নিমীড়ে' ইত্যাদি মন্ত্র ব্যাখ্যার পূর্বে সায়ণাচার্য সেই মন্ত্রের ঋষি, ছন্দঃ, দেবতা ইত্যাদির আলোচনা করিয়াছেন। বিশেষতঃ পূর্ব সন্দর্ভে ঋষি আলোচিত হইয়াছে এবং সেই ঋষি শব্দের ব্যুৎপত্তি ও ব্যুৎপত্তিগত অর্থও আলোচিত হইয়াছে। ইহাতে প্রশ্ন জাগে যে, মন্ত্রব্যাখ্যাতে ইহার প্রাসঙ্গিকতা কোথায়? এই প্রশ্ন তথা আশঙ্কা বুঝিতে পারিয়া সায়ণ নিজেই পরবর্তী অংশে বলিতেছেন যে, ঋষি প্রভৃতির জ্ঞান অত্যাবশ্যক। ঋষ্যাদিজ্ঞানের আবশ্যকতা এতই যে, ঋষ্যাদি না জানিলে পাপ হইবে, ঋষ্যাদি না জানিয়া মন্ত্র পড়িলে মন্ত্রের কণ্টক হইতে হইবে। ঋষ্যাদি জানিলে কোনও পুণ্য নাই কিন্তু না জানিলে প্রত্যবায় (পাপ) হয়। এই ক্ষেত্রে পাপ হইতে পরিত্রাণ পাইবার উদ্দেশ্যে সকলেই ঋষ্যাদি জানিবার জন্য স্বাভাবিকভাবে আগ্রহী হইবেন।

এখানে একটি আশঙ্কা করা যায় যে, ঋষ্যাদি না জানিলে যদি পাপ হয়

তবে তো ঋষ্যাদি জানিতেই হইবে—ইহা নিঃসন্দেহ। কিন্তু শাস্ত্রে স্পষ্টভাবে যদি বলা হইত যে, ঋষ্যাদি জানিতে হইবে তবে তাহা আরও ভাল হইত। অর্থাৎ সাক্ষাৎ ভাবে ঋষ্যাদিজ্ঞানের বিধান না করিয়া ঋষ্যাদিজ্ঞানাভাবের নিন্দা করায় বক্র পথই অবলম্বিত হইল। [শাস্ত্রের পরিভাষায় আশঙ্কাটিকে অন্য-রূপে বলা যায়—নিন্দা হইল অর্থবাদ এবং অর্থবাদ বিধির সহিত একবাক্য হইয়া সার্থক হয়। সুতরাং ঋষ্যাদিজ্ঞানাভাবের নিন্দারূপ অর্থবাদটি একটি বিধিবাক্যের অপেক্ষা করিবেই অন্যথা তাহা অন্বিতই হইতে পারিবে না। সুতরাং বিধিবাক্যটি হয় সাক্ষাৎ উক্ত হইবে অথবা তাহার অনুমান করিয়া লইতে হইবে।] সায়ণ বলিতেছেন যে, সাক্ষাৎ বিধিবাক্যই শাস্ত্রে দৃষ্ট হয়—'মন্ত্রং জিজ্ঞাসমানেন বেদিতব্যং পদে পদে' এই বাক্যে তব্য-প্রত্যয়ান্ত 'বেদিতব্যম্' পদটির দ্বারা বিধান করা হইয়াছে।

শাস্ত্র বিধান দিয়াছেন যে, ঋষ্যাদি জানিতে হইবে। কিন্তু শাস্ত্রের এই বিধানের পিছনে কোনও যুক্তি আছে কিনা, ইহাও বিচার্য। 'যস্য বাক্যং স ঋষিঃ' অর্থাৎ যাঁহার বাক্য তিনি ঋষি। কোনও বাক্য যিনি বলেন তাঁহাকে জানিতে পারিলে সেই বাক্যের যথার্থ তাৎপর্য বুঝিতে পারা যায়। সংবাদ-সূক্তগুলিতে এই উক্তির সত্যতা আরও স্পষ্টভাবে অনুভব করা যায়। একই সূক্তে (১০।৯৫) ঐল পুরূরবা ও উর্বশীর কথোপকথন (সংবাদ) রহিয়াছে। তন্মধ্যে কোন্ মন্ত্রটি কাহার উক্তি না জানিলে অর্থাৎ কোন্ মন্ত্রের ঋষি কে তাহা না জানিলে সেই সেই মন্ত্রের অর্থ সম্যক্‌ভাবে অবগত হওয়া যায় না। যমযমীর সংবাদে (১০।১০) এই কথা সমানভাবে প্রযোজ্য। কেবল সংবাদ-সূক্তেই নয়, অন্যত্রও ঋষিজ্ঞান অর্থবোধের সহায়ক যেমন শুনঃশেপ কর্তৃক দৃষ্ট মন্ত্রগুলির ঋষি যে অজীগর্তপুত্র শুনঃশেপ তাহা না জানিলে ঐ সূক্তের (১।২৪, ১।২৫ সূক্ত) মন্ত্রের অর্থবোধে অসুবিধা হয়। (অন্য স্থলগুলি—১০।১০৮; ১।১১।৭ ইত্যাদি)।

ছন্দোজ্ঞানেরও প্রয়োজন রহিয়াছে। যখন একটি মন্ত্র পড়িবার বিনিয়োগ আছে তখন অনভিজ্ঞ ব্যক্তি ছন্দঃশাস্ত্রের জ্ঞান না থাকায় বুঝিতে পারেন না যে, একটি মন্ত্র কতদূর পর্যন্ত গিয়াছে। যেমন গায়ত্রী ছন্দে ২৪ অক্ষর থাকে, জগতীতে ৪৮ অক্ষর। কোনও মন্ত্রের প্রতীক উল্লেখ পূর্বক একটি মন্ত্র পড়িবার বিধান থাকিলে ছন্দ না জানা থাকার ফলে পাঠক কত অক্ষরে থামিবেন তাহা নির্ধারণ করিতে পারেন না। ৪৮ অক্ষরে একটি জগতী মন্ত্রও হয়, আবার

৪৮ অক্ষরে দুইটি গায়ত্রীও হয়। এইরূপ ৯৬ অক্ষরে একটি সংকৃতি ছন্দ হয়, দুইটি জগতীও হয়, তিনটি অনুষ্টুপ্‌ও হয় আবার চারটি গায়ত্রীও হয়। সুতরাং ছন্দঃশাস্ত্রের জ্ঞান অত্যাবশ্যক।

দেবতাই মন্ত্রের মূল প্রতিপাদ্য। সুতরাং মন্ত্রে দেবতাজ্ঞানের আবশ্যকতা সম্বন্ধে পৃথক্‌ভাবে বলা নিষ্প্রয়োজন। বিনিয়োগের আবশ্যকতাও পূর্বে (মন্ত্র—১, সন্দর্ভ—২) বলা হইয়াছে। একটি পদের উদাত্তাদি স্বরের ভেদ হইলে অর্থে ও ফলে যে কিরূপ প্রচণ্ড ভেদ হয় তাহা 'ইন্দ্রশত্রু' শব্দটিতে প্রসিদ্ধই আছে। ত্বষ্টা উচ্চারণের দোষে অর্থাৎ স্বরের বিকৃত উচ্চারণের ফলে ইন্দ্রকে হত্যা করার উদ্দেশ্যে যাগ করিয়া বিপরীত ফল লাভ করেন অর্থাৎ বৃত্র ইন্দ্রের ঘাতক না হইয়া ইন্দ্রের বধ্য হইল। অনুরূপভাবে স্বর-ব্যঞ্জনাদি বর্ণের জ্ঞান থাকাও আবশ্যক। হ্রস্ব-দীর্ঘাদি স্বরের যথাযথ উচ্চারণ, ব্যঞ্জন ও স্বরের উচ্চারণ স্থান জানিয়া তাহার শাস্ত্রীয় উচ্চারণ বেদপাঠের জন্য বিশেষ প্রয়োজনীয়, ইহা শিক্ষা নামক বেদাঙ্গে পুনঃপুনঃ বলা হইয়াছে। বেদের মন্ত্র পড়িতে গেলে তাহার অর্থও জানিতে হইবে, ইহাই শাস্ত্রের অনুশাসন। তবে অর্থজ্ঞান "স্বাধ্যায়োঽধ্যেতব্যঃ" বিধির দ্বারা বোধিত হইবে অথবা "বেদোঽধ্যেয়ো জ্ঞেয়শ্চ" বিধির দ্বারা বিহিত হইবে, এই বিষয়ে মতভেদ আছে। অর্থজ্ঞানহীন বেদপাঠক যে গর্দভস্বরূপ ভারবাহী মাত্র এবং তাহার নিকটে বেদমন্ত্র যে অনগ্নিপতিত শুষ্ককাষ্ঠের মতই নিরর্থক তথা অভাস্বর তাহা শাস্ত্রে বহুবার বিঘোষিত হইয়াছে। (বিস্তৃতির জন্য ২৪-২৫ পৃঃ দ্রষ্টব্য।)

মন্ত্র—১, সন্দর্ভ—১১

অনুবাদ—'অগ্নিম্' ইত্যাদি সূক্তের ছন্দ যদিও অনুক্রমণিকায় এই স্থলে বলা হয় নাই তথাপি পরিভাষাতে এইরূপ বলা হইয়াছে—'আদৌ গায়ত্রং প্রাক্ হিরণ্যস্তূপাৎ'। [ইহার অর্থ—] হিরণ্যস্তূপ যে-মন্ত্রগুলির ঋষি বলিয়া উল্লিখিত হইবেন তদপেক্ষা পূর্ববর্তী মন্ত্রগুলিতে সামান্যতঃ গায়ত্রী ছন্দ [আছে]।

তাৎপর্য—কাত্যায়ন তাঁহার অনুক্রমণিকা গ্রন্থে ঋষি, ছন্দ, দেবতা প্রভৃতির উল্লেখ করিয়া থাকেন অথচ 'অগ্নিম্' ইত্যাদি প্রথম সূক্তের ক্ষেত্রে অনুক্রমণিকাকার ছন্দঃ উল্লিখিত করেন নাই। অনুক্রমণিকার পঙ্‌ক্তিটি হইল—'অগ্নিঃ নব মধুচ্ছন্দা বৈশ্বামিত্রঃ'। ইহাতে 'অগ্নিম্' এইরূপে যেমন

সূক্তের প্রতীক গৃহীত হইয়াছে তেমনই দেবতাও উল্লিখিত হইয়াছেন। অবশ্য এই সূক্তটি মণ্ডলের আদিসূক্ত হওয়ায় তাহার দেবতা যে অগ্নি তাহা অন্য পরিভাষার দ্বারাও জানিতে পারা যায়।[1] 'মধুচ্ছন্দা বৈশ্বামিত্রঃ' বলায় ঋষি উক্ত হইলেন কিন্তু ছন্দ অনুল্লিখিত থাকিল বলিয়া আপাতদৃষ্টিতে মনে হয়। অনুক্রমণিকাকারের সম্প্রদায় বলিবেন যে, এই সূক্তের বিবৃতিতে অনুক্রমণিকাকার ছন্দের উল্লেখ না করিলেও অন্যত্র পরিভাষার দ্বারা যাহা বলিয়াছেন তদ্দ্বারা এই সূক্তের ছন্দ যে গায়ত্রী তাহা বুঝিতে পারা যায়।* "আদৌ গায়ত্রং প্রাগ্[2] হিরণ্যস্তূপাৎ" (১।২।১৪) এই বাক্যটির অর্থ—ঋক্‌সংহিতার প্রথমে বিদ্যমান মন্ত্রগুলির ছন্দ গায়ত্রী এবং যতক্ষণ না হিরণ্যস্তূপ ঋষি কর্তৃক দৃষ্ট মন্ত্রগুলি আসিতেছে ততক্ষণ সকল মন্ত্রেরই ছন্দ গায়ত্রী বলিয়াই জানিতে হইবে। অবশ্য যদি কোনও সূক্তে অনুক্রমণিকাকার বিশেষভাবে অন্য কোনও ছন্দের উল্লেখ করেন তবে সেই সূক্তের মন্ত্রগুলি আর গায়ত্রীছন্দোবদ্ধ হইবে না কিন্তু সেই অন্য ছন্দেরই হইবে। উদাহরণের দ্বারা ইহা স্পষ্টীকৃত হইতেছে। ঋক্‌সংহিতার ১।৩১ সূক্তের মন্ত্রগুলির ঋষি হইলেন হিরণ্যস্তূপ। সুতরাং সামান্যতঃ বা উৎসর্গতঃ ১।৩০ সূক্ত পর্যন্ত সকল মন্ত্রেরই ছন্দ গায়ত্রী, ইহাই সিদ্ধ হয়। এই উৎসর্গ বা সাধারণ নিয়ম থাকিলেও ১।১০ সূক্তের অনুক্রমণিকায় বিশেষভাবে অনুষ্টুপ্ ছন্দের উল্লেখ থাকায় ("গায়স্তি দ্বাদশানুষ্টুভং তু") ঐ সূক্তটি ১।৩১ সূক্তের পূর্বে বিদ্যমান থাকিলেও অর্থাৎ হিরণ্যস্তূপদৃষ্ট মন্ত্রের পূর্বে থাকিলেও ঐ ১।১০ সূক্তের ছন্দ গায়ত্রী নয় কিন্তু 'আনুষ্টুভম্' এই বিশেষবিধির বলে ঐ ১।১০ সূক্তের ছন্দ অনুষ্টুপ্। সায়ণভাষ্যের 'সামান্যেন' শব্দটির ইহাই তাৎপর্য।

মন্ত্র—১, সন্দর্ভ—১২

অনুবাদ—পুরুষের পাপসম্বন্ধ নিবারিত করিতে [পুরুষকে] আচ্ছাদন করে বলিয়া [ছন্দকে] ছন্দ বলা হয়। ইহা আরণ্যকাণ্ডে আম্নাত (অভিহিত) হইয়াছে—"ছন্দঃসমূহ ইহাকে (পুরুষকে) পাপকর্ম হইতে আচ্ছাদন করে, প্রসিদ্ধই আছে" (ঐঃ আঃ ২।১।৬)।

১। পরিভাষাটি হইল—"মণ্ডলাদিষ্বাগ্নেয়মৈন্দ্রাৎ"। ইহা পরে (মন্ত্র—১, সন্দর্ভ—১৩) আলোচিত হইবে।

২। এই স্থলে সন্ধিবিশ্লেষ লক্ষণীয়—প্রাক্+হিরণ্যস্তূপাৎ।

অথবা, চীয়মান (চয়নযাগের দ্বারা নিষ্পন্ন) অগ্নির সন্তাপকে আচ্ছাদন করে বলিয়া ছন্দ (বলা হয়)। তাহা তৈত্তিরীয়গণ বলিয়া থাকেন — "প্রজাপতি অগ্নি চয়ন করিয়াছিলেন। তিনি ক্ষুরধার বজ্রের মত হইয়া বিদ্যমান ছিলেন। দেবগণ [তাঁহা হইতে] ভীত হইয়া তাঁহার নিকটে যাইলেন না তাঁহারা ছন্দঃসমূহের দ্বারা নিজেকে আচ্ছাদিত করিয়া সমীপবর্তী হইলেন। ইহাই ছন্দের ছন্দস্ত্ব"। (তৈঃ সং ৫।৬।৬।১)। অথবা, অপমৃত্যু দূরীকৃত করিতে আচ্ছাদন করে বলিয়া ছন্দ। তাহাও ছান্দোগ্যোপনিষদে বলা হইয়াছে—"দেবগণ মৃত্যুকে ভয় করিয়া ত্রয়ীবিদ্যাতে (বেদবিদ্যাতে) প্রবেশ করিলেন, তাঁহারা ছন্দঃসমূহের দ্বারা নিজেকে আচ্ছাদিত করিলেন, যেহেতু ইহাদের দ্বারা আচ্ছাদিত করিলেন সেইজন্য ছন্দঃসমূহের ছন্দস্ত্ব হইল।" (ছাঃ উঃ ১।৪।২)

তাৎপর্য—ঋষি শব্দের ব্যুৎপত্তিগত অর্থ বলার পর এখন সায়ণাচার্য ছন্দঃশব্দের ব্যুৎপত্তি ও তাহার অর্থ প্রদর্শন করিতেছেন। বেদের সংহিতা, আরণ্যক ও উপনিষদ্ হইতে তিনটি প্রমাণ উদ্ধৃত করিয়া সায়ণ দেখাইতেছেন যে, ছন্দঃ শব্দটি আচ্ছাদনার্থক ছদ ধাতু হইতে নিষ্পন্ন হইয়াছে। [যদিও ধাতুপাঠে 'ছদির্ ঊর্জনে' (৮১৩, ছাদয়তি, ছদয়তি, ভ্বাদি-চুরাদি)[১], 'ছদি সংবরণে' (১৫৭৭, ছন্দয়তি, ছন্দতি, চুরাদি), 'ছদ অপবারণে' (১৮৩৪, ছাদয়তি, ছদতি, ছদতে, চুরাদি) ও 'ছদ অপবারণে' (১৯৩৫, ছদয়তি, চুরাদি) এইরূপ চারটি ধাতু উল্লিখিত আছে তথাপি শ্রুতির স্থলগুলি দেখিলে মনে হয় যে, 'ছদ অপবারণে' (১৮৩৪) হইতেই ছন্দঃশব্দটি নিষ্পন্ন হইয়াছে বলিয়া শ্রুতির অভিপ্রায়।] আচ্ছাদন করে বলিয়াই ছন্দের ছন্দস্ত্ব ঘটিয়াছে। এখন তিনটি শ্রুতির তাৎপর্য ব্যাখ্যাত হইতেছে।

ঐতরেয়ারণ্যকে বলা হইয়াছে যে, তত্ত্বজ্ঞানের জন্য চিত্তশুদ্ধির বিশেষ আবশ্যকতা। উপাসনা বা ধ্যান অবলম্বন করিলে চিত্তের একাগ্রতার দ্বারা

১। এই ধাতুটি যে মূলতঃ ১৮৩৩ সংখ্যক ধাতুর পুনরুল্লেখ (অনুবাদ) তাহা বৃত্তিতে ভট্টোজি বলিয়াছেন। 'ধাতুগুলি অনেকার্থ' এই ন্যায় অনুসারে ঊর্জন (বলযুক্ত করা) অর্থে ব্যবহার প্রদর্শিত হইয়াছে। এই প্রসঙ্গে অনেক কথা ভট্টোজি বলিলেও তাহা এখানে অপ্রাসঙ্গিকবোধে পরিহৃত হইল।

চিত্তশুদ্ধি অর্জন করা যায়। উপাসনা দ্বিবিধ—ব্রহ্মোপাসনা ও প্রতীকোপাসনা। যাঁহাদিগের চিত্ত যজ্ঞাদিকর্মে একান্তভাবে নিমগ্ন তাঁহারা সহজেই যজ্ঞাঙ্গে চিত্তকে নিবিষ্ট করিতে পারেন। এইজন্য যজ্ঞবাসনাবাসিত পুরুষ উক্‌থাদি (শস্ত্রাদি) কোনও যজ্ঞাঙ্গকে প্রতীকরূপে গ্রহণ করিয়া উপাসনা করেন। শ্রুতি বলিয়াছেন—"প্রাণ উক্‌থমিত্যেব বিদ্যাৎ" (ঐঃ আঃ ২।১।৪) অর্থাৎ নিষ্কেবল্য নামক শস্ত্রে প্রাণদৃষ্টি করিতে হইবে। প্রাণদেবতার ধ্যানপ্রসঙ্গে ইহা বলা হইয়াছে। এই প্রাণদেবতার বিভিন্ন অবয়ব যে বিভিন্ন ছন্দের দ্বারা আবৃত তাহাও উক্ত হইয়াছে, যেমন—'তস্যোষ্ণিগ্‌ লোমানি, ত্বগ্‌ গায়ত্রী' ইত্যাদি (ঐঃ আঃ ২।১।৬)। যাহা হউক্‌, ছন্দঃসমূহ প্রাণদেবতাকে আচ্ছাদন করে বলিয়াই তাহাদিগের ছন্দঃ নামের সার্থকতা হইয়াছে। 'যচ্ছন্দোভিশ্ছন্নস্তস্মাচ্ছ-ন্দাংসীত্যাচক্ষতে' (ঐ)। [ছন্দঃশব্দের ব্যুৎপত্তি নির্দেশের জন্য সায়ণাচার্যের পক্ষে এই পঙ্‌ক্তিটি উদ্ধৃত করা অত্যাবশ্যক ছিল বলিয়া মনে হয় অথচ সায়ণ ঐ পঙ্‌ক্তিটি কেন বলেন নাই তাহা বলা দুষ্কর। তিনি প্রমাণ হিসাবে যে পঙ্‌ক্তিটি উদ্ধৃত করিয়াছেন তাহা প্রাণদেবতার উপাসনার ফলকে সূচিত করিতেছে। এতাদৃশ ফলপ্রতিপাদিকা শ্রুতি বা ফলশ্রুতি হইতে পঙ্‌ক্তি উদ্ধৃত করিয়া স্বমত প্রতিষ্ঠিত করিবার পদ্ধতিটি নিতান্ত দুর্বল। প্রাণদেবের ছন্দোময়দেহত্ব কীর্তনের দ্বারাই যাহা সিদ্ধ হইতে পারে তাহাকেই আবার ছন্দোময়দেহত্বধ্যানের ফল কীর্তনের দ্বারা সিদ্ধ করা নিতান্তই দূরভাবী। যাহা হউক্‌,] প্রাণদেবের ছন্দোময়দেহত্বধ্যানের ফল এই যে, ধ্যানী কোনও পাপ আচরণ করিতে ইচ্ছা করিলেও এই ছন্দঃসমূহই ধ্যানী পুরুষের পাপকে আবৃত (আচ্ছাদিত) করিয়া থাকে। যেহেতু ছন্দঃসমূহ পাপকে আচ্ছাদন করে সেইজন্য তাহার ছন্দস্ত্ব ঘটিয়াছে।

অন্য একটি শ্রুতিপ্রমাণের সাহায্যে ছন্দঃশব্দের ব্যুৎপত্তি প্রদর্শিত হইতেছে। তৈত্তিরীয় সংহিতায় রহিয়াছে যে, একবার প্রজাপতি অগ্নি চয়ন করিয়াছিলেন। সেই অগ্নির তেজঃ এতাদৃশ তীক্ষ্ণ হইয়াছিল যে, ক্ষুরধার বজ্রের মতই মনে হইতেছিল। দেবগণ সেই অত্যুগ্র অগ্নির নিকটে যাইতে পারিলেন না। অবশেষে তাঁহারা ছন্দঃসমূহের দ্বারা নিজেদেরকে আচ্ছাদিত করিলেন এবং অগ্নির সান্নিধ্যে আসিতে সমর্থ হইলেন। যেহেতু ছন্দগুলি দেবগণকে আচ্ছাদিত করিয়াছিল সেইজন্য অর্থাৎ আচ্ছাদকত্ববশতঃ ছন্দের ছন্দ নাম সার্থকই হইয়াছে।

ছান্দোগ্যোপনিষদ্ হইতেও সায়ণ ছন্দগুলির আচ্ছাদকত্ব প্রতিপাদিত করিয়াছেন। দেবগণ স্বতঃই অমর অর্থাৎ বর্তমান সৃষ্টির অন্তকাল পর্যন্ত জীবিত থাকিবেন। তথাপি সেই দেবগণের মধ্যে একবার মৃত্যুভয় (বা মৃত্যুজনক পাপ হইতে ভয়) দেখা দিল। এই ভয় হইতে পরিত্রাণ পাইবার জন্য তাঁহারা ত্রয়ীবিদ্যা বা বেদবিদ্যাতে প্রবেশ করিলেন। তাহার অর্থ—দেবগণ বেদবিহিত কর্মসমূহের অনুষ্ঠান করিতে লাগিলেন। কর্মানুষ্ঠানের জন্য মন্ত্র আবশ্যক হইলেও সকল মন্ত্রের আবশ্যকতা হয় না। কিন্তু ভীত দেবগণ মৃত্যুভয় অতিক্রম করিতে এতই ব্যগ্র হইলেন যে, কর্মের অনুষ্ঠানের জন্য যে মন্ত্রগুলির প্রয়োজন হয় না তাদৃশ অবিনিযুক্ত মন্ত্রগুলির দ্বারাও জপ, হোম প্রভৃতি সম্পন্ন করিতে লাগিলেন। মন্ত্রগুলি ছন্দোবদ্ধ সুতরাং মন্ত্রসমূহের দ্বারা পরিবেষ্টিত থাকার অর্থই হইল ছন্দঃসমূহের দ্বারা আচ্ছাদিতরূপে বিদ্যমান থাকা। এইভাবে দেখা যায় যে, আচ্ছাদকত্বহেতু ছন্দঃসমূহের ছন্দত্ব হইয়াছে।

এতাদৃশ ব্যুৎপত্তি সর্বথা কাল্পনিক ও উদ্ভট চিন্তাপ্রসূত বলিয়া অনেকে মনে করিলেও লৌকিক দৃষ্টিতেও এগুলির যাথার্থ্য প্রদর্শিত হইতে পারে। তজ্জন্য 'বিবরণম্' ও 'Exposition' দ্রষ্টব্য।

মন্ত্র—১, সন্দর্ভ—১৩

অনুবাদ—এবং (অথবা, সেইরূপ) দ্যোতনার্থক দিব্ ধাতু হইতে যে 'দেব'শব্দ নিষ্পন্ন হইয়া থাকে তাহা শ্রুতিতে বলা হইয়াছে—"[প্রকাশমান] দিবাই আমাদের [ভাগে] হইল [আসিল] সুতরাং তাহাই দেবগণের দেবত্ব।" সুতরাং প্রকাশমান হওয়ার জন্যই দেব [বলা হয়], ইহার অর্থ—[দেবগণ] মন্ত্রের দ্বারা প্রকাশিত হন। এই সূক্তে অগ্নি স্তূয়মান (স্তুত হইতেছেন) বলিয়া [তিনিই এই সূক্তের] দেব। অনুক্রমণিকাতেও বলা হইয়াছে—"সকল মণ্ডলের আদিতে ঐন্দ্রের [ঐন্দ্র মন্ত্রের] পূর্ব পর্যন্ত আগ্নেয় [মন্ত্র আছে বলিয়া জানিতে হইবে]"।

তাৎপর্য—দেবশব্দের ব্যুৎপত্তি প্রদর্শন করিয়া তাহার ব্যুৎপত্তিগত অর্থ বলা হইতেছে। দিব্ ধাতুর (দিবাদি, ১১০৭, দীব্যতি) অনেকগুলি অর্থের মধ্যে দ্যুতি বা প্রকাশ অন্যতম অর্থ। সুতরাং দিব্ ধাতু হইতে নিষ্পন্ন দেব-শব্দের দ্যুতিমান্ বা প্রকাশমান অর্থ পাওয়া যায়। দেবগণের প্রকাশমানত্ব এবং দেবশব্দের সহিত প্রকাশের সম্বন্ধ শ্রুতির দ্বারাও প্রতিষ্ঠিত হইতে পারে।

শ্রুতিতে একটি আখ্যান রহিয়াছে যে, প্রজাপতি জীব ও জগতের সৃষ্টিকালে তাঁহার জঘন হইতে অসুরগণকে সৃষ্ট করিলেন। সৃষ্টির পর তিনি তাঁহার সেই শরীরাংশকে বিনাশিত করিলেন। প্রজাপতির সেই বিনাশিত অঙ্গ হইতে রাত্রি আবির্ভূত হইল। আবার প্রজাপতির মুখ হইতে দেবগণের সৃষ্টি হইল। পূর্ববৎ প্রজাপতি ঐ অঙ্গকে বিনাশিত করিলে তাহা হইতে দিবা উৎপন্ন হইল। ইহাতে আনন্দিত হইয়া দেবগণ বলিলেন—'দিন আমাদের ভাগেই আসিয়াছে'। দিন বা দিবা প্রকাশমান এবং তাহা দেবগণের ন্যায় প্রজাপতির একই অঙ্গ মুখ হইতে উৎপন্ন হইয়াছে। সুতরাং প্রকাশমান দিবার সহিত দেবগণের সমস্থানজন্যত্বরূপ সম্বন্ধ অবশ্যই রহিয়াছে। এইভাবে দিবাসম্বন্ধবশতঃ দেবগণের 'দেব' নামটি সার্থক হইয়াছে।

দিবা প্রকাশমান, দেবগণও প্রকাশমান। দিবার প্রকাশমানত্ব সূর্যকিরণের দ্বারা ঘটিয়া থাকে, ইহা সর্বলোকসিদ্ধ। কিন্তু দেবগণের প্রকাশমানত্ব মন্ত্রের দ্বারা সম্পন্ন হয়। বর্তমান সূক্তে প্রত্যেকটি মন্ত্রের দ্বারা অগ্নি প্রকাশিত হইয়াছেন কারণ এই সূক্তের নয়টি মন্ত্রেই অগ্নিরই স্তুতি করা হইয়াছে। এইজন্য এই সূক্তের দেব হইলেন অগ্নি।

এই সূক্তটি প্রথম মণ্ডলের প্রথম সূক্ত। অনুক্রমণিকাকারের মতে, প্রতি মণ্ডলেই সর্বপ্রথম আগ্নেয় মন্ত্র থাকিবে এবং ঐ আগ্নেয় মন্ত্র চলিতে থাকিবে ঐন্দ্র মন্ত্রের পূর্ব পর্যন্ত। এই সূক্তটি মণ্ডলাদিতে স্থিত থাকায় ইহার দেবতা যে অগ্নি তাহা অনুক্রমণিকাকার কাত্যায়নের সূত্রের দ্বারাও সিদ্ধ।[১]

১। কাত্যায়নরচিত সর্বানুক্রমণী (বা অনুক্রমণিকা) গ্রন্থে প্রত্যেক সূক্তের প্রতিটি মন্ত্রের ঋষি, ছন্দ, দেবতা প্রভৃতি বলা আছে। মন্ত্রগুলির ঋষি ছন্দাদি বলার পূর্বে ১২টি কণ্ডিকাতে কতকগুলি পরিভাষার আলোচনা রহিয়াছে। কণ্ডিকা ১২ এর দ্বাদশ সূত্র হইল—"মণ্ডলাদিষ্বাগ্নেয়মৈন্দ্রাৎ"। ইহার অনুবাদ ও তাৎপর্য প্রদর্শনের পরেও বক্তব্য যে, প্রতি মণ্ডলের প্রথমেই অগ্নির স্তুতি আছে এরূপ বলা যায় না। আবার আগ্নেয় মন্ত্রের ঠিক্ পরেই ঐন্দ্র মন্ত্র থাকিবে তাহাও বলা চলে না। সুতরাং অনুক্রমণিকার ঐ সূত্রটিতে যে-নিয়মের উল্লেখ করা হইয়াছে তাহা ব্যভিচারদুষ্ট (অর্থাৎ ব্যতিক্রম থাকায় ঐ নিয়ম অসিদ্ধ ও অগ্রাহ্য) বলিয়াই মনে হয়। প্রথম মণ্ডলেই অগ্নিসূক্তের (১।১) ঠিক্ পরেই রহিয়াছে বায়ুস্তুতি, ইন্দ্রস্তুতি নাই। আরও ব্যভিচারস্থল 'বিবরণম্' ও 'Exposition' এ দ্রষ্টব্য।

মন্ত্র—১, সন্দর্ভ—১৪

অনুবাদ—ভগবান্ বেদপুরুষ (পুরুষরূপে কল্পিত বেদ) সেই সূক্তের প্রথম ঋক্‌টি বলিলেন। অগ্নিম্ ঈড়ে অর্থাৎ অগ্নিনামক দেবকে স্তুতি করি। 'ঈড় স্তুতৌ' ধাতু [হইতে ঈড়ে শব্দ নিষ্পন্ন]। ডকারের স্থানে 'ळ' কার ঋগ্বেদাভিজ্ঞ পাঠকগণের সম্প্রদায় হইতে প্রাপ্ত হইয়াছে। সেইরূপ [কারিকাও] পঠিত হইয়া থাকে—"ঋগ্বেদাভিজ্ঞগণ বলেন যে, স্বরমধ্যবর্তী ডকারের স্থানে ळ কার এবং ঢ কারের স্থানে ळ্হকার[১] যথাক্রমে হইয়া থাকে।" মন্ত্রটি হোতা প্রয়োগ (পাঠ) করেন বলিয়া 'আমি হোতা স্তুতি করি' এই অর্থ পাওয়া যায়। কিরূপ অগ্নিকে [স্তুতি করি]? যজ্ঞের পুরোহিতকে। যেরূপ রাজার পুরোহিত তাঁহার (রাজার) অভীষ্ট সম্পাদন করেন সেইরূপ অগ্নিও যজ্ঞের অপেক্ষিত (প্রয়োজনীয়) হোম সম্পাদন করেন। অথবা, যজ্ঞের সম্বন্ধী পূর্বভাগে আহবনীয়রূপে অবস্থিত [অগ্নিকে]। আর কিরূপ [অগ্নিকে]? 'দেব'কে অর্থাৎ দানাদিগুণযুক্তকে। আর কিরূপ? হোতৃনামক ঋত্বিক্‌কে। দেবগণের যজ্ঞসমূহে অগ্নিই হোতৃনামক ঋত্বিক্। শ্রুতিতেও বলা হইয়াছে—'অগ্নিই দেবগণের হোতা'। আর কিরূপ? রত্নধাতমকে। অর্থাৎ যাগফলরূপ রত্নসমূহের ধারক ও পোষকগণের মধ্যে যিনি শ্রেষ্ঠ তাঁহাকে।

তাৎপর্য—এইস্থলে সায়ণাচার্য ঋগ্বেদকে বেদপুরুষ বলিয়া অভিহিত করিয়াছেন। এখানে ঋগ্বেদের প্রথম সূক্তের প্রথম ঋক্‌টির ব্যাখ্যা প্রদত্ত হইতেছে। এই প্রথম মন্ত্রের ব্যাখ্যাপ্রসঙ্গে আচার্য সায়ণ বহু প্রাসঙ্গিক বিষয়ের অবতারণা করিয়া সেইগুলির সুবিস্তৃত পর্যালোচনা করিয়াছেন। এই অংশে প্রথম মন্ত্রের প্রতিপদের আক্ষরিক অর্থ ও তাহার তাৎপর্য ব্যাখ্যাত হইয়াছে। সায়ণভাষ্যানুসারে অন্বয় ও বঙ্গানুবাদ পূর্বে (i পৃষ্ঠায়) প্রদর্শিত হইয়াছে।

'ঈড়ে' পদটি 'ঈড স্তুতৌ' ধাতু হইতে নিষ্পন্ন হওয়ায় তাহার অর্থ হইল

১। ঈ ড্ এ > ঈ ळ् এ। এখানে ডকারের আগে ও পরে স্বরবর্ণ (ঈ, এ) থাকায় ডকারের স্থানে ळকার হইল। এইরূপ দৃঢ > দ্ ঋ ঢ্ অ > দ্ ঋ ড্ হ্ অ > দ্ ঋ ळ্ হ্ অ > দৃ ळ্ হ।

[আমি] স্তুতি করি। 'আমি' বলিলে সকলকেই বুঝানো যাইতে পারে তথাপি মন্ত্রটির বিনিয়োগ আলোচনা করিলে দেখা যায় যে, ইহা প্রাতরনুবাক-মন্ত্ররূপে বা স্বিষ্টকৃদ্ যাগের যাজ্যারূপে পঠনীয়। প্রাতরনুবাক ও যাজ্যা উভয়ই হোতৃপাঠ্য। সুতরাং 'আমি স্তুতি করি' বাক্যটির 'আমি' শব্দের অর্থ যে হোতা তাহা সুস্পষ্ট।

এই মন্ত্রে 'অগ্নিম্' পদের চারটি বিশেষণ রহিয়াছে—যজ্ঞস্য পুরোহিতম্, দেবম্, হোতারম্ ঋত্বিজম্ ও রত্নধাতমম্। অগ্নিকে যে যজ্ঞের পুরোহিত বলা হইয়াছে তাহার তাৎপর্য এই যে, অগ্নি পুরোহিতের ন্যায় অভীষ্টসম্পাদক। রাজার পুরোহিত রাজার অভীপ্সিত সুফল যজ্ঞের দ্বারা সম্পাদিত করেন এবং অগ্নিও প্রজ্বলিত থাকিয়া যজ্ঞের আহুতি সম্পন্ন করেন। রাজ্যপ্রাপ্তি বা শত্রু-নিধনরূপ রাজাভীষ্ট সম্পাদন করেন রাজার পুরোহিত সেইরূপ প্রজ্বলিত অবস্থায় বিদ্যমান থাকিয়া যাগহোমাদিরূপ যজমানাভীষ্ট সম্পাদন করেন অগ্নি। সুতরাং 'অভীষ্টসম্পাদকত্ব' রূপ পুরোহিতধর্ম (বা পুরোহিতগুণ) অগ্নিতে বিদ্যমান থাকায় গুণযোগবশতঃ (বা গৌণীবৃত্তির দ্বারা) অগ্নিকে যজ্ঞের পুরোহিত বলা হইয়াছে।[১] অন্যভাবেও অগ্নিকে 'যজ্ঞের পুরোহিত' বলা চলে। অবশ্য তখন 'পুরোহিত' শব্দটিকে যৌগিক অর্থে 'পুরঃ হিত' বা পূর্বদিকে নিহিত (অবস্থিত) বলিয়া বুঝিতে হইবে। যজ্ঞের বেদীতে চতুর্দিকে যে বহু অগ্নি বিরাজ করেন তন্মধ্যে মুখ্য অগ্নি আহবনীয় পূর্বদিকে বিদ্যমান থাকেন। সুতরাং অগ্নিকে 'যজ্ঞের পুরোহিত' অর্থাৎ 'যজ্ঞের পূর্বদিকে বা পূর্বভাগে অবস্থিত' বলা যথার্থই হইয়া থাকে।

১। গৌণীবৃত্তির প্রসিদ্ধ উদাহরণ হইল—সিংহো মাণবকঃ। মাণবক অর্থাৎ বালকটি বস্তুতঃ সিংহ না হইলেও তাহাকে যখন সিংহ বলা হয় তখন সেই বাক্যের তাৎপর্য—বালকটি সিংহসদৃশ শৌর্যক্রৌর্যাদিগুণসম্পন্ন। সিংহ শব্দের মুখ্যা বা অভিধা বৃত্তির দ্বারা অর্থ—কেশরাদিযুক্ত (সিংহ)। লক্ষণাবৃত্তির দ্বারা ঐ সিংহ শব্দের অর্থ হয়—সিংহগত শৌর্যক্রৌর্যাদিগুণ। পুনরায়, ঐ গুণগুলি সিংহব্যতীত অন্য যাহার মধ্যে আছে তাহাকেও (অর্থাৎ বালকটিকেও) সিংহ বলা হয়। শৌর্যক্রৌর্যাদিগুণযোগ বা গুণসম্বন্ধবশতঃ বালককেও সিংহপদের দ্বারা বুঝিতে পারা যায়। সিংহ শব্দটি গুণসম্বন্ধবশতঃ যে বালককে বুঝাইতে পারিল তাহা সিংহ শব্দের গৌণী বৃত্তির দ্বারা সম্পন্ন হইয়াছে। এখানেও পুরোহিত শব্দটি গৌণীবৃত্তির দ্বারাই অভীষ্টসম্পাদকত্ব-গুণবিশিষ্ট অগ্নিকে বুঝাইয়াছে।

দ্বিতীয়বিশেষণ 'দেবম্' এর ব্যাখ্যা পূর্বসন্দর্ভে (xxix-xxx পৃঃ) আলোচিত হইলেও সায়ণ এখন আবার 'দেব' শব্দটিকে দা-ধাতু হইতে নিষ্পন্ন ধরিয়া লইয়া ব্যাখ্যা করিতেছেন। ইহার ফলে অর্থ দাঁড়ায়—যিনি দানাদিগুণসম্পন্ন তিনিই দেব।[১] অগ্নি যজমানের স্বাভিলষিত পদার্থ দান করিতে সমর্থ—ইহা জানিলে স্বভাবতঃ যজমান অগ্নির উদ্দেশ্যে যাগ করিবেন।

'হোতারম্ ঋত্বিজম্' এই তৃতীয় বিশেষণটির ব্যাখ্যা করা হইতেছে। মনুষ্য-গণ যাগকালে যে ঋত্বিক্‌গণের সহায়তা গ্রহণ করিয়া যাগ সম্পন্ন করেন তন্মধ্যে হোতা অন্যতম। দেবগণের অনুষ্ঠিত যাগে অগ্নিই হোতার স্থান গ্রহণ করিয়া থাকেন। ইহার স্বপক্ষে শ্রুতিও রহিয়াছে—"অগ্নির্বৈ দেবানাং হোতা" (ঐঃ ব্রাঃ ৫।২)।

অগ্নির অপর একটি বিশেষণ রহিয়াছে—রত্নধাতমম্। 'রত্ন' শব্দটি রম্ ধাতু হইতে উৎপন্ন হওয়ায় 'রত্ন' শব্দের অর্থ রমণীয়। সাধারণতঃ ধনাদিকেই রত্ন বলা হয় কারণ ধনাদি সকলের নিকটেই রমণীয়। কিন্তু যাঁহারা ইহজগতের ধনাদি পদার্থে আনন্দ অনুভব করেন না পরন্তু নিতান্ত ক্ষণস্থায়ী বিবেচনায় সেইগুলি পরিত্যাগ করেন ও তদপেক্ষা দীর্ঘস্থায়ী তথা অধিকতর রমণীয় স্বর্গাদিফলের আকাঙ্ক্ষা করেন তাঁহারা যাগের অনুষ্ঠান করিয়া সেই স্বর্গাদি ফল লাভের জন্য প্রয়াসী হন। তাদৃশ ব্যক্তির নিকটে 'রত্ন' বলিতে যাগফলই প্রতীত হয়। এতাদৃশ যাগফলরূপ রত্নকে যিনি ধারণ করেন বা পোষণ করেন তিনিই রত্নধা। রত্নানি দধাতি ইতি রত্নধা (রত্ন—ধা + বিচ্)। যাগফল অগ্নির আয়ত্তাধীন এবং তিনিই যাগফল ধারণ করেন যেহেতু অগ্নি বিদ্যমান না থাকিলে সেই সেই দেবতার উদ্দেশ্যে আহুতি প্রদান সম্ভব হইবে না। সুতরাং যাগ নিষ্পন্ন হইতে গেলে ও যাগফল লাভ করিতে গেলে অগ্নি অত্যাবশ্যক। এই দৃষ্টিতে অগ্নি রত্নধা বা যাগফলধারক। আবার ধা-ধাতুটি পোষণ অর্থেও ব্যবহৃত হয় বলিয়া অগ্নিকে যাগফলপোষকও বলা হইয়াছে। অগ্নি যাগফলের পুষ্টি সম্পাদন করেন। তাঁহার উদ্দেশ্যে যাগ করিলে তিনি ফল দান করেন, সেই ফল লাভ করিয়া যজমান পুনরায় অধিকতর যাগ করিলে অধিকতর ফল লাভ হয়। এইভাবে অগ্নি যাগফলপোষকও বটে। এখন আবার তমপ্-প্রত্যয়

১। দেব-শব্দের ব্যুৎপত্তি পূর্বে (মন্ত্র—১, সন্দর্ভ—১৩) আলোচিত হইয়াছে। ব্যুৎপত্ত্যনুসারী অন্যবিধ অর্থও পরে (মন্ত্র—১, সন্দর্ভ—২১) আলোচিত হইবে।

যুক্ত করিয়া এই অর্থদ্বয়ের চরমোৎকর্ষ প্রকটিত করা হইয়াছে। যাগফলের ধারক ও পোষক বলিয়া স্বীকৃত দেবগণের মধ্যে অগ্নিই শ্রেষ্ঠ। ইহা স্তুতিমাত্র বলিয়া গণ্য করা যাইতে পারে অথবা যে-কোন দেবতার উদ্দেশ্যে অনুষ্ঠিত যাগে অগ্নির উপস্থিতি অবশ্য প্রয়োজনীয় হওয়ার জন্যও এইরূপ বলা যাইতে পারে।

মন্ত্র—১, সন্দর্ভ—১৫

অনুবাদ—এখানে [বক্তব্য যে,] যাস্ক অগ্নিশব্দের বহুবিধ নির্বচন (ব্যুৎপত্তি) প্রদর্শন করিয়াছেন—"অনন্তর এইজন্য ক্রমিকভাবে বলিব। অগ্নি পৃথিবীস্থান (অর্থাৎ পৃথিবীলোকে স্থিত), প্রথমে তাঁহাকে (অথবা, অগ্নিশব্দটিকে) ব্যাখ্যা করিব। অগ্নি (অগ্নিশব্দ) কিরূপে [হইল] ? [যেহেতু তিনি] অগ্রণী (অর্থাৎ অগ্রে লইয়া যান)। [যেহেতু তিনি] যজ্ঞসমূহে অগ্রে (অগ্রবর্তিপ্রদেশে) নীত হন। [যেহেতু তিনি] সন্নত হইয়া (অপ্রধান থাকিয়া) [নিজের] অঙ্গকে [কার্যে] প্রেরিত করেন। স্থৌলাষ্ঠীবির মতে [যেহেতু তিনি] অক্লোপন (অসেচয়িতা) থাকেন অর্থাৎ তিনি সিক্ত করেন না, স্নিগ্ধ (স্নেহযুক্ত) করেন না। শাকপূণির মতে [অগ্নিশব্দটি] তিনটি ধাতু হইতে নিষ্পন্ন হইয়াছে, যেমন (১) ই ধাতু, (২) অঞ্জ্ বা দহ্ ধাতু এবং (৩) নী ধাতু। তাহা (অগ্নিশব্দটি) 'ই' ধাতু হইতে অকার গ্রহণ করিয়াছে, 'অঞ্জ্' বা 'দহ্' হইতে গকার এবং নী পরে [রহিয়াছে]। (নী ধাতু হইতে নি আসিয়াছে)। তৎসম্বন্ধিনী (অগ্নিসম্বন্ধিনী) এই ঋকৃটি হইল—অগ্নিমীড়ে ইত্যাদি।

তাৎপর্য—পরবর্তী পাঁচটি সন্দর্ভে সায়ণ নিজেই এই সন্দর্ভের ব্যাখ্যা করিয়াছেন বলিয়া যাহা বক্তব্য আছে তাহা সেই স্থলেই উক্ত হইবে।

মন্ত্র—১, সন্দর্ভ—১৬

অনুবাদ—ইহার (নিরুক্তপঙ্‌ক্তির) এইরূপ অর্থ—যেহেতু সাধারণভাবে সকল দেবতার লক্ষণ (স্বরূপ) অভিহিত হওয়ায় তাহার পর [দেবতাবাচক] প্রত্যেকটি পদের বিষয়ে বিশেষভাবে বলা আকাঙ্ক্ষিত হইয়াছে সুতরাং ক্রমানুসারে [সেইগুলি] বলিব (আলোচনা করিব)। তন্মধ্যে অগ্নি পৃথিবীলোকে স্থিত [বলিয়া তাঁহার সম্বন্ধে] প্রথমে ব্যাখ্যা করা হইতেছে। কিরূপ প্রবৃত্তি-নিমিত্তবশতঃ[১] 'অগ্নি' শব্দের দ্বারা দেবতা অভিহিত হন, এই প্রশ্নের উত্তর—অগ্রণী ইত্যাদি। [অগ্নি] দেবসেনাকে নিজে অগ্রে লইয়া যান বলিয়া [তিনি] অগ্রণী। ইহা অগ্নিশব্দের একটি প্রবৃত্তিনিমিত্ত। অন্য ব্রাহ্মণও (ব্রাহ্মণবাক্যও) রহিয়াছে—"অগ্নি হইলেন দেবগণের সেনানী।" এই অভিপ্রায়েই ঋগ্বেদাভিজ্ঞগণ মন্ত্র ও ব্রাহ্মণ বলেন। "অগ্নি দেবতাগণের মুখ ও প্রথম", ইহা [একটি] মন্ত্র। "অগ্নি দেবগণের প্রথম", ইহা [একটি] ব্রাহ্মণ। সেইরূপ তৈত্তিরীয়গণও বলেন—"অগ্নি দেবতাদের অগ্রে ও প্রথমে [স্থিত]" এবং "অগ্নি দেবতাদের প্রথম"। বাজসনেয়শাখিগণ কিন্তু এইরূপ বলেন—"সেই ইনি দেবতাদের অগ্রে জন্মিয়াছিলেন, এইজন্য অগ্নি নাম [হইয়াছে]।"

তাৎপর্য—পূর্বসন্দর্ভে যাস্করচিত নিরুক্তগ্রন্থ হইতে অগ্নিশব্দের ব্যুৎপত্তি সম্পর্কে বিভিন্ন মত উল্লিখিত হইয়াছে। স্থৌলাষ্ঠীবি ও শাকপূণির মতদ্বয় উল্লিখিত করার সময়ে যাস্কাচার্য এই আচার্যদ্বয়ের নামগ্রহণ পূর্বক ব্যুৎপত্তি প্রতিপাদন করায় তাঁহাদিগের প্রতি সম্মান প্রদর্শিত হইয়াছে। এতদ্ব্যতীত আরও তিনটি ব্যুৎপত্তিও যাস্কাচার্য বলিয়াছেন। সায়ণাচার্য যখন নিরুক্তগ্রন্থ হইতে অগ্নিশব্দব্যুৎপত্তি প্রসঙ্গে আবশ্যিক অংশ উদ্ধৃত করিয়াছেন তখন সেই

১। শব্দগুলির ব্যুৎপত্তিনিমিত্ত ও প্রবৃত্তিনিমিত্ত পৃথক্‌রূপেই আমরা অনেক সময়ে লক্ষ্য করিয়া থাকি। যেমন গম্ ধাতু ডোস্‌ন্ প্রত্যয় করিয়া গো-শব্দ নিষ্পন্ন হইয়াছে। এই ব্যুৎপত্তি অনুসারে 'গমনকর্তা'কেই 'গো' বলা উচিত। বস্তুতঃ এই গো-শব্দটি যে-কোনও গমনকর্তাতে অর্থাৎ মনুষ্যমার্জার-

দুরূহ নিরুক্তগ্রন্থের ব্যাখ্যা করাও তাঁহার কর্তব্য বলিয়া তিনি বিবেচনা করিয়াছেন। আলোচ্য সন্দর্ভে ও তৎপরবর্তী চারটি সন্দর্ভের প্রত্যেকটিতে সায়ণাচার্য অগ্নিশব্দের পাঁচটি ব্যুৎপত্তির একটি করিয়া আলোচনা করিয়াছেন।

এই সন্দর্ভে যাস্কনিরূপিত প্রথম ব্যুৎপত্তিটি আলোচিত হইয়াছে এবং তাহার পূর্বে এই আলোচনাটির সঙ্গতি (প্রাসঙ্গিকতা) প্রতিপাদিত হইয়াছে। যাস্কাচার্য তাঁহার নিরুক্তগ্রন্থের উপক্রমে (১।২০) দৈবতকাণ্ডের স্বরূপ নিরূপণ করার সময়ে বলিয়াছেন—"তদ্‌ যানি নামানি প্রাধান্যস্তুতীনাং দেবতানাং তদ্দৈবতমিত্যাচক্ষতে।" এই বাক্যটি আবার দৈবতকাণ্ডের প্রারম্ভেও (৭।১) দৃষ্ট হয়। যাহা হউক্, এই বাক্যের তাৎপর্য—'কোনও মন্ত্রে যিনি প্রধানভাবে স্তুত হন তিনি দেবতা।[১] দেবতাদের নামগুলি যে প্রকরণে আছে তাহা দৈবতকাণ্ড।' নিরুক্তকার আরও বলিয়াছেন—"যৎকাম ঋষির্যস্যাং দেবতায়ামার্থপত্যমিচ্ছন্‌ স্তুতিং প্রযুঙ্‌ক্তে তদ্দৈবতঃ স মন্ত্রো ভবতি।" (৭।১) 'কাহারও স্তুতি করিলে তাহার অনুগ্রহে অভীপ্সিত বিষয় পাওয়া যাইতে পারে এই চিন্তায় যখন ঋষি কোনও মন্ত্রে কাহারও স্তুতি করেন তখন সেই স্তুত্য ব্যক্তিবিশেষই সেই মন্ত্রের দেবতা।' যাহা হউক্, মন্ত্রে প্রধানভাবে স্তুত হন যিনি

মৎস্যাদিতে ব্যবহৃত হয় না কিন্তু যাহার সাস্না (গলকম্বল), লাঙ্গূল প্রভৃতি আছে তাহাতেই প্রযুক্ত বা প্রবৃত্ত হয়। অতএব দেখা যাইতেছে যে, গো-শব্দের ব্যুৎপত্তিনিমিত্ত হইল 'গমনকর্তৃত্ব' এবং প্রবৃত্তিনিমিত্ত হইল 'সাস্নাদিমত্ত্ব'।

এখানেও প্রশ্ন যে, প্রদীপ্তশিখ উষ্ণস্পর্শযুক্ত পদার্থটিকে যে আমরা 'অগ্নি' বলিয়া থাকি তাহার প্রবৃত্তিনিমিত্ত কি হইবে? প্রবৃত্তিনিমিত্ত জানিবার পূর্বে ব্যুৎপত্তিনিমিত্ত জানা প্রয়োজন। যদি ব্যুৎপত্তিনিমিত্ত ও প্রবৃত্তিনিমিত্ত একই প্রকার হয় অর্থাৎ ব্যুৎপত্তি অনুসারে যে অর্থ পাওয়া যায় সেই অর্থেই যদি শব্দটি প্রবৃত্ত (প্রযুক্ত) হয় তবে সেই স্থলে অধিক বিচারবিমর্শের আবশ্যকতা হয় না। যেমন হৃ+ণ্বুল্‌ প্রত্যয় করিয়া 'হারক' শব্দ হইয়াছে। 'হৃ' অর্থ হরণ করা, 'ণ্বুল্‌' অর্থ কর্তা। হারকশব্দটির অর্থও 'হরণকর্তা'। যাস্ক ও সায়ণ যে ব্যুৎপত্তিগুলি প্রদর্শন করিয়াছেন তন্মধ্যে কোন্‌ ব্যুৎপত্তিটি অর্থানুসারী হইয়াছে, কোন্‌টি অর্থানুসারী হয় নাই তাহা পরবর্তী সন্দর্ভগুলিতে স্পষ্ট হইবে।

১। "প্রধানভাবেন যাঃ স্তূয়ন্তে ন নিপাতভাক্ত্বেন তা এতাঃ প্রাধান্যস্তুতয়ো দেবতাঃ" (নিরুক্ত, ১।২০, দুর্গাচার্য)

তিনিই দেবতা—ইহাই নিরুক্তকারের অভিপ্রায়। এইভাবে দেবতাস্বরূপ সাধারণভাবে (সামান্যতঃ) বলার পরে (অথ) বিশেষভাবে অগ্নিদেবতার সম্বন্ধে যাস্ক বলিয়াছেন। আরও, নিরুক্তের 'অতঃ' শব্দটির অর্থও লক্ষণীয়। কোনও বিষয় সামান্যতঃ জানিলে তদ্বিষয়ে বিশেষভাবে জানিবার আগ্রহ জাগে। এইজন্য (অতঃ) সামান্যতঃ দেবতাস্বরূপ নির্ণীত করিয়া যাস্ক বিশেষতঃ অগ্নিশব্দের ব্যুৎপত্তি আলোচনা করিতেছেন।[১]

নিরুক্তমতে দেবতাগণ সংখ্যায় ও নামে অনেক হইলেও[২] প্রথমতঃ অগ্নির আলোচনা তাৎপর্যপূর্ণ। আমরা পৃথিবীলোকে অবস্থান করি, অগ্নিও পৃথিবীলোকের দেবতা। সুতরাং প্রথমে অগ্নিশব্দব্যুৎপত্তি পর্যালোচনা করা যথার্থই হইয়াছে।

'অগ্নি' শব্দটি 'অগ্রণী' হইতে নিষ্পন্ন হইয়াছে। যিনি অগ্রে নয়ন করেন তিনি অগ্রণী, অগ্নিও দেবসেনাকে অগ্রে নয়ন করেন বলিয়া অগ্রণী। অগ্নি যে দেবসেনাপতি এবং সকলের প্রথমে মুখস্বরূপে বিদ্যমান তাহা অনেকগুলি শ্রুতিবাক্যের সাহায্যে উপপাদিত হইয়াছে। (অনুবাদ দ্রষ্টব্য।) বাজসনেয়ি শাখায় অবশ্য অগ্রণী শব্দের অন্য একপ্রকার অর্থের ইঙ্গিত রহিয়াছে। অগ্নি দেবতাগণের মধ্যে প্রথমে (অগ্রে) জন্মগ্রহণ করিয়াছিলেন। যিনি প্রথমজাত তিনি স্বভাবতঃই অপর সকলকে পরিচালিত করিতে পারেন, নয়ন (নী) করিতে পারেন। যাহা হউক্, প্রথম ব্যুৎপত্তির ইহাই নিষ্কর্ষ যে, 'অগ্রণী' শব্দ হইতেই 'অগ্নি' শব্দ আসিয়াছে।

মন্ত্র—১, সন্দর্ভ—১৭

অনুবাদ—অগ্নিহোত্র, ইষ্টি, পশু এবং সোম এই যজ্ঞগুলিতে গার্হপত্য হইতে পূর্বদিকে স্থিত আহবনীয়ের স্থানে [অগ্নি] প্রণীত হন। ইহাই [অগ্নিশব্দের] দ্বিতীয় প্রবৃত্তিনিমিত্ত।

১। সায়ণাচার্য নিরুক্তপঙ্‌ক্তির যে-ভাবে ব্যাখ্যা করিয়াছেন তদনুসারে 'অথ' শব্দের অর্থ আনন্তর্য এবং 'অতঃ' শব্দটি হেত্বর্থ। কিন্তু দুর্গাচার্যের মতে 'অথ' শব্দটি অধিকারার্থ অর্থাৎ এখন হইতে দেবতার আলোচনা অধিকৃত হইল বা আরম্ভ হইল।' আবার নিরুক্তটীকায় দুর্গ বলিয়াছেন যে, 'অতঃ' শব্দটি আনন্তর্য অর্থে ব্যবহৃত হইয়াছে। সাধারণভাবে (সামান্যতঃ)' দেবতাস্বরূপ বলার পর (অতঃ) বিশেষভাবে প্রতিটি দেবতার ব্যুৎপত্তি-স্বরূপাদি আলোচিত হইতেছে।

২। Introduction, P. 16/iii দ্রষ্টব্য।

তাৎপর্য—প্রথম প্রবৃত্তিনিমিত্ত প্রদর্শন করিয়া বলা হইয়াছিল যে, অগ্নি দেবসেনাকে বা অন্যান্য দেবতাদিগকে লইয়া যান (নী) এবং এইজন্যই তাঁহার অগ্নি নামটি সার্থক হইয়াছে। এখন অন্যপ্রকার প্রবৃত্তিনিমিত্ত প্রদর্শন করিলেও ঐ 'লইয়া যাওয়া' ক্রিয়াটি অর্থাৎ নী-ধাতুটি রহিয়া গিয়াছে। পূর্বে বলা হইয়াছিল—'অগ্নি লইয়া যান' এবং এখন বলা হইতেছে—'অগ্নিকে লইয়া যাওয়া হয়' অর্থাৎ পূর্বে অগ্নি ছিলেন নী-ধাতুর কর্তা আর এখন অগ্নি হইলেন নী-ধাতুর কর্ম। যাহা হউক্, অগ্নিকে কে কখন কোথায় লইয়া যান তাহা প্রদর্শিত হইতেছে।

অগ্নিহোত্রহোম ও ইষ্টিযাগের জন্য তিনটি অগ্নির আবশ্যকতা—গার্হপত্য, দক্ষিণাগ্নি ও আহবনীয়। পশুযাগে ও সোমযাগে এতদ্ব্যতীত অন্য অগ্নিও আবশ্যক। এই অগ্নিগুলি সর্বদা জ্বলন্ত অবস্থায় রক্ষিত হয় না। যখন যে-অগ্নির আবশ্যকতা তখন সেই অগ্নি প্রজ্বলিত করিয়া লইতে হয়। অন্য অগ্নিগুলিকে সর্বদা প্রজ্বলিত না রাখিলেও গার্হপত্য অগ্নিকে সকলেই প্রজ্বলিত রাখেন, ইহাই শাস্ত্রীয় বিধান। এই গার্হপত্য অগ্নি হইতেই জ্বলন্ত কাষ্ঠ লইয়া গিয়া দক্ষিণাগ্নির স্থানে ও আবহনীয়ের স্থানে রাখিতে হয়। গার্হপত্য অগ্নি বেদীর পশ্চিম দিকে অবস্থিত থাকেন এবং আবহনীয় পূর্বদিকে। সুতরাং আহবনীয় অগ্নি প্রজ্বলিত করিতে হইলে গার্হপত্য হইতে জ্বলন্ত কাষ্ঠকে (বা অগ্নিকে) পূর্বদিকে (প্রাক্ বা প্র) লইয়া যাইতে হয়। অগ্নির এই পূর্বদিকে (প্র) নয়ন প্রণয়ন শব্দের দ্বারা উল্লিখিত হয়। যাহা হউক্, অগ্নিকে অগ্রে (অগ্রম্) বা পূর্বদিকে (প্র) লইয়া যাওয়া হয় (নীয়তে) বলিয়া অর্থাৎ 'অগ্রং যজ্ঞেষু প্রণীয়তে' বলিয়া অগ্নি শব্দের দ্বিতীয় প্রবৃত্তিনিমিত্ত যাস্ক এইভাবে নিরূপণ করিয়াছেন।

[সায়ণ উক্ত যাস্কপঙ্‌ক্তি ব্যাখ্যা করিবার সময় 'যজ্ঞেষু অগ্নিহোত্রেষ্টিপশু-সোমরূপেষু' এই অংশে যজ্ঞ বলিতে যাগ ও হোম উভয়কেই বুঝিয়াছেন। তন্মধ্যে অগ্নিহোত্রকর্মটি হোম বলিয়া এবং ইষ্টি, পশু ও সোম এই তিনটি যাগ বলিয়াই প্রসিদ্ধ। প্রসঙ্গতঃ যাগ ও হোমের পার্থক্যগুলি শ্রৌতসূত্রানুসারে উল্লিখিত হইতেছে—(ক) যাগে দেবতার উদ্দেশ্যে যে আহুতি দেওয়া হয় সেই আহুতি দণ্ডায়মান অবস্থায় প্রদান করিতে হয় কিন্তু হোমকালে বসিয়াই আহুতি দিতে হয়। (খ) আহুতির দ্রব্যটি যখন অগ্নিতে প্রক্ষেপ করা হয় তখন যাগে 'বৌষট্' শব্দটি উচ্চারণ করিতে হয় (xiii পৃষ্ঠা দ্রষ্টব্য)। হোমকালে

হবিঃ (আহুতিদ্রব্য) প্রদানের সময় 'স্বাহা' শব্দটি উচ্চারণ করিতে হয়। (গ) যাগের বিধান ও যাগের উল্লেখ 'যজ্,' ধাতুর দ্বারা করিতে হয় কিন্তু হোমের স্থলে 'হু'-ধাতুর দ্বারা। (ঘ) যাগে যাজ্যা ও পুরোঽনুবাক্যা পাঠ করিতে হয়, ইহাই সাধারণ নিয়ম১ কিন্তু হোমে যাজ্যা ও পুরোঽনুবাক্যা থাকে না। (শ্রৌতসূত্রের পঙ্‌ক্তির জন্য 'বিবরণম্' দ্রষ্টব্য।)]

মন্ত্র—১, সন্দর্ভ—১৮

অনুবাদ—'সন্নমমান' শব্দের অর্থ 'সম্যক্‌ভাবে নিজেই নত হইয়া'। অঙ্গ অর্থাৎ নিজের শরীর। 'নয়তি' অর্থাৎ লইয়া যায় বা কাষ্ঠদাহে ও হবিষ্পাকরূপ কার্যে প্রেরণ করে। ইহাই [অগ্নিশব্দের] তৃতীয় প্রবৃত্তিনিমিত্ত।

তাৎপর্য—অগ্নিশব্দের যাস্কসম্মত তৃতীয় নির্বচন হইল—'অঙ্গং নয়তি' অর্থাৎ 'অঙ্গ' ও 'নী' হইতেই অগ্নিশব্দ নিষ্পন্ন হইয়াছে। 'অঙ্গং নয়তি' অংশের অর্থকে পরিস্ফুট করার জন্যই যাস্ক অপর একটি শব্দ বলিয়াছেন—'সন্নমমানঃ'। অগ্নি তাঁহার নিজের অঙ্গকে বা শরীরকে লইয়া যান। কোন্ কার্যে লইয়া যান—ইহা যাস্ক উল্লিখিত না করিলেও ভাষ্যকার সায়ণ বলিয়াছেন যে, কাষ্ঠদাহ বা হবিষ্পাকরূপ কার্যে লইয়া যান। ইহার অর্থ—অগ্নি তাঁহার অঙ্গকে কাষ্ঠদাহ ও হবিষ্পাকের উপযোগী করিয়া সম্যক্‌ভাবে নত হন এবং ঐ কার্য সম্পন্ন করেন। এইরূপ ব্যাখ্যাতে অগ্নি নিজে কাষ্ঠদাহাদি কার্যের তুলনায় অপ্রধান হইয়া পড়েন।

সায়ণের এই ব্যাখ্যা হইতে নিরুক্তটীকাকার দুর্গাচার্যের ব্যাখ্যা অন্য প্রকার। তিনি বলিতে চান যে, অগ্নি প্রজ্বলিত হইয়া কাষ্ঠাদিকে ভস্মীভূত করেন, সুতরাং কাষ্ঠাদিই অপ্রধান, অগ্নি প্রধান। এই ব্যাখ্যার সহিত সঙ্গতি রাখিয়া 'সন্নমমানঃ' শব্দের অর্থ হইবে—'সন্নত করিয়া'। অগ্নি কাষ্ঠাদির দাহে নিজে নত হন না, কিন্তু কাষ্ঠাদিকেই নত করেন। 'সন্নমমানঃ' শব্দের অপর একটি ব্যাখ্যাও দুর্গাচার্য প্রদর্শন করিয়াছেন। 'সন্নত করা' বলিতে 'আশ্রয় করা' অর্থ বুঝাইয়া দুর্গ বলিয়াছেন যে, অগ্নি তৃণকাষ্ঠাদি যে-বস্তুকেই আশ্রয় করেন তাহাকে অঙ্গীভূত বা অপ্রধানীভূত করেন। স্মরণ রাখা কর্তব্য যে, অঙ্গ ও অপ্রধান সমার্থক শব্দ।

১। প্রযাজ ও অনুযাজ যাগে পুরোঽনুবাক্যা থাকে না। সুতরাং যাগ ও হোমের এই ভেদ সর্বত্র প্রযোজ্য হইবে না।

মন্ত্র—১, সন্দর্ভ—১৯

অনুবাদ—'অক্নোপন' এইভাবে (অর্থাৎ অক্নোপন হইতে) অগ্নিশব্দের নির্বচন করিয়াছেন স্থুলাষ্ঠীবনামক মহর্ষির পুত্র একজন নিরুক্তকার। সেখানে (ঐ নির্বচনে) 'ক্নোপন করে না' বলিতে 'স্নেহযুক্ত করে না কিন্তু কাষ্ঠাদিকে রূক্ষ করে' এইরূপ অর্থই বলা হইয়াছে।

তাৎপর্য—যাস্ক যখন অগ্নিশব্দের চতুর্থ নির্বচনটি প্রদর্শিত করেন তখন তিনি তাঁহার মতের অনুকূলে অপর একজন নিরুক্তকারের সম্মতির কথাও বলিয়াছেন। স্থুলাষ্ঠীবনামক মহর্ষির পুত্রই সেই নিরুক্তকার। এই নির্বচনের প্রতিপাদ্য যে, অক্নোপন শব্দ হইতেই অগ্নিশব্দ নিষ্পন্ন হইয়াছে। এই অক্নোপন শব্দের অর্থ আলোচনা করিলে দেখা যায় যে, তাহাতে অগ্নির স্বরূপটি যথার্থতঃ উল্লিখিত হইয়াছে। ক্নূয়্‌ ধাতুর একটি অর্থ ক্লেদন। ণিচ্‌ প্রত্যয়ান্ত ক্নূয়্‌ ধাতুর উত্তর ল্যুট্‌ করিলে 'ক্নোপন' হয় অর্থাৎ যাহা ক্লিন্ন করে তাহা ক্নোপন এবং যাহা ক্লেদন সম্পাদন করে না তাহা অক্নোপন। এই অর্থকে আরও স্পষ্টভাবে বলা হইয়াছে যে, অগ্নি অক্নোপন কারণ তিনি তৈলাদির ন্যায় স্নেহ যুক্ত করেন না কিন্তু বিপরীতক্রমে কাষ্ঠাদির জলভাগ বা তৈলভাগ গ্রহণ করিয়া কাষ্ঠাদিকে রূক্ষ করেন।

মন্ত্র—১, সন্দর্ভ—২০

অনুবাদ—শাকপূণিনামক নিরুক্তকার মনে করেন যে, অগ্নিশব্দটি তিনটি ধাতু হইতে নিষ্পন্ন হইয়াছে—(১) ইতঃ অর্থাৎ গমনার্থক ই-ধাতু (২) অক্তঃ অর্থাৎ ব্যক্তি (প্রকাশ)-ম্রক্ষণ (মাখা)-কান্তি-গতি রূপ অর্থবোধক অঞ্জ্‌ (অঞ্জ্‌) ধাতু অথবা দগ্ধঃ অর্থাৎ ভস্মীকরণার্থক দহ্‌ ধাতু এবং (৩) নীতঃ অর্থাৎ প্রাপণার্থক নী-ধাতু। 'অগ্নি' শব্দ [তাহার নিষ্পত্তির জন্য] অকার, গকার এবং নি শব্দকে (শব্দাংশকে) অপেক্ষা করিয়া (১) ই-ধাতু হইতে নিষ্পন্ন 'অয়ন' শব্দ হইতে অকার গ্রহণ করে। (২) অঞ্জ্‌ ধাতুতে (অঞ্জ্‌ ধাতু হইতে নিষ্পন্ন 'অনক্তি', 'অক্ত' শব্দে) বিদ্যমান ককারের স্থলে গকার আদেশ করিয়া গকার গ্রহণ করে অথবা দহ্‌ ধাতু হইতে নিষ্পন্ন 'দগ্ধ' শব্দ

হইতে গকার গ্রহণ করে। এবং (৩) নী অর্থাৎ নী-ধাতুর [দীর্ঘ-স্বর] হ্রস্ব হইয়া [যখন] পরে (অন্তে) যায় [তখন তাহাকে গ্রহণ করে]। সুতরাং ধাতুত্রয় মিলিত হইয়া 'অগ্নি' শব্দ হইয়া থাকে। [এই ধাতুত্রয়ের] সমুদায়টির (মিলিত স্বরূপের) অর্থ—যজ্ঞভূমিতে যাইয়া স্বকীয় অঙ্গকে লইয়া যায়—কাষ্ঠদাহে এবং হবিষ্পাকে প্রেরিত করে। সেই অগ্নিশব্দের অর্থ দেবতাবিশেষের প্রধানভাবে স্তুতি প্রদর্শন করার জন্যই এই 'অগ্নিমীড়ে' ঋক্‌টি রহিয়াছে।

তাৎপর্য—পূর্বে অগ্নিশব্দের চারটি ব্যুৎপত্তি প্রদর্শন করা হইয়াছে। এখন শাকপূণির মত প্রদর্শন করিয়া যাস্ক পঞ্চম ব্যুৎপত্তি বলিতেছেন। এই মতে অগ্নিশব্দটি তিনটি ধাতু হইতে নিষ্পন্ন হইয়াছে। তিনটি ধাতুর মধ্যে প্রথম ও তৃতীয় ধাতুর সম্বন্ধে কোনও মতভেদ নাই কিন্তু দ্বিতীয় ধাতুটি সম্বন্ধে দুইটি বিকল্প রহিয়াছে। প্রথম বিকল্পে তিনটি ধাতু হইল—ই, অঞ্জ্, নী এবং দ্বিতীয় মতে—ই, দহ্, নী। 'অগ্নি'শব্দের মধ্যে এই তিনটি ধাতুর কোনটিই অবিকৃত স্বরূপে বিদ্যমান নাই। ই-ধাতুর উত্তর ল্যুট্ প্রত্যয় করিয়া 'অয়ন' শব্দ নিষ্পন্ন হইলে সেই 'অয়ন' শব্দগত অকার অগ্নিশব্দে স্থানলাভ করিয়াছে। অঞ্জ্-ধাতুর উত্তর ক্ত করিলে অক্ত হয় অথবা লট্‌তি করিলে অনক্তি হয়। এই 'অকৃত' শব্দের বা 'অনকৃতি' শব্দের 'কৃ' গ্রহণ করিয়া তাহার গকারাদেশ [১] হইলে গ্ পাওয়া যায়। দ্বিতীয় বিকল্পে অঞ্জ্ ধাতু স্বীকৃত হয় নাই, দহ্‌ধাতু স্বীকৃত হইয়াছে। দহ্ + ক্ত = দগ্‌ধ। সুতরাং 'গ্' পাওয়া গেল। তৃতীয় ধাতুটি হইল—দীর্ঘস্বরবিশিষ্ট ধাতু নী। এই দীর্ঘস্বরকে হ্রস্ব করিয়া গ্রহণ করিলে 'নি' পাওয়া যায়, তাহাই অগ্নিশব্দের অন্তে বিদ্যমান। এইভাবে তিন ধাতুর অবয়ব 'অ', 'গ্' ও 'নি' একত্রিত হইয়া অগ্নিশব্দ নিষ্পন্ন হইয়াছে।

ধাতুগুলির অর্থ অনুবাদে বলা হইয়াছে। প্রথম কল্পে গমনার্থে 'ই' এবং 'অঞ্জ্' ধাতু ও প্রাপণার্থে (বা প্রেরণার্থে) 'নী' ধাতু ব্যবহৃত হইলে অগ্নিশব্দের সামগ্রিক অর্থ দাঁড়ায়—যজ্ঞভূমিতে যাইয়া (ই, অঞ্জ্) স্বকীয় অঙ্গকে লইয়া যায় (নী)। কোথায় লইয়া যায়?—এইরূপ প্রশ্নের উত্তর জানার আকাঙ্ক্ষা থাকে বলিয়া সায়ণ পুনরায় ঐ অংশের ব্যাখ্যা করিয়া বলিয়াছেন যে, কাষ্ঠ-

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১। অ কৃ নি এই অবস্থায় সন্ধিতে কৃ স্থানে গ্ হইতে পারে কিনা বিচার্য।

দাহ ও হবিষ্পাকরূপ কার্যে লইয়া যায়। দ্বিতীয় কল্পে অঞ্জ্‌ধাতু নাই, দহ্‌ ধাতু আছে। সুতরাং সামগ্রিক অর্থ—যজ্ঞভূমিতে যাইয়া (ই) স্বকীয় অঙ্গকে লইয়া যায় (নী) এবং কাষ্ঠদাহ ও হবিষ্পাকরূপ কার্যে (দহ্‌) প্রেরণ করে।

অগ্নিশব্দের ব্যুৎপত্তি প্রদর্শন করার পরে সায়ণ যাস্কনির্দেশিত ধারায় বলিতেছেন যে, এই 'অগ্নিমীড়ে' ঋক্‌টি সেই অগ্নিরূপ দেবতাবিশেষের স্তুতির জন্যই উল্লিখিত হইয়াছে।

দ্রষ্টব্য—তিনটি ধাতু হইতে অংশবিশেষ লইয়া একটি শব্দের গঠন আমাদের দৃষ্টিতে সাধারণতঃ অসম্ভব ও কাল্পনিক বলিয়াই বোধ হয়। কিন্তু প্রাচীন আচার্যগণের ব্যুৎপত্তি প্রদর্শনের ঐ রীতি যে বর্তমান কালেও অনুসৃত হইয়া আসিতেছে তাহা পূর্বে "A short Discussion" এর মধ্যে সংক্ষেপে উল্লিখিত হইয়াছে। (১৪৬-৪৭ পৃঃ)

মন্ত্র—১, সন্দর্ভ—২১

অনুবাদ—সেই এই ঋক্‌টিকে যাস্ক এইভাবে ব্যাখ্যা করিয়াছেন —"অগ্নিমীড়ে অর্থাৎ অগ্নিকে (অগ্নির কাছে) যাচ্ঞা করি। ঈড়্‌ ধাতু অধ্যেষণাক্রিয়া বা পূজাক্রিয়া বুঝাইয়া থাকে। পুরোহিত [শব্দটি] [পূর্বে] ব্যাখ্যাত হইয়াছে। [অগ্নি] যজ্ঞের দেব কারণ তিনি দান করেন অথবা দীপন করেন অথবা দ্যোতন করেন অথবা দ্যুলোকে স্থিত থাকেন। যিনি দেব তিনিই দেবতা। 'হোতাকে' [অর্থাৎ] আহ্বাতাকে। ঔর্ণবাভ [বলেন]—হোতা [হোতৃশব্দ] হু-ধাতু হইতে [নিষ্পন্ন হইয়াছে]। রত্নধাতম [অর্থাৎ] রমণীয় ধনসমূহের শ্রেষ্ঠ দাতা।"

তাৎপর্য—পরবর্তী সন্দর্ভে সায়ণাচার্য নিজেই এই নিরুক্তপঙ্‌ক্তির বিস্তৃত ব্যাখ্যা করিয়াছেন। সুতরাং এখানে এই সন্দর্ভের 'তাৎপর্য' দেওয়া হইল না। যাহা বক্তব্য তাহা পরবর্তী সন্দর্ভের 'তাৎপর্যে'ই উক্ত হইবে।

মন্ত্র—১, সন্দর্ভ—২২

অনুবাদ—ইহার (উদ্ধৃত নিরুক্তবাক্যের) এইরূপ অর্থ—ঈড্‌ধাতুর স্তুতি অর্থ প্রসিদ্ধ। 'ধাতুসমূহের বহু অর্থ হইয়া থাকে' এই ন্যায় আশ্রয় করিয়া এখানে যাচ্ঞা, অধ্যেষণা ও পূজা অর্থও

সঙ্গত বলিয়া সেইভাবে ব্যাখ্যা করা হইয়াছে। 'পুরোহিত' শব্দটি [নিরুক্তের] দ্বিতীয় অধ্যায়ে 'যদ্দেবাপিঃ শন্তনবে পুরোহিতঃ' (ঋক্ সং ১০।৯৮।৭ ইত্যাদি ঋক্‌টিকে উদ্ধৃত করিয়া 'পুর এনং দধতি' এই রূপে ব্যাখ্যাত হইয়াছে। তৈত্তিরীয়গণও বলিয়াছেন যে, পৌরোহিত্যে (পৌরোহিত্যপদের জন্য) স্পর্ধা বা প্রতিযোগিতা করিতে হইলে পশুযাগের অনুষ্ঠান করিতে হইবে এবং তাহার ফলস্বরূপ [লোকেরা] এই ব্যক্তিকে (এনম্) পুরোভাগে (পুরঃ) রাখিয়া থাকে (দধতে)। 'দেব'-শব্দটি দান, দীপন, দ্যোতন রূপ অর্থগুলির একটিকে বুঝায়। [ইহার দ্বারা] এইরূপ বলা হইল যে, এই অগ্নি যজ্ঞের দাতা, দীপয়িতা, দ্যোতয়িতা। দীপন ও দ্যোতন উভয়ই একার্থ (প্রকাশার্থ) হইলেও ধাতুর ভেদ আছে (√দীপ্, √দ্যুৎ)। যদিও অগ্নি পৃথিবীলোকে অবস্থিত তথাপি দেবগণের নিকটে হবিঃ বহন করার জন্য দ্যুলোকস্থিতও হইয়া থাকেন। দেবশব্দ ও দেবতাশব্দ পর্যায়শব্দ (সমার্থক) বলিয়া অগ্নি [দেব] হইতে অতিরিক্ত অন্য কোনও মন্ত্রপ্রতিপাদ্য দেবতার অন্বেষণ করিতে হইবে না। 'হোতৃ' শব্দটি হ্বে-ধাতু হইতে উৎপন্ন হওয়ায় [হোতারম্ পদের অর্থ] দেবগণের আহ্বাতাকে। ঔর্ণবাভ নামক মুনি কিন্তু মনে করেন যে, হোতৃশব্দ হু-ধাতু হইতে উৎপন্ন হইয়াছে। অগ্নিকে যে হোতা (হোমকর্তা) বলা হয় তাহা হোমাধিকরণ অর্থেই বুঝিতে হইবে। 'রত্ন' শব্দটি [নিঘণ্টুর] দ্বিতীয় অধ্যায়ে মঘ প্রভৃতি ২৮টি ধনবাচক শব্দের মধ্যে পঠিত হইয়াছে। রমণীয় বলিয়াই রত্ন। ধা-ধাতুর এখানে দান অর্থ বুঝাইতেছে। ইহাই সেই নিরুক্তকার যাস্কের মন্ত্রব্যাখ্যা।

ভাৎপর্য—ঈড্-ধাতু স্তুতি অর্থে প্রসিদ্ধ হইলেও এখানে যাচ্ঞা অর্থে ব্যবহৃত হইয়াছে বলিয়া নিরুক্তকার যাস্ক অভিমত প্রকাশ করিয়াছেন। মহাভাষ্যকার পতঞ্জলি ও মহাভাষ্যের টীকাকার কৈয়ট ঈড্-ধাতুরই বিভিন্ন অর্থে ব্যবহারের প্রসঙ্গে একটি ধাতুর বহু অর্থ থাকিতে পারে বলিয়া স্বীকার করিয়াছেন (১।৩।১ পাণিনি সূত্র)। সুতরাং সায়ণও নিরুক্ত-পঙ্‌ক্তির ব্যাখ্যায় বলিয়াছেন যে, অর্থসঙ্গতি (ঔচিত্য) থাকিলে যাচ্ঞা,

অধ্যেষণা[১] ও পূজা অর্থেও ব্যাখ্যা করা যায় এইজন্যই যাস্ক যাজ্ঞা অর্থে ব্যাখ্যা করিয়াছেন।

পুরোহিত-শব্দের ব্যাখ্যা যাস্কাচার্য তাঁহার নিরুক্তগ্রন্থের দ্বিতীয় অধ্যায়েই করিয়াছেন। সুতরাং 'অগ্নিমীড়ে' ঋক্‌টির ব্যাখ্যাপ্রসঙ্গে (অর্থাৎ সপ্তম অধ্যায়ে) তাহার পুনরায় ব্যাখ্যা নিষ্প্রয়োজন। এইজন্যই যাস্ক বলিয়াছেন—পুরোহিতো ব্যাখ্যাতঃ অর্থাৎ পুরোহিতশব্দটি পূর্বেই ব্যাখ্যাত হইয়াছে। কিন্তু সায়ণ এই ঋকের ব্যাখ্যা করিতে গিয়া সেই নিরুক্তসম্মত ব্যাখ্যা নিরুক্তের দ্বিতীয় অধ্যায় হইতে গ্রহণ করিরা বলিতেছেন যে, 'পুরঃ এনং দধতি' হইতে অর্থাৎ 'ইঁহাকে পুরোভাগে স্থাপিত করা হয়' বলিয়াই পুরঃ হিত বা পুরোহিত শব্দ নিষ্পন্ন হইয়াছে। পুরোহিত শান্তিকর্ম, পৌষ্টিককর্ম, আভিচারিক কর্ম প্রভৃতির অনুষ্ঠান করিয়া রাজার মঙ্গল বিধান করেন ও অমঙ্গল দূরীকৃত করেন। রাজা যে এতাদৃশ অপরিহার্য ব্যক্তিকে পুরঃ (পুরোভাগে) হিত (নিহিত বা স্থাপিত) করিবেন, ইহা সহজে বুঝিতে পারা যায়। এইভাবে নিরুক্তরীতিতে পুরোহিত শব্দের ব্যুৎপত্তি প্রদর্শিত হইল। তৈত্তিরীয় সংহিতাতেও 'পুরঃ এনং দধতে' এই ব্যুৎপত্তি প্রদর্শন করা হইয়াছে। যিনি রাজার পৌরোহিত্যপদ লাভের জন্য স্পর্ধা বা প্রতিযোগিতা করিবেন তিনি তাঁহার যোগ্যতা অর্জনের জন্য তিনটি পশুযাগের অনুষ্ঠান করিবেন—প্রথম ও তৃতীয় যাগ হইল অগ্নির উদ্দেশ্যে কৃষ্ণগ্রীব পশুর আহুতি পূর্বক যাগ, দ্বিতীয়টি হইল সোমের উদ্দেশ্যে বভ্রুবর্ণের (গাঢ় বাদামী) পশুর আলম্ভন (বধ) পূর্বক যাগ। বেদে সর্বত্র সোম রাজা বলিয়া উল্লিখিত; অগ্নি ও ব্রাহ্মণ বিরাট্ পুরুষের মুখ হইতে উৎপন্ন। সুতরাং সোমের উদ্দেশ্যে অনুষ্ঠিত যাগটিকে মধ্যে রাখিয়া তাহার আগে ও পরে অগ্নির উদ্দেশ্যে যাগ করার ফলে এতাদৃশ ব্যক্তি রাজাকে ব্রাহ্মণ্যতেজের দ্বারা সুরক্ষিত করিতে সমর্থ হন এবং রাজা ও অমাত্যবৃন্দ এই ব্যক্তির রাষ্ট্ররক্ষায় যোগ্যতার জন্য এই ব্যক্তিকে (এনম্) পুরোভাগে (পুরঃ) স্থাপন করেন (দধতে) অর্থাৎ এই ব্যক্তিকে পৌরোহিত্য-পদে বরণ করিয়া থাকেন।

দেব-শব্দটী দা-দীপ্-দ্যুৎ ধাতুত্রয় হইতে নিষ্পন্ন হইতে পারে। সুতরাং

১। অধ্যেষণা একটি বিশেষ ধরণের যাজ্ঞা। কোনও একটি বিশেষ কার্য সম্পাদন করিয়া দিবার জন্য গুরুজনের নিকট যে প্রার্থনাপূর্বক যাজ্ঞা করা হয় তাহাই অধ্যেষণা। ইহার একটি প্রতিশব্দ সনি (পুং, স্ত্রী)।

যিনি যজ্ঞে (বা যজ্ঞের ফলরূপে) ধনাদি দান করেন তিনিই দেব ; যিনি যজ্ঞের প্রকাশ সম্পাদন করেন (দীপ্ত করেন বা দ্যোতিত করেন) তিনিও দেব। অর্থের দিক্ হইতে 'দীপ্ত করা' ও 'দ্যোতিত করা' এই উভয়ে একরূপ হইলেও একটি দীপ্ ধাতু হইতে নিষ্পন্ন, অপরটি দ্যুৎ ধাতু হইতে। এই তিনটি ব্যুৎপত্তি ব্যতীতও অপর একটি ব্যুৎপত্তি যাস্ক বলিয়াছেন—যিনি দ্যুলোকে স্থিত তিনিই দেব। দান-দীপন-দ্যোতন হইতে নিষ্পন্ন দেবশব্দ অগ্নির পক্ষে প্রযোজ্য হইলেও দ্যুস্থানস্থিতত্বের জন্য যাস্ক কিরূপে অগ্নিকে দেব বলিয়া স্বীকার করিতে পারেন, তাহাই শঙ্কা। যাস্কের মতে দেবতা মাত্র তিনটিই—পৃথিবীলোকস্থিত অগ্নি, অন্তরিক্ষলোকস্থিত ইন্দ্র বা বায়ু এবং দ্যুলোকস্থিত সূর্য। অন্যান্য সকল দেবতাকে এই তিনটি দেবতার কোন-না-কোন একটির সহিত অভিন্ন বলিয়া বুঝিতে হইবে (16/ii,16/iii পৃষ্ঠা দ্রষ্টব্য)। যাস্ক যখন অগ্নিকে পৃথিবীলোক-স্থিত বলিয়া স্পষ্টতঃ নির্দেশ করিয়াছেন তখন সেই অগ্নিকেই আবার যাস্ক কিরূপে দ্যুস্থানস্থিতত্বহেতু দেব বলিতে পারেন—ইহাই উক্ত শঙ্কার তাৎপর্য। উত্তরে বক্তব্য যে, অগ্নি মূলতঃ পৃথিবীলোকস্থিত (পৃথিবীস্থান) হইলেও অগ্নিতে আহুত হবিঃপদার্থগুলি সেই সেই দ্যুস্থান (দ্যুলোকস্থিত) দেবগণের নিকটে পৌঁছাইতে গেলে অগ্নিকে বারবার দ্যুলোকে যাইতেই হয়। এই দৃষ্টিতে অগ্নিকে দ্যুস্থান স্বীকার করিয়া চতুর্থ ব্যুৎপত্তির দ্বারাও অগ্নির দেবত্ব হইতে পারে। কেহ হয়তো দেব ও দেবতা ভিন্ন মনে করিয়া 'অগ্নিমীড়ে' ঋক্‌টির দেব যে অগ্নি তাহা জানিয়াও দেবতার অন্বেষণ করিতে পারেন, এইরূপ আশঙ্কা করিয়া যাস্ক বলিয়া দিয়াছেন—যিনি দেব তিনিই দেবতা।

হোতৃশব্দটি আহ্বানার্থক হ্বে ধাতুর উত্তর কর্ত্রর্থক তৃন্ প্রত্যয়ের দ্বারা নিষ্পন্ন হইয়াছে বলিয়া যাস্কাচার্য মনে করেন। সুতরাং 'হোতাকে' (হোতারম্) বলিলে 'দেবগণের আহ্বাতাকে' অর্থ পাওয়া যায়। ঔর্ণবাভনামক মুনি কিন্তু মনে করেন যে, হু-ধাতু হইতে হোতৃশব্দ নিষ্পন্ন হইয়াছে। সুতরাং এই মতে 'হোতাকে' বলিলে 'হোমকর্তাকে' অর্থ বুঝিতে হইবে। ইহাতে অসুবিধা এই যে, অগ্নিতে হোম করা হয় বলিয়া অগ্নি হোমের অধিকরণ হইবেন, কর্তা কিরূপে হইবেন ? সমাধান প্রদত্ত হয় এইরূপে যে, ক্রিয়া-নিষ্পত্তিতে যে-কারকটি স্বতন্ত্র তাহাই কর্তা। অধিকরণের (বা কর্তা ভিন্ন অন্য কারকের) স্বাতন্ত্র্য না থাকিলেও তাহার প্রাধান্য ও স্বাতন্ত্র্য আরোপ করিয়া কখনও বক্তা ইচ্ছা করিলে তাহাকে কর্তৃরূপে উল্লিখিত করিতে পারেন।

'উপাচার্য' একটি পদের নাম এবং সেই পদটিতে কেহ আসীন থাকেন। সুতরাং অধিকরণ উপাচার্য-শব্দটিতে কর্তৃত্বের আরোপ করিয়া আমরা বিবক্ষা-বশতঃ বলি—'উপাচার্য ভাষণ দিয়াছেন'। আবার অসির দ্বারা ছেদন করা হয় বলিয়া অসি ছেদনকরণ, অথচ করণে কর্তৃত্ববিবক্ষা করিয়া বলা হয়—অসি ছেদন করিতেছে (অসিশ্ছিনত্তি)। অনুরূপভাবে 'স্থাল্যাং পচতি' না বলিয়া বিবক্ষাবশতঃ 'স্থালী পচতি' বলা হয়। বর্তমান স্থলেও অধিকরণে কর্তৃত্ববিবক্ষা করিয়া অগ্নিকে হোতা বা হোমকর্তা বলা হইয়াছে, ইহাই ঔর্ণবাভ ও তৎসম্প্রদায়ের অভিমত। ঐতরেয়ব্রাহ্মণে বহ্, ণিচ্, তৃন্ করিয়া হোতৃশব্দের ব্যুৎপত্তি বলা হইয়াছে। (বিবরণম্ দ্রষ্টব্য)।

নিঘণ্টুতে মঘ প্রভৃতি ২৮টি ধনবাচক শব্দ উল্লিখিত আছে, তন্মধ্যে রত্ন অন্যতম। রম্ ধাতুর উত্তর ন-প্রত্যয় করিয়া নিষ্পন্ন রত্ন শব্দের বুৎপত্তিগত অর্থ হইল রমণীয়; ধন তো সকলের নিকটেই রমণীয়। ধা-ধাতুর অর্থ দান; তমপ্ প্রত্যয়ের অর্থ অতিশয়। সুতরাং 'রত্নধাতম' শব্দের অর্থ 'যিনি ধনদাতৃগণের মধ্যে শ্রেষ্ঠ।'

যাস্কের-ব্যাখ্যা অনুসারে 'অগ্নিমীড়ে' ঋক্‌টির বঙ্গানুবাদ—পুরোভাগে স্থাপিত, যজ্ঞের প্রকাশক, আহ্বাতা ঋত্বিক্, ধনদাতৃগণের মধ্যে শ্রেষ্ঠ অগ্নিকে (অগ্নির নিকটে) যাচ্ঞা করি।

মন্ত্র—১, সন্দর্ভ—২৩

অনুবাদ—অনন্তর ব্যাকরণপ্রক্রিয়া বলা হইতেছে। গমনার্থক অগ্নি-ধাতুর উত্তর 'অঙ্গের্নলোপশ্চ' এই উণাদিসূত্রের দ্বারা নি-প্রত্যয় [করা হইয়াছে]। [অগি-ধাতুর] ইৎ (হ্রস্ব ইকার) ইৎ যাওয়ায় (লোপ পাওয়ায়) নুম্ আগম হইয়াছে। [নুম্ আগমের ফলে] প্রাপ্ত নকারের লোপও হয় [ঐ সূত্রের দ্বারা]। অঙ্গতি অর্থাৎ যিনি হবিঃ নয়ন করার জন্য স্বর্গে যান তিনি অগ্নি। তাহাতে (অগ্নিশব্দে) 'ধাতোঃ' সূত্রের দ্বারা অকার উদাত্ত হইবে। 'আদ্যুদাত্তশ্চ' সূত্রের দ্বারা প্রত্যয়ের ইকারও উদাত্ত হইবে। 'অনুদাত্তং পদমেকবর্জম্' সূত্রে দুইটির (দুইটি স্বরের) একটিকে উদাত্ত রাখিয়া অপরটির অনুদাত্তত্ব প্রাপ্ত রহিয়াছে। এই অবস্থায় ধাতুস্বর প্রথমতঃ অবস্থিত বলিয়া পরে বিহিত প্রত্যয়স্বর বাঁচিয়া থাকে (টিকিয়া থাকে), যেহেতু ন্যায়

রহিয়াছে—'সতি শিষ্টস্বরো বলীয়ান্' (অর্থাৎ পূর্বস্বর জন্মাইলে তৎপরে বিহিত স্বরটি অধিকতর বলবান্ হয়)। সুতরাং অগ্নি প্রাতিপদিক অন্তোদাত্ত হইয়াছে। 'অনুদাত্তৌ সুপ্‌পিতৌ' সূত্রের দ্বারা দ্বিতীয়ার একবচনের অম্ অনুদাত্ত হইবে। 'অমি পূর্বঃ' সূত্রের দ্বারা যে পূর্বরূপ একাদেশ হইয়াছে তাহা উদাত্ত হইবে কারণ সূত্র রহিয়াছে—'একাদেশ উদাত্তেনোদাত্তঃ'। অগ্নিশব্দ ধাতু হইতে জন্মিয়াছে এই মতে এই সকল প্রক্রিয়া বুঝিতে হইবে।

তাৎপর্য—এখন ব্যাকরণের সূত্রের দ্বারা 'অগ্নিমীড়ে' ঋক্‌টির পদগুলির ব্যুৎপত্তি প্রদর্শন করিয়া পদগুলির স্বর আলোচিত হইতেছে। প্রথমতঃ 'অগ্নিম্' পদটির ব্যুৎপত্তি আলোচনা করা হইতেছে। ভ্বাদিগণীয় ধাতুগুলির উল্লেখের সময়ে পাণিনি উখ উখি প্রভৃতি ২৮টি গমনার্থক ধাতু পড়িয়াছেন (ভ্বাদি, ১২৮-১৫৫); তন্মধ্যে ১৪৬ সংখ্যক ধাতু হইল 'অগি'। যদিও ধাতুপাঠে √অগি বলা হইয়াছে তথাপি তাহার অন্ত্যস্বর 'ই' লোপ পায়। হ্রস্ব ই-কে অপর দুইটি ইবর্ণ হইতে অর্থাৎ দীর্ঘ ঈ ও প্লুত ঈ৩ হইতে পৃথক্ ভাবে নির্দেশ করার জন্য ইৎ বলা হয়। অগি ধাতুর ইৎ (হ্রস্ব ইকার) ইৎ গিয়াছে (লোপ পাইরাছে) বলিয়া তাহা ইদিৎ ধাতু। পাণিনির একটি সূত্র রহিয়াছে—'ইদিতো নুম্ ধাতোঃ' অর্থাৎ ইদিৎ ধাতুর নুম্ আগম হয়।√অগি বা √অগ্ ইদিৎ ধাতু বলিবা তাহারও নুম্ আগম হইবে। নুম্ অর্থাৎ ন্ উ ম্। 'হলন্ত্যম্' সূত্রের দ্বারা ম্ লোপ পায়। ন্ ও ম্ দুইটি ব্যঞ্জন উচ্চারিত হইতে পারে না সেইজন্য উকারটি এই দুইটি ব্যঞ্জনের উচ্চারণের সুবিধার জন্যই পাণিনি কর্তৃক উক্ত হইয়াছে। সুতরাং নুম্ আগম বলিতে বস্তুতঃ ন্ আগম হয়। অগ্ ধাতুর যে নুম্ (ন্) আগম হয় তাহা কোথায় বসিবে—ধাতুর আগে, মধ্যে বা পরে? এইজন্য একটি পরিভাষাসূত্র রহিয়াছে—'মিদচোঽন্ত্যাৎ পরঃ' অর্থাৎ যাহার ম্ ইৎ গিয়াছে তাদৃশ মিৎ শেষ স্বরবর্ণের পরে বসিয়া থাকে। নুম্ এর ম্ ইৎ যাওয়ায় তাহা মিৎ, সুতরাং অগ্ ধাতুর উত্তর নুম্ বলিলে বুঝিতে পারা যায় যে, অগ্ ধাতুর শেষ স্বরের পরে নুম্ (ন্) হইবে। অগ্ ধাতুতে একটিমাত্র স্বর থাকায় তাহাই শেষ স্বর বলিয়া গণ্য হইবে এবং তাহার পরে ন্ আসিবে। অগ্ নুম্ > অগ্ ন্ > অন্‌গ্। যাহা ধাতুপাঠে অগি বলিয়া উল্লিখিত হইয়াছে তাহারই ইকার লোপ পাইয়া অগ্ হইয়াছিল এবং এখন আবার তাহাতে নুমাগম হইয়া অ (ন্) গ্ দাঁড়াইল।

অগ্নি প্রাতিপদিকের নিষ্পত্তির জন্য একটি উণাদিসূত্রের আবশ্যকতা হয়। [উণ্ প্রভৃতি কতকগুলি প্রত্যয়ের বিধান করিয়া শাকটায়ন যে প্রায় সাড়ে সাত শত সূত্র করিয়াছেন সেগুলি উণাদিসূত্র নামে পরিচিত। পাণিনি-সম্প্রদায় এই সূত্রগুলি স্বীকার করিয়া লইয়াছেন।] 'অঙ্গের্নলোপশ্চ' এই উণাদিসূত্রের অর্থ—অন্‌গ্ বা অঙ্গ্ ধাতুর উত্তর নি প্রত্যয় হয় এবং ধাতুর নকারের লোপ হয়। সুতরাং অন্‌গ্ নি>অ (ন্) গ্ নি>অগ্ নি।

এখন অগ্নি শব্দের স্বর আলোচিত হইতেছে। অগ্ ধাতুর অন্তস্বর অর্থাৎ অকার উদাত্ত হইবে কারণ সূত্র রহিয়াছে 'ধাতোঃ' অর্থাৎ ধাতুর অন্তস্বর উদাত্ত হয়। যেখানে একটিই স্বর সেখানে তাহাকেই অন্তস্বর বলিয়া বুঝিতে হইবে, সুতরাং অগ্ ধাতুর অকার উদাত্ত হইবে। নি প্রত্যয়ের স্বর সম্পর্কে সূত্র আছে—'আদ্যুদাত্তশ্চ' অর্থাৎ প্রত্যয়ের আদি স্বর উদাত্ত হয়। নি-প্রত্যয়ের ইকার একটি স্বর, তাহাই আদি স্বর সুতরাং তাহাই উদাত্ত। এখন অপর একটি সূত্রের উল্লেখ করিতে হয়—'অনুদাত্তং পদমেকবর্জম্' অর্থাৎ একটি পদে একটি স্বর উদাত্ত বা স্বরিত হইলে সেই পদের অবশিষ্ট স্বরগুলি অনুদাত্ত হয়। ইহাতে শঙ্কা এই যে—অগ্নি প্রাতিপদিকে 'ধাতোঃ' সূত্রে যদি অকার উদাত্ত হয় তবে অবশিষ্ট স্বর ইকার অনুদাত্ত হইবে; আবার 'আদ্যু-দাত্তশ্চ' সূত্রে যদি ইকার উদাত্ত হয় তবে অবশিষ্ট স্বর অকার অনুদাত্ত হইবে। এই দুইটি কল্পের মধ্যে কোন্‌টি গৃহীত হইবে? এই অবস্থায় পাণিনি সম্প্রদায় একটি সমাধান প্রদর্শন করিয়াছেন—'সতি শিষ্টস্বরবলীয়স্ত্বমন্যত্র বিকরণেভ্য ইতি বাচ্যম্' অর্থাৎ একটি উদাত্তস্বর পূর্বে জন্মাইলে (সতি) পরে বিহিত (শিষ্ট) উদাত্ত স্বরটির অধিকবলবত্তা হয় কিন্তু বিকরণস্বর পরে বিহিত হইলেও বলবান্ হইবে না। ধাতুর উত্তর প্রত্যয় বিহিত হয় সুতরাং ধাতুস্বর পূর্বভাবী ও প্রত্যয়স্বর পরবর্তী; এইজন্য প্রত্যয়গত ইকারের উদাত্তত্ব বলবান্ হইবে। অগ্‌নি প্রাতিপদিকে ইকার উদাত্ত বলিয়া স্থির হইলে অবশিষ্ট স্বর অকার 'অনুদাত্তং পদমেকবর্জম্' সূত্রে অনুদাত্ত হইবে। সুতরাং অগ্নি প্রাতিপদিকের অন্তস্বর উদাত্ত হইয়া অগ্নি হইবে।

অগ্নি প্রাতিপদিকের উত্তর দ্বিতীয়ার একবচনে অম্ যুক্ত হইয়াছে। 'অমি পূর্বঃ' সূত্রের অর্থ—দ্বিতীয়ার একবচনে বিহিত অম্ এর অকারের সহিত তৎপূর্ববর্তী অক্-এর পূর্বরূপ একাদেশ হয়। এখানে অগ্‌ন্ (ই অ) ম্ অবস্থায় অক্ (ইকার) ও অকারের একাদেশ হওয়ার অর্থ—দুইটি মিলিত হইয়া একটি

হইবে (একাদেশ হইবে); পূর্বরূপ একাদেশের অর্থ—দুইটি মিলিয়া পূর্বেরটি অর্থাৎ ইকারমাত্র হইবে। অ গ্ ন্ (ই অ) ম্ > অ গ্ ন্ ই ম্ > অগ্নিম্।

অগ্নিম্ পদের স্বর আলোচিত হইতেছে। সু ঔ জস্ অম্ প্রভৃতি ঙি ওস্ সুপ্ পর্যন্ত ২১টি শব্দবিভক্তিকে সুপ্ বলা হয়। এই সুপ্ প্রত্যয় ও পিৎ প্রত্যয় (যাহার প্ ইৎ যায়) সর্বানুদাত্ত হয়। এই মর্মে আচার্য পাণিনি সূত্র করিয়াছেন—'অনুদাত্তৌ সুপ্পিতৌ'। অগ্নি অম্ অবস্থায় যে দুইটি স্বরের একাদেশ হইয়া ই হইয়াছে তাহার প্রথমটি অর্থাৎ 'ই' যে উদাত্ত তাহা পূর্বে প্রদর্শিত হইয়াছে, পরেরটি অর্থাৎ অম্-এর অ অনুদাত্ত হইবে যেহেতু তাহা সুপ্। ই এবং অ এই দুইটি বর্ণের একাদেশের দ্বারা ই হইয়াছে। একাদেশের দ্বারা প্রাপ্ত ইকারটি কি ইকারের উদাত্তত্বহেতু উদাত্ত হইবে, অথবা অকারের অনুদাত্তত্বহেতু অনুদাত্ত হইবে? ইহাতে পাণিনি সমাধান দিয়াছেন—'একাদেশ উদাত্তেনোদাত্তঃ' অর্থাৎ উদাত্তের সহিত একাদেশ উদাত্ত হয়। একাদেশের পূর্বে বিদ্যমান দুইটি স্বরের একটিও যদি উদাত্ত হয় তবে একাদেশটি উদাত্ত হইবে। এখানে ইকারের উদাত্তত্ব-হেতু একাদেশটিও উদাত্ত হইবে। এইভাবে অগ্নিম্ পদে ইকারের উদাত্তত্ব নির্ণীত হওয়ায় অগ্নিম্ পদটি অন্তোদাত্ত হইল।

সকল বেদব্যাখ্যাতা অগ্নি শব্দের ব্যুৎপত্তি সম্বন্ধে একমত নহেন। যাঁহারা অগ্নি শব্দকে ধাতুপ্রত্যয়যোগে নিষ্পন্ন বলিয়া মনে করেন তাঁহাদিগের মত অনুসারে অগ্নি শব্দের ব্যুৎপত্তি ও তাহার স্বর পূর্বোক্তরূপে প্রদর্শিত হইল।

মন্ত্র—১, সন্দর্ভ—২৪

অনুবাদ—যাস্ক কর্তৃক দুইটি মত প্রদর্শিত হইয়াছে। "নাম বা প্রাতিপদিকসমূহ ধাতু হইতে উৎপন্ন, ইহাই শাকটায়নের মত এবং নৈরুক্তগণের সিদ্ধান্ত। সবগুলি নয়, ইহা বলিয়াছেন গার্গ্য এবং কয়েকজন বৈয়াকরণ।" গার্গ্যের মতে অগ্নিশব্দ অখণ্ড প্রাতিপদিক বলিয়া 'ফিষোঽন্ত উদাত্তঃ' সূত্রের দ্বারা অন্তোদাত্ত হইয়াছে। পূর্বোক্ত 'অগ্রণীঃ' প্রভৃতি নির্বচনগুলিতে প্রকৃতিপ্রত্যয়াদি যাবতীয় প্রক্রিয়া যথাযোগ্যভাবে কল্পনা করিতে হইবে।

তাৎপর্য—শব্দ, নাম বা প্রাতিপাদিকের ব্যুৎপত্তি সম্পর্কে দুইটি মত

বহুকাল হইতেই প্রসিদ্ধ রহিয়াছে এবং আচার্য যাস্ক তাঁহার নিরুক্ত গ্রন্থে সেই প্রচলিত দুইটি মতের সঙ্কলন করিয়া লিপিবদ্ধ করিয়াছেন। **প্রথম মতের** সমর্থক হইলেন প্রধানতঃ নিরুক্তকারগণ এবং শাকটায়ন নামে বৈয়াকরণ। এই প্রথম মতে বলা হইয়াছে যে, সকল নামই ধাতু-প্রত্যয়-যোগে নিষ্পন্ন অর্থাৎ ধাতু হইতে উৎপন্ন বা ধাতুজ। এই মতে এরূপ কোনও শব্দ স্বীকার করা হয় না যাহা ধাতু বা আখ্যাত হইতে উৎপন্ন হয় নাই। যাবতীয় শব্দকে ধাতু-প্রত্যয়রূপে বিভাগ (খণ্ড) করিয়া প্রদর্শন করার মাধ্যমে ব্যুৎপত্তি বা নির্বচন সম্পন্ন করা চলে। এইজন্য এই মতে অখণ্ড প্রাতিপাদিক বা অব্যুৎপন্ন প্রাতিপাদিক বলিয়া কিছুই নাই। **দ্বিতীয় মতটি** গ্রহণ করিয়াছেন প্রধানতঃ বৈয়াকরণগণ এবং গার্গ্য নামক নিরুক্তকার। তাঁহাদিগের বক্তব্য—নাম বা শব্দগুলির একটি বিরাট্ অংশ ধাতুজ বলিয়া স্বীকৃত হইতে পারিলেও যাবতীয় শব্দই যে ধাতুজ তাহা স্বীকার করা চলে না। এই মতে এরূপ শব্দও অঙ্গীকৃত যাহার ধাতু-প্রত্যয় রূপে বিভাগ করিয়া ব্যুৎপত্তি প্রদর্শন করা যায় না অর্থাৎ এই মতে অখণ্ড অব্যুৎপন্ন প্রাতিপাদিক বলিয়া এক শ্রেণীর প্রাতিপাদিক স্বীকৃত।

দুইটি মতের তুলনাত্মক বিচার করিলে বলা যায়—প্রথম মতে যাবতীয় শব্দ বা প্রাতিপাদিক ধাতুজ, সখণ্ড ও ব্যুৎপন্ন এবং এই মতে অখণ্ড, অব্যুৎপন্ন কোনও প্রাতিপাদিকের অস্তিত্ব নাই। দ্বিতীয় মতে, প্রাতিপাদিকগুলি বহুলাংশে সখণ্ড বা ব্যুৎপন্ন হইলেও অখণ্ড, অব্যুৎপন্ন প্রাতিপাদিকেরও অস্তিত্ব স্বীকার্য।

দ্বিতীয় মতের অনুবর্তী গার্গ্য প্রভৃতি অগ্নিশব্দকে অখণ্ড প্রাতিপাদিক বলিয়াই মনে করেন। তাঁহারা পূর্বপ্রদর্শিত ব্যুৎপত্তি (অগি নি) স্বীকার করেন না, সুতরাং পূর্বপ্রদর্শিত রীতিতে স্বরসাধনের প্রক্রিয়াটিও এস্থলে অপ্রযোজ্য। গার্গ্য প্রভৃতি পণ্ডিত অগ্নি শব্দের স্বরসাধনের জন্য বলেন যে, ফিট্ বা অব্যুৎপন্ন প্রাতিপাদিকের অন্তস্বর উদাত্ত হয়[১] বলিয়া অগ্নিশব্দেরও শেষ স্বর ইকার উদাত্ত হইবে।

১। শান্তনবাচার্য স্বরসাধনের সুবিধার জন্য চার পাদে বিভক্ত করিয়া মোট ৮৭টি সূত্র প্রণয়ন করেন। এই সূত্রগুলিতে প্রাতিপদিকের স্বর

প্রথম মতে অগ্নিশব্দের যে 'অগ্রণীঃ' প্রভৃতি পাঁচটি নির্বচন প্রদর্শিত হইয়াছে তাহাতে প্রকৃতিপ্রত্যয় বিভাগ যেস্থলে যেরূপ সঙ্গত বোধ হইবে সেই স্থলে সেইরূপই কল্পনা করিয়া লইতে হইবে। এই বিষয়টি পরবর্তী সন্দর্ভে সায়ণ নিরুক্ত উদ্ধৃত করিয়া নিজেই ব্যাখ্যা করিয়া বলিয়া দিয়াছেন।

মন্ত্র—১, সন্দর্ভ—২৫

অনুবাদ—এই অভিপ্রায়েই যাস্ক বলিয়াছেন—"তারপর নির্বচন [বলা হইতেছে]। তাহাদের (পদসমূহের) মধ্যে যে-পদগুলিতে স্বর ও সংস্কার (প্রত্যয়) সমর্থ (ব্যাকরণ অনুসারে সঙ্গত) এবং ধাতুগত অর্থের সহিত অন্বিত সেইগুলিকে (পদগুলিকে) সেই ভাবেই নির্বচন করিতে হয়। আর যদি অর্থ অন্বিত না হয় এবং ধাত্বর্থের সহিত শব্দার্থ একপ্রকার না হয় তাহা হইলে অর্থের প্রাধান্য হেতু সেইভাবে বিচার করিতে হয় এবং কোনও ক্রিয়াসামান্যের দ্বারা [নির্বচন করিতে হয়]। [ক্রিয়া-] সামান্য না থাকিলে অক্ষরসামান্য বা বর্ণসামান্যের দ্বারাও নির্বচন করিতে হয়। নির্বচন না করিয়া থাকিতে নাই।

তাৎপর্য—পরবর্তী সন্দর্ভেই এই সন্দর্ভের ব্যাখ্যা করা হইবে বলিয়া এই স্থলে পৃথক্ তাৎপর্য প্রদর্শিত হইল না।

মন্ত্র—১, সন্দর্ভ—২৬

অনুবাদ—ইহার (পূর্বোদ্ধৃত নিরুক্তপঙ্‌ক্তির) এইরূপ অর্থ—সেই নির্বচনযোগ্য পদগুলির মধ্যে অগ্নিপ্রভৃতি পদগুলিতে প্রদর্শিত রীতিতে স্বর ও সংস্কার সঙ্গতার্থ হয় অর্থাৎ ব্যাকরণসিদ্ধ হয়।

আলোচিত হইয়াছে। অব্যুৎপন্ন প্রাতিপদিককেই ফিট্ বলা যায়। যাহা হউক, এই ফিট্‌সূত্রগুলি পাণিনীয় না হইলেও এইগুলি পাণিনিসম্প্রদায় কর্তৃক স্বীকৃত। প্রথম ফিট্‌সূত্রটি হইল—'ফিষোঽন্ত উদাত্তঃ'। ইহার অর্থ—ফিটের অন্ত স্বর উদাত্ত হয়।

[এখানে] স্বর বলিতে উদাত্তাদি [বুঝিতে হইবে]। সংস্কার অর্থাৎ নি-প্রত্যয়াদি। আরও, ঐ স্বর ও সংস্কার প্রাদেশিক গুণের সহিত অন্বিত বা অনুসারী হইয়া থাকে। শব্দের একদেশ (অংশ) যেমন [অগ্নিপদে] পূর্বোক্ত অগি-ধাতুই প্রদেশ। সেই স্থলে জাত গুণই [প্রাদেশিক গুণ]; এখানে গতিরূপ অর্থই [প্রাদেশিক গুণ]। তাহার সহিত অন্বিত বা তদনুসারী। সেই অগ্নি প্রভৃতি পদগুলিকে সেইরূপে অর্থাৎ ব্যাকরণানুসারেই নির্বচন করিতে হইবে। এবং সেই নির্বচন আমরা প্রদর্শিতও করিয়াছি।

তাৎপর্য—পূর্বে যে নিরুক্তপঙ্‌ক্তিগুলি সায়ণ উদ্ধৃত করিয়াছেন এখন তাহার প্রথমটি সায়ণকর্তৃক ব্যাখ্যাত হইতেছে। পরবর্তী দুইটি সন্দর্ভে (২৭, ২৮) অন্য পঙ্‌ক্তিগুলি ব্যাখ্যাত হইবে। নির্বচনের দিক্ হইতে চিন্তা করিয়া শব্দগুলিকে দুইভাগে বিভক্ত করা চলে—(১) ব্যাকরণানুসারে নির্বচনের যোগ্য ও (২) ব্যাকরণানুসারে নির্বচনের অযোগ্য। ধাতুর উত্তর প্রত্যয় বিহিত করিয়া শব্দ নিষ্পন্ন হয়। ধাতুর একটি অর্থ আছে, প্রত্যয়ও একটি বিশিষ্ট অর্থেই বিহিত হয়। ধাতু ও প্রত্যয়ের অর্থ মিলিত করিলে যে-অর্থ পাওয়া যাওয়া উচিত এবং (বৈদিক প্রয়োগে) উদাত্তাদি স্বরের অবস্থান অনুসারে শব্দটির যেরূপ অর্থ থাকা আমরা ব্যাকরণানুসারে সঙ্গত বলিয়া মনে করি সেই অর্থেই যদি ঐ ধাতু-প্রত্যয়-স্বরসমন্বিত শব্দটি (বাক্যে) প্রযুক্ত হয় তবে তাদৃশ শব্দকে সমর্থস্বরসংস্কার শব্দ বলা হয়। মনে রাখা কর্তব্য যে, সংস্কার বলিতে এখানে প্রত্যয়কেই বুঝানো হইয়াছে। ধাতুর সামান্য (সাধারণ) অর্থ প্রত্যয়ের দ্বারা সংস্কৃত হয় বলিয়াই সম্ভবতঃ নিরুক্তকার প্রত্যয় বুঝাইতে সংস্কার শব্দটির ব্যবহার করিয়াছেন[১]। সমর্থ অর্থাৎ সঙ্গতার্থ। এই স্থলে আরও কয়েকটি

১। ধাতুর একটি অর্থ ধাতুপাঠে নির্দিষ্ট থাকে। সেই অর্থ প্রত্যয়ের দ্বারা সংস্কৃত হয়। স্থা ধাতুর অর্থ গতিনিবৃত্তি। এই একটি অর্থই প্রত্যয়যোগে বিভিন্নভাবে সংস্কৃত হইয়া থাকে। স্থা+ক্তিন্=স্থিতি। ক্তিন্ প্রত্যয় ভাবার্থক অর্থাৎ ক্রিয়ার্থক। সুতরাং স্থিতিশব্দটি গতিনিবৃত্তি ক্রিয়ামাত্রকেই বুঝাইবে। স্থা+তৃন্ (কর্ত্রর্থে)=স্থাতা। এখানে তৃন্ প্রত্যয়টি ধাতুর অর্থকে সংস্কৃত করিয়া 'গতিনিবৃত্তির কর্তা' এইরূপ অর্থের উৎপত্তি ঘটাইয়াছে। অপর একটি

পারিভাষিক শব্দ ব্যবহৃত হইয়াছে যেমন প্রদেশ অর্থাৎ ধাতু এবং প্রাদেশিক গুণ অর্থাৎ ধাতুর অর্থ [১]। যাহা হউক্, যখন স্বর ও প্রত্যয় (সংস্কার) ধাত্বর্থের (প্রাদেশিক গুণের) অনুসারী হইবে অর্থাৎ যখন ধাতু, প্রত্যয় ও স্বরের মিলিত অর্থই শব্দের অর্থ হইবে এবং শব্দটি সেই অর্থে ব্যবহৃতও হইবে তখন সেইরূপ সমর্থস্বরসংস্কার শব্দের ব্যাকরণানুসারে নির্বচন করিতে হইবে। অগ্নিশব্দের সাহায্যে বিষয়টি পরিস্ফুট করা হইতেছে। অগি-ধাতুর উত্তর নি-প্রত্যয় করিয়া নিষ্পন্ন অগ্নিশব্দের অর্থ হওয়া উচিত 'গমনকর্তা' কারণ অগি-ধাতুর অর্থ 'গমন' এবং 'নি'-প্রত্যয়ের অর্থ কর্তা। প্রত্যয়ের উদাত্তস্বর ব্যাকরণানুসারে সিদ্ধই আছে, তাহা পূর্বে (মন্ত্র—১, সন্দর্ভ—২৩) প্রদর্শিত হইয়াছে। এখন অগ্নিশব্দটি যদি 'গমনকর্তা' অর্থেই ব্যবহৃত হয় তবে তাহার ব্যুৎপত্তি বা নির্বচন ব্যাকরণানুসারেই সম্পন্ন করা যাইবে এবং শব্দটিকে সমর্থস্বরসংস্কার বলা হইবে। বস্তুতঃ সায়ণ ব্যাকরণপ্রক্রিয়ার আলোচনা করিতে গিয়া তাদৃশ অর্থই বলিয়াছেন—'অঙ্গতি স্বর্গং গচ্ছতি হবির্নেতুমিত্যগ্নিঃ'।

এখন যদি কেহ বলেন যে, অগ্নি শব্দটির 'গমনকর্তা' অর্থ নয়, কিন্তু তাহা 'অগ্রণী' অর্থকে বুঝায় তবে আর অগ্নিশব্দের ব্যাকরণানুসারে নির্বচন বা ব্যুৎপত্তি সম্ভব হইবে না। এতাদৃশ শব্দকে অসমর্থস্বরসংস্কার শব্দ বলা হয়। ইহা পরবর্তী সন্দর্ভে আরও স্পষ্টীকৃত হইবে।

মন্ত্র—১, সন্দর্ভ—২৭

অনুবাদ—আর (তারপর) যাহা পূর্বে বলা হইয়াছে তাহার উদাহরণ প্রদর্শিত হইতেছে। মা ধাতুর অর্থ জানা। মা+ক্তিন্=মিতি, অর্থ জ্ঞানক্রিয়া; মা+তৃন্=মাতা, অর্থ জ্ঞানকর্তা; মা+যৎ=মেয়, অর্থ জ্ঞান-বিষয়; মা+ল্যুট্ (করণবাচ্যে)=মান, অর্থ জ্ঞানকরণ। এইভাবে প্রত্যয়ের দ্বারা ধাত্বর্থসংস্কারের আরও বহু উদাহরণ প্রদত্ত হইতে পারে।

১। 'প্রদেশ' শব্দটির আক্ষরিক অর্থ একদেশ বা অংশ। একটি শব্দে ধাতু ও প্রত্যয় বিদ্যমান থাকে। ধাতুপ্রত্যয়াত্মক শব্দের একটি অংশই হইল ধাতু। সুতরাং ধাতুকে প্রদেশ বলা হয়। প্রদেশে ভবঃ প্রাদেশিকঃ, প্রদেশ+ঠক্। সুতরাং প্রাদেশিক শব্দের অর্থ হইল 'ধাতু হইতে উৎপন্ন'। 'গুণ' শব্দটি অর্থবোধক বলিয়া সায়ণ উল্লিখিত করিয়াছেন। সুতরাং প্রাদেশিক গুণ বলিতে 'ধাতু হইতে উৎপন্ন অর্থ' বা 'ধাত্বর্থ' বুঝিতে হইবে।

বিপরীতরূপে [বলা হইতেছে]—[কোনও পদের] নিজের দ্বারা বিবক্ষিত কোনও অর্থ যদি সেই শব্দে অন্বিত না হয় অর্থাৎ শব্দানু-সারী (শব্দানুগত) না হয় তাদৃশ পদের ব্যাখ্যা করা হইতেছে 'অপ্রাদেশিকে বিকারে' ইত্যাদির দ্বারা। [উদ্ধৃত নিরুক্তবাক্যে] অগ্রনয়নাদিরূপ ক্রিয়াবিশেষই বিকার [-শব্দের দ্বারা উল্লিখিত হইয়াছে]। এবং তাহা (ঐ ক্রিয়াবিশেষ) অগ্নিশব্দের একদেশের দ্বারা অর্থাৎ প্রদেশের দ্বারা উক্ত হয় নাই, এইজন্য তাহা অপ্রাদেশিক। এইরূপ স্থলে যে-ব্যক্তি অর্থকেই প্রধানরূপে জানিয়া পদের দ্বারা বিবক্ষিত অর্থে অত্যন্ত আগ্রহবান্ হইবেন—ব্রাহ্মণবাক্যানুসারে বা অন্য দেবতার বিশেষণরূপে প্রয়োগের জন্য সেই আগ্রহ হইতে পারে —সেই ব্যক্তি তখন কোনও বৃত্তিসামান্যের (ক্রিয়াসাদৃশ্যের) দ্বারা স্ববিবক্ষিত অর্থ পরীক্ষা করিবেন অর্থাৎ সেই শব্দে যোজিত করিবেন (যোজিত করিয়া সঙ্গতি বিচার করিবেন)। বৃত্তি শব্দের অর্থ ক্রিয়া, সামান্য অর্থ সাদৃশ্য; বৃত্তিসামান্য অর্থাৎ ক্রিয়াসাদৃশ্য। অগ্নি শব্দে যে অগ্রণীত্ব প্রভৃতি[১] অর্থ আমরা প্রযুক্ত করি তাহা অগ্রনয়নাদি[২] ক্রিয়াসামান্য অবলম্বন করিয়াই। ইহাই হইল যাস্কসম্মত নির্বচন।

তাৎপর্য—পূর্বসন্দর্ভে সমর্থস্বরসংস্কার শব্দের আলোচনা করা হইয়াছে। এখানে অসমর্থস্বরসংস্কার শব্দ আলোচিত হইতেছে। অগ্নিশব্দ যখন অগ্রণী অর্থে ব্যবহৃত হয় তখন ঐ অর্থটি অগ্নিশব্দের একদেশ বা প্রদেশ অগিধাতুর সহিত অন্বিত হয় না কারণ অগ্রণী শব্দের অর্থ অগ্রনয়নকারী এবং অগিধাতুর অর্থ গমন। অগ্নি শব্দের এই বিবক্ষিত অর্থের মধ্যে যে ক্রিয়া রহিয়াছে তাহা হইল অগ্রনয়নক্রিয়া। ইহাকেই নিরুক্তকার 'বিকার' শব্দের দ্বারা উল্লিখিত করিয়াছেন। এখানে লক্ষ্য করিতে হইবে যে, অগ্নিশব্দের প্রদেশ অগি-ধাতুর অর্থ গমন এবং বিবক্ষিত অর্থে যে ক্রিয়া রহিয়াছে তাহা গমন হইতে ভিন্ন (অগ্রনয়ন)। যদি বিবক্ষিত অর্থে লভ্য ক্রিয়া (বিকার) এবং শব্দের প্রদেশের

১, ২। 'অগ্রণীত্বপ্রভৃতি', 'অগ্রনয়নাদি' এইভাবে প্রভৃতি-আদি শব্দ ব্যবহারের তাৎপর্য আছে। নিরুক্তধৃত দ্বিতীয় ও তৃতীয় নির্বচনকে প্রভৃতি-শব্দের দ্বারা অন্তর্ভুক্ত করা হইয়াছে।

অর্থ একরূপ হয় তবে ঐ বিকারকে প্রাদেশিক বিকার বলা হয় এবং যদি ভিন্ন হয় তবে ঐ বিকারকে অপ্রাদেশিক বিকার বলা হয়। প্রদেশের অর্থ (গমন) ও বিবক্ষিত অর্থের ক্রিয়া (অগ্রনয়ন) ভিন্ন বলিয়া ঐ অগ্রনয়নরূপ বিকার অপ্রাদেশিক বিকার।

অপ্রাদেশিক বিকারের স্থলে নির্বচনের প্রক্রিয়া কিরূপ হইবে তাহাই এই সন্দর্ভে বিশেষতঃ প্রতিপাদিত হইয়াছে। অগ্রণীত্ব অর্থাৎ অগ্রনয়নকর্তৃত্ব অগ্নি-শব্দের বিবক্ষিত অর্থ; আবার অগ্নি দেবগণের সেনানী বলিয়া ব্রাহ্মণে উল্লিখিত থাকায় অগ্নি সেনাকে অগ্রে নয়ন করেন। সুতরাং এখানে ব্রাহ্মণবাক্যের দ্বারা সাদৃশ্য লব্ধ হয় কারণ অগ্রণীত্ব অর্থ ও অগ্নিশব্দের মধ্যে অগ্রনয়নক্রিয়াতে সাদৃশ্য পাওয়া যাইতেছে। এই ক্রিয়াসাদৃশ্যে (বৃত্তিসামান্যে) অগ্নিশব্দের 'অগ্রণীর্ভবতি' নির্বচনটির যাথার্থ্য হয়।

দ্রষ্টব্য যে, অগ্নিশব্দের 'গমনকর্তা' অর্থ করিলে বিকারটি হইবে প্রাদেশিক কারণ বিবক্ষিত অর্থের ক্রিয়াও গমন এবং প্রদেশের বা অগিধাতুর অর্থও গমন। আবার যখন অগ্নিশব্দের 'অগ্রণী' অর্থ হইবে তখন অপ্রাদেশিক বিকার বলিতে হইবে কারণ বিবক্ষিত অর্থের ক্রিয়া অগ্রনয়ন এবং অগিধাতুর অর্থ গমন।

বুঝিবার সুবিধার জন্য উদাহরণ দেওয়া হইতেছে। প্রবীণ-শব্দের অর্থ 'প্রকৃষ্টো বীণায়াম্' অর্থাৎ 'যিনি বীণাতে প্রকর্ষ সম্পাদন করিয়াছেন' (ভাল-ভাবে বীণা বাজাইতে পারেন)। অথচ আমরা ভাষায় ব্যবহার করি—ইনি ব্যাকরণে প্রবীণ। ব্যাকরণের সহিত বীণার কোনও সম্বন্ধ নাই সুতরাং নিপুণভাবে অন্বেষণ করিয়া দেখিতে হইবে যে, উভয় অর্থের মধ্যে কোনও ক্রিয়াসাম্য (বৃত্তিসামান্য) আছে কিনা। বিশ্লেষণ করিলে দেখা যায় যে, বিবক্ষিত অর্থেও 'দীর্ঘকালের অভ্যাস (ও তজ্জনিত পটুতা)' রূপ ক্রিয়া রহিয়াছে এবং প্রসিদ্ধ অর্থেও 'দীর্ঘকালের অভ্যাস (ও তজ্জনিত পটুতা)' ক্রিয়া বর্তমান। প্রথমটিতে অভ্যাস রহিয়াছে ব্যাকরণ-বিষয়ে ও দ্বিতীয়টিতে অভ্যাস রহিয়াছে বীণাতে—এইরূপ ভেদ থাকিলেও ক্রিয়াসামান্য অবশ্যই আছে। এই ক্রিয়াসাদৃশ্য (ক্রিয়াসামান্য) থাকায় 'প্রবীণো ব্যাকরণে' এই প্রয়োগে প্রবীণ শব্দের ব্যুৎপত্তি প্রদর্শনে আর অসুবিধা নাই। বলা আবশ্যক যে, 'প্রবীণো গান্ধর্বে' বা 'প্রবীণঃ সঙ্গীতশাস্ত্রে' প্রয়োগে প্রবীণশব্দটির ব্যাকরণানুসারে নির্বচন করা যায়। ইহা সমর্থস্বরসংস্কার শব্দ এবং বিকারটি

হইল প্রাদেশিক। কিন্তু 'প্রবীণো ব্যাকরণে' প্রয়োগে প্রবীণ শব্দের ব্যাকরণানুসারে নির্বচন হয় না, ইহা অসমর্থস্বরসংস্কার শব্দ এবং বিকারটি হইল অপ্রাদেশিক। এতাদৃশ অসমর্থ-স্বরসংস্কারশব্দ ও অপ্রাদেশিক বিকারের স্থলে নির্বচন করিতে হইলে একমাত্র নিরুক্তের দ্বারাই তাহা সম্ভব।[১]

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অনুবাদ—স্থৌলাষ্ঠীবি অক্ষরসাম্য অবলম্বন করিয়া নির্বচন করেন। 'অক্নোপন' শব্দের আদিতে নিষেধার্থক অকাররূপ অক্ষর রহিয়াছে। অগ্নিশব্দের আদিতেও অকার রহিয়াছে, ইহাই হইল অক্ষরসাম্য। শাকপূণি কিন্তু বর্ণসাম্য অবলম্বন করিয়া নির্বচন করেন। দগ্ধ শব্দ ও অগ্নি শব্দে গকাররূপ বর্ণে সাম্য রহিয়াছে। সকল প্রকারে নির্বচন পরিত্যাগ করা চলিবে না।

তাৎপর্য—পূর্ব সন্দর্ভে বলা হইয়াছে যে, যে-স্থলে বিকার অপ্রাদেশিক হইবে সেখানে ক্রিয়াসামান্য অবলম্বন করিয়া ব্যুৎপত্তি প্রদর্শন করিতে হইবে। তদনুসারে যাস্ক অগ্নিশব্দের তিনটি নির্বচন বলিয়াছেন—অগ্রণীর্ভবতি, অগ্রং যজ্ঞেষু প্রণীয়তে এবং অঙ্গং নয়তি সন্নমমানঃ। উক্ত তিনটি নির্বচন ব্যতীত আরও যে-দুইটি নির্বচন যাস্ক উল্লিখিত করিয়াছেন সেইগুলিতে কোনও ক্রিয়া-

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১। উদ্‌গতঃ আরঃ যস্মাৎ স উদারঃ অর্থাৎ যাহা হইতে চাবুক (কশা= আর) উঠাইয়া রাখা হইয়াছে সে উদার। তেজস্বী অশ্ব নিজেই দৌড়ায়, তাহাতে আরসন্নিপাত (চাবুক মারা) করিতে হয় না বলিয়া অশ্ব উদার। অথচ আমরা বলি—উদারঃ পুরুষঃ। এইরূপ ব্যবহারে ক্রিয়াসামান্য অন্বেষণ করিয়া নিরুক্তের সাহায্যে নির্বচন করিতে হইবে। ক্রিয়াসামান্য হইল—অভিপ্রায়ানুসারিত্ব অর্থাৎ অভিপ্রায় অনুসারে চলা। চালকের অভিপ্রায় অনুসারে অশ্ব চলে বলিয়া তাহাকে চাবুক মারিতে হয় না; আবার দানশীল ব্যক্তি প্রার্থীর অভিপ্রায় জানিয়া প্রার্থিত বস্তু দান করেন বলিয়া প্রার্থীকে প্রার্থনা করিতে হয় না। সুতরাং 'অভিপ্রায় অনুসারে চলা' (আকূতানুবিধায়িত্ব) এই ক্রিয়াসামান্যের দ্বারা নিরুক্তসম্প্রদায় নির্বচন করিবেন। উদারঃ অশ্বঃ—এখানে শব্দটি সমর্থস্বরসংস্কার এবং বিকারটি প্রাদেশিক; কিন্তু উদারঃ পুরুষঃ—এখানে শব্দটি অসমর্থস্বরসংস্কার এবং বিকারটি অপ্রাদেশিক।

সামান্য নাই। স্থৌলাষ্ঠীবি ও শাকপূণি নামক দুইজন প্রাচীন নিরুক্তকারের অভিমত এই যে, ব্যুৎপত্তির জন্য ক্রিয়াসামান্য অত্যাবশ্যক নয়। স্থৌলাষ্ঠীবি বলেন যে, অক্ষরসামান্য থাকিলেই নির্বচন করা যাইবে যেমন অক্নোপন শব্দে অকাররূপ অক্ষর বা স্বর আছে এবং অগ্নিশব্দেও অকার আছে। অতএব 'অক্নোপন ইত্যগ্নিঃ' এইরূপ নির্বচন নিরুক্তসম্মত। শাকপূণিনামক অপর নিরুক্তকার বলেন যে, অক্ষর বা স্বর ন্যূনপক্ষে একমাত্রিক হয় কিন্তু ব্যঞ্জনবর্ণ অর্ধমাত্রিক। যেখানে একমাত্রিক স্বরে বা অক্ষরে সাম্য পাওয়া যাইবে না সেখানে বর্ণসাম্য পাওয়া যাইলে সেই বর্ণসাম্যের বলেই নির্বচন প্রদর্শন করিতে হইবে। দগ্ধ শব্দে গকার আছে, অগ্নিশব্দেও গকার আছে, সুতরাং এই বর্ণ-সাম্য (গকারসাম্য) বশতঃ 'দগ্ধ' হইতে অগ্নিশব্দের নির্বচন প্রদর্শন শাকপূণির অভিপ্রেত। প্রসঙ্গতঃ বলা আবশ্যক যে, অক্ষরসাম্য ও বর্ণসাম্যের দ্বারা নির্বচন যথাক্রমে স্থৌলাষ্ঠীবি ও শাকপূণির সম্মত হইলেও ঐরূপ নির্বচন যাস্কেরও স্বীকৃত, অন্যথা তিনি স্বকীয়গ্রন্থে ঐমতগুলি উল্লিখিত করিতেন না, উল্লিখিত করিলেও খণ্ডন করিতেন। নিরুক্তসম্প্রদায়ের মতে শব্দের নির্বচন প্রদর্শন করিতেই হইবে, সেই নির্বচন ব্যাকরণসম্মত হইতে পারে অথবা ক্রিয়াসাম্য, অক্ষরসাম্য বা বর্ণসাম্যের দ্বারা নিরুক্তরীতিতেও প্রদর্শিত হইতে পারে। যে কোনও প্রকারে নির্বচন করিতেই হইবে, কোনও শব্দকে অখণ্ড, অব্যুৎপন্ন বলিয়া পরিত্যাগ করা চলিবে না।

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অনুবাদ—'ঈডে' এই সম্পূর্ণ পদটিই অনুদাত্ত ; 'তিঙ্ঙতিঙঃ' সূত্রের দ্বারা অতিঙন্ত অগ্নিশব্দের পরবর্তী 'ঈডে' এই তিঙন্ত পদটির নিঘাত বা অনুদাত্ত বিহিত হইয়াছে। [অগ্নিম্ ও ঈডে] দুই পদের সংহিতাকালে কিন্তু ধাতুগত ঈকারের 'উদাত্তাদনুদাত্তস্য স্বরিতঃ' সূত্রানুসারে স্বরিত হইবে। তাহার (ঈকারের) পরবর্তী তিঙ্-প্রত্যয়রূপ একারের 'স্বরিতাৎ সংহিতায়ামনুদাত্তানাম্' সূত্রের দ্বারা প্রচয়নামক ঐকশ্রুত্য হইবে।

তাৎপর্য—ঈড্ ধাতুর লট্ উত্তমপুরুষ একবচনে ঈডে পদ নিষ্পন্ন হইয়াছে। (পদসাধনপ্রক্রিয়ার জন্য 'বিবরণম্' ও 'Exposition' দ্রষ্টব্য)। অগ্নিম্ পদটি ধাতুরূপ করিয়া নিষ্পন্ন নয় অর্থাৎ তিঙন্ত নয়, কিন্তু ঈডে পদটি তিঙ্প্রত্যয়যোগে

নিষ্পন্ন বা ধাতুরূপ করিয়া নিষ্পন্ন হওয়ায় তাহা তিঙন্ত। এখানে অতিঙন্ত (অগ্নিম্) পদের পরে তিঙন্ত (ঈডে) পদ থাকায় ঐ তিঙন্ত ঈডে পদটি সর্বানুদাত্ত হইয়াছে। সংহিতাপাঠে অগ্নিম্ ঈডে > অগ্নিমীডে অবস্থায় পূর্বপদের ইকার উদাত্ত থাকায় তৎপরবর্তী ঈডে পদের ঈকার 'উদাত্তাদনুদাত্তস্য স্বরিতঃ' সূত্রে স্বরিত হইয়াছে। এইরূপে ঈডে পদের একারটি অনুদাত্ত হইলেও তাহা প্রচয় হইয়া যাইবে কারণ 'স্বরিতের পর বিদ্যমান অনুদাত্ত সংহিতাতে প্রচয় হয়' এই মর্মে পাণিনির সূত্র রহিয়াছে। প্রচয়কে একশ্রুতি বলার সার্থকতা সম্বন্ধে 'বিবরণম্' এর পাদটীকা দ্রষ্টব্য (১৭২ পৃঃ)।

মন্ত্র—১, সন্দর্ভ—৩০

অনুবাদ—'পুরঃ' শব্দ অন্তোদাত্ত কারণ 'অয়ং পুরো ভুবঃ' এই তৈত্তিরীয়সংহিতাগত বাক্যে সেইভাবেই পাঠ করা হইয়াছে। [অপর যুক্তি—] 'পূর্বাধরাবরাণামসি পুরধবশ্চৈষাম্' এই সূত্রে পূর্ব শব্দের উত্তর অস্ প্রত্যয় হইয়াছে এবং [পূর্ব শব্দের স্থানে] পুর্ আদেশ হইয়াছে। সুতরাং এখানে [পুরঃশব্দে] প্রত্যয়স্বর [বলবান্ হইবে]। ধা-ধাতুর উত্তর নিষ্ঠা (ক্ত-প্রত্যয়) করিলে 'দধাতের্হিঃ' সূত্রের দ্বারা [ধা-ধাতুর স্থানে হি] আদেশ হইলে প্রত্যয়-স্বরের দ্বারা হিত-শব্দটি অন্তোদাত্ত হইবে। সেখানে (পুরোহিত-শব্দে) সমাসবদ্ধ পদ অন্তোদাত্ত হওয়ার প্রাপ্তি থাকিলে তাহার অপবাদরূপে 'তৎপুরুষে তুল্যার্থ' ইত্যাদি সূত্রের দ্বারা অব্যয়পূর্বপদের প্রকৃতিস্বর হইবে। অথবা, 'পুরোঽব্যয়ম্' সূত্রে গতিসংজ্ঞা হইলে 'গতিরনন্তরঃ' সূত্রে পূর্বপদের প্রকৃতিস্বর হইবে। সুতরাং [পুরোহিত-শব্দে] ওকার উদাত্ত। [ঐ পদের] অবশিষ্ট স্বরগুলি পূর্বের ন্যায় (পূর্বপ্রদর্শিত সূত্রানুসারে) অনুদাত্ত, স্বরিত ও প্রচয় হইবে, জানিতে হইবে। সংহিতাপাঠে প্রথম অক্ষর (পু) প্রচয় হওয়ার সম্ভাবনা থাকিলে 'উদাত্তস্বরিতপরস্য সন্নতরঃ' সূত্রে অতিনীচ অনুদাত্ত (বা অনুদাত্ততর) হইবে।

তাৎপর্য—পুরোহিত-শব্দের স্বর আলোচিত হইতেছে এবং তজ্জন্য প্রসঙ্গক্রমে পদসাধনও উক্ত হইতেছে। পুরঃশব্দটি অন্তোদাত্ত যেহেতু তৈত্তিরীয়সংহিতাতে সেইভাবেই শব্দটি পঠিত হইয়াছে। [সায়ণ এইরূপ যুক্তি প্রদর্শন

করিলেও তাহাতে দোষ এই যে, তৈত্তিরীয় সংহিতাতে কিজন্য শব্দটি অন্তো-দাত্তরূপে পঠিত হইয়াছে তাহা বলা হয় নাই। এইজন্য উক্ত ব্যাখ্যায় সায়ণ নিজেই সন্তুষ্ট হন নাই এবং ব্যাখ্যান্তর প্রদর্শন করিতেছেন।] পূর্ব শব্দের উত্তর অস্ প্রত্যয় করিলে পূর্ব স্থানে পুর্ আদেশ হয়। অস্প্রত্যয় বিধানের ও পুর্ আদেশের সূত্রটি হইল—'পূর্বাধরাবরাণামসি পুরধবশ্চৈষাম্'। [পূর্ব, অধর ও অবর শব্দের উত্তরও অস্ প্রত্যয় হয় এবং যথাক্রমে পুর্, অধ্ ও অব্ আদেশ হইয়া পুরঃ, অধঃ, অবঃ পদ হয়।] এখন পুরঃ শব্দটিতে সতিশিষ্টন্যায়ে[১] প্রত্যয়স্বর বলবান্ হইয়া অস্-প্রত্যয়ের অকার 'আদ্যুদাত্তশ্চ' সূত্রে উদাত্ত হইবে। সুতরাং পুরঃ শব্দে রেফসহিত অকার উদাত্ত হইলে পুরঃ পদটি অন্তোদাত্ত হইল।

ধা-ধাতুর উত্তর ক্ত-প্রত্যয় করিয়া হিত হইয়াছে। 'দধাতের্হিঃ' সূত্রের অর্থ—তকারাদি কিৎ প্রত্যয় পরে থাকিলে ধা-ধাতুর স্থানে 'হি' আদেশ হয়। ক্ত-প্রত্যয়ের ক্ ইৎ যায় 'লশক্বতদ্ধিতে' সূত্রের দ্বারা। ক্ ইৎ যাওয়ার পর প্রত্যয়টি থাকে 'ত' অর্থাৎ তকারাদি। সুতরাং ধা ক্ত>ধা ত>হিত হইল। এখানেও পূর্ববৎ প্রত্যয়স্বরের বলবত্তা হেতু তকারাকার উদাত্ত, হিত শব্দটি অন্তোদাত্ত।

অসমাস অবস্থায় পুরঃ অন্তোদাত্ত, হিত অন্তোদাত্ত। এখন দুইটি পদের সমাস হইলে 'সমাসস্য' সূত্রের দ্বারা সমস্ত পদের অন্তোদাত্তত্ব হইলে পুরোহিত পদে তকারাকার উদাত্ত হয় ও অপর সকল স্বর অনুদাত্ত হয়। এই উৎসর্গ সূত্র 'তৎপুরুষে তুল্যার্থতৃতীয়াসপ্তম্যুপমানাব্যয়দ্বিতীয়াকৃত্যাঃ' অপবাদ সূত্রের দ্বারা বাধিত হয়। পুরঃ হিত শব্দদ্বয়ের তৎপুরুষ সমাসে পূর্বপদ পুরঃ অব্যয় কারণ 'তদ্ধিতশ্চাসর্ববিভক্তিঃ' সূত্রের দ্বারা সিদ্ধ আছে যে, যে-সমস্ত তদ্ধিতান্ত শব্দের উত্তর সকল বিভক্তির উৎপত্তি হয় না সেই অসর্ববিভক্তি তদ্ধিতান্ত শব্দ অব্যয়সংজ্ঞক। পুরঃশব্দের উত্তর বিভিন্ন বিভক্তির উৎপত্তি না হওয়ায় তাহা অব্যয়। এইজন্য তৎপুরুষে পূর্বপদ পুরঃ অব্যয় হওয়ায় সমাসবদ্ধ পদটির পূর্বপদের প্রকৃতিস্বর হইবে। 'পূর্বপদের প্রকৃতিস্বর' বলিতে বুঝা যায় যে, সমাসের পূর্বে পূর্বপদটির যেরূপ স্বর ছিল সমাসের পরেও সমস্তপদটিতে ঐ পূর্বপদের স্বরই টিকিয়া থাকিবে। উদাহরণের দ্বারা ইহা স্পষ্ট হইবে—সমাসের পূর্বে পুরঃ শব্দের রেফাকার উদাত্ত ছিল সুতরাং পূর্বপদপ্রকৃতিস্বর হওয়ায় 'পুরোহিত' এই সমস্তপদে ঐ রেফাকারই উদাত্ত থাকিবে। সন্ধিতে রেফাকার

১। xLviii পৃঃ দ্রষ্টব্য।

'ও'কার হইয়া গিয়াছে বলিয়া সমস্তপদে ঐ 'ও'কারই উদাত্ত হইবে এবং অবশিষ্ট স্বরগুলি সকলেই অনুদাত্ত হইয়া যাইবে। ('অনুদাত্তং পদমেকবর্জম্'— xlviii পৃঃ দ্রষ্টব্য।)

এইভাবে পুরোহিত শব্দের স্বর সম্বন্ধে একটি সমাধান প্রদর্শনের পর সায়ণ দ্বিতীয় সমাধান বলিতেছেন। অসি-প্রত্যয়ান্ত অব্যয় পুরঃ শব্দ গতিসংজ্ঞক হয় —এই মর্মে পাণিনি সূত্র করিয়াছেন 'পুরোঽব্যয়ম্'। এইভাবে পুরঃশব্দের গতিসংজ্ঞা সিদ্ধ হইলে 'গতিরনন্তরঃ' সূত্রের প্রাপ্তি হয়। সূত্রটির অর্থ—কর্ম-বাচ্যে বিহিত ক্ত-প্রত্যয়ান্ত শব্দ উত্তরপদে থাকিলে তাহার অনন্তর (অব্যবহিত) পূর্বপদটির প্রকৃতিস্বর হয় অর্থাৎ পুরোহিত শব্দের রেফোকার (রেফ সহিত ওকার) উদাত্ত হয়।

পুরোহিত পদের ওকার উদাত্ত হইলে পূর্ববর্তী উকার অনুদাত্ত হইবে, পরবর্তী ইকার অনুদাত্ত হইলেও উদাত্তের পরবর্তী বলিয়া স্বরিত হইবে এবং তৎপরবর্তী অকার অনুদাত্ত হইলেও স্বরিতের পরবর্তী বলিয়া প্রচয় হইবে। এইভাবে পদপাঠে (অসংহিতা অবস্থায়) পু বা উকার অনুদাত্ত হইলেও সংহিতাপাঠে 'অগ্নিমীডে' এই অংশের পরে বিদ্যমান থাকায় প্রচয় হওয়ার সম্ভাবনা ছিল কারণ এখন উকার স্বরিতের পরে (ঈকারের পরে) রহিয়াছে। এইরূপে প্রচয়ের প্রাপ্তি থাকিলেও তাহাকে বাধিত করিয়া এখানে সন্নতর[১] হইবে। একটি স্বরিতের পরে এক বা ততোধিক অনুদাত্ত থাকিলে এবং সেই অনুদাত্তের অব্যবহিত পরে একটি উদাত্ত বা স্বরিত থাকিলে উদাত্তপরক বা স্বরিতপরক ঐ অনুদাত্তটি সন্নতর হয় (এবং অনুদাত্তচিহ্ন প্রদত্ত হয়)। এই স্থলেও স্বরিতের (ঈকারের) পর অনুদাত্ত (উকার) আছে এবং তাহার অব্যবহিত পরে উদাত্ত (ওকার) আছে বলিয়া উদাত্তপরক (ওকারপরক) অনুদাত্তটি (উকারটি) সন্নতর হইয়াছে। এইজন্য অনুদাত্তচিহ্নও প্রদত্ত হইয়াছে।

মন্ত্র—১, সন্দর্ভ—৩১

অনুবাদ—'যজ্ঞযাচ' ইত্যাদি সূত্রের দ্বারা যজ্-ধাতুর উত্তর নঙ্ প্রত্যয় হইলে যজ্ঞশব্দটি অন্তোদাত্ত হয়। বিভক্তি (স্য) সুপ্ স্বর বলিয়া অনুদাত্ত হওয়ায় পরে [ঐ অনুদাত্তটি] স্বরিত হয়।

১। সন্ন শব্দের অর্থ নীচ অর্থাৎ অনুদাত্ত; সন্নতর=অনুদাত্ততর।

তাৎপর্য—'যজযাচযতবিচ্ছপ্রচ্ছরক্ষো নঙ্' সূত্রের দ্বারা যজ্ ধাতুর উত্তর নঙ্ প্রত্যয় হইয়াছে। যজ্ নঙ্ অবস্থায় 'হলন্ত্যম্' সূত্রে ঙ্ লোপ। এখন যজ্ ন>যজ্ঞ শব্দের সিদ্ধি হইল। 'স্তোঃ শ্চুনা শ্চুঃ' সূত্রে সন্ধিতে ন্ স্থানে ঞ্ হইয়াছে। প্রত্যয়ের স্বর বলবান্ হওয়ায় এখানে প্রত্যয়গত নকারাকার বা তৎস্থানিক ঞকারাকার উদাত্ত হইল। অনন্তর ষষ্ঠীর একবচনে ঙস্ বিভক্তি আসিয়াছে, তাহা 'অনুদাত্তৌ সুপ্‌পিতৌ' সূত্রে অনুদাত্ত। ঐ অনুদাত্ত আবার উদাত্তের (ঞকারাকারের) পরে থাকায় স্বরিত হইয়াছে।

মন্ত্র—১, সন্দর্ভ—৩২

অনুবাদ—দেবশব্দটির অন্তে পচাদিগণীয় ধাতুতে বিহিত অচ্ প্রত্যয় রহিয়াছে। তাহা (দেবশব্দ) ফিট্ স্বরে, প্রত্যয়স্বরে বা চিৎস্বরে অন্তোদাত্ত হইয়াছে।

তাৎপর্য—'নন্দিগ্রহিপচাদিভ্যো ল্যুণিন্যচঃ' এই সূত্রে নন্দি প্রভৃতি ধাতুর ল্যু-প্রত্যয়, গ্রহি প্রভৃতির ণিনি ও পচ্ প্রভৃতির অচ্ প্রত্যয় বিহিত হইয়াছে। অচ্ প্রত্যয়ান্ত পচ প্রভৃতি শব্দের গণে (তালিকায়) দেবশব্দের পাঠ আছে। সুতরাং দিব্ ধাতুর উত্তর অচ্ প্রত্যয় করিয়া দেব শব্দ নিষ্পন্ন হইবে। ধাতু ও প্রত্যয়ের স্বরের মধ্যে প্রত্যয়স্বর বলবান্ হওয়ায় অচ্ প্রত্যয়ের আদিস্বর অ অর্থাৎ বকারাকার উদাত্ত হইবে। ('আদ্যুদাত্তশ্চ' সূত্র দ্রষ্টব্য।) অথবা অচ্ প্রত্যয়ের চ্ ইৎ যাওয়ায় এখানে 'চিতঃ' সূত্রও প্রযুক্ত হইতে পারে। চিৎ-প্রত্যয়ান্ত শব্দ অন্তোদাত্ত হওয়ায় অচ্ প্রত্যয়ান্ত দেবশব্দ অন্তোদাত্ত হইবে। যাঁহারা দেবশব্দকে অব্যুৎপন্ন প্রাতিপদিক বা ফিট্ মনে করেন তাঁহাদের মতে 'ফিষোঽন্ত উদাত্তঃ' সূত্রে এখানে দেবশব্দ অন্তোদাত্ত।

মন্ত্র—১, সন্দর্ভ—৩৩

অনুবাদ—ঋতুতে (ঋতুবিশেষে) যাগ করেন, এই বিগ্রহবাক্যে 'ঋত্বিগ্‌দধৃক্' ইত্যাদি সূত্রের দ্বারা ঋত্বিক্ শব্দ নিপাতনে সিদ্ধ। 'গতিকারকোপপদাৎ কৃৎ' সূত্রে কৃদন্ত উত্তর-পদের প্রকৃতিস্বর হইয়া [শব্দটি] অন্তোদাত্ত হইবে। বিভক্তির (অম্-এর) স্বর পূর্বের ন্যায়।

তাৎপর্য—'ঋতৌ যজতি' এই বিগ্রহবাক্য থাকাকালে ঋতু যজ্ ক্বিন্ হইয়া ঋত্বিজ্ শব্দ নিষ্পন্ন হয়। এই ক্বিন্‌প্রত্যয়ের সূত্র—'ঋত্বিগ্‌দধৃক্'

ইত্যাদি। [এই সূত্রে ক্বিন্‌প্রত্যয়ের বিধান রহিয়াছে ; আবার 'ঋত্বিক্' পদটি সূত্রে উল্লিখিত থাকায় পদটির অন্যরূপ হওয়ার সম্ভাবনা থাকিলেও অন্যরূপ হইবে না কিন্তু ঋত্বিক্ই হইবে ; ইহাও এই সূত্রে বুঝানো হইয়াছে। পরিনিষ্ঠিত বা সিদ্ধ ঋত্বিক্ পদ সূত্রে বিদ্যমান না থাকিলে অর্থাৎ নিপাতন[১] না হইলে 'ব্রশ্চভ্রস্‌জ' ইত্যাদি সূত্রে (৮।২।৩৬) জ্ এর স্থানে ষ্‌কার হইয়া প্রথমার একবচনে ঋত্বিট্ হইত।]

ঋতু যজ্ ক্বিন্>ঋতু যজ্ ক্ ব্ ই ন্ অবস্থায় 'হলন্ত্যম্' সূত্রে ন্‌লোপ, 'লশক্বতদ্ধিতে' সূত্রে ক্‌লোপ, ইকার উচ্চারণার্থ হওয়ায় তাহার আনুনাসিক্য এবং 'উপদেশেঽজনুনাসিক ইৎ' সূত্রে তাহা ইৎ, 'বেরপৃক্তস্য' সূত্রে ব্‌লোপ। এখন ঋতু যজ্ অবস্থায় 'বচিস্বপিযজাদীনাং কিতি' সূত্রে যকারের সম্প্রসারণ 'ই' ও 'সম্প্রসারণাচ্চ' সূত্রে পরবর্তী অকারের সহিত পূর্বরূপ একাদেশ হইয়া ঋতু য্ অ জ্>ঋতু ই অ জ্>ঋতু ইজ্। ইজ্ শব্দটি ক্বিন্‌প্রত্যয়ান্ত হওয়ায় ও ক্বিনের ন্ ইৎ হওয়ায় 'ঞ্নিত্যাদির্নিত্যম্' সূত্রে নিৎপ্রত্যয়ান্ত ইজ্ শব্দ আদ্যুদাত্ত অর্থাৎ ইজ্ এর ই উদাত্ত।

পূর্বপদ ঋতু উপপদ হওয়ায় এবং উত্তরপদ ইজ্ কৃদন্ত হওয়ায় 'গতি-কারকোপপদাৎ কৃৎ' সূত্রানুসারে উত্তরপদের প্রকৃতিস্বর হইবে অর্থাৎ সমাস-বদ্ধ ঋত্বিজ্‌শব্দে ইকার উদাত্ত হইবে। দ্বিতীয়ার একবচনের অম্‌বিভক্তিটি সুপ্ বলিয়া অনুদাত্ত এবং তাহা উদাত্তের পরবর্তী বলিয়া স্বরিত হইবে। এখন ঋত্বিজম্ হইল।

মন্ত্র—১, সন্দর্ভ—৩৪

অনুবাদ—হোতৃশব্দ তৃন্‌প্রত্যয়ান্ত। নিৎস্বরের দ্বারা [শব্দটি] আদ্যুদাত্ত। স্বরিত ও প্রচয় পূর্ববৎ।

১। ব্যাকরণের সূত্রগুলিকে অবলম্বন করিয়া সাধুশব্দ নিরূপণ করিতে হয়। সূত্রে সাধারণতঃ কোনও পরিনিষ্ঠিত বা সিদ্ধ পদ বলিয়া দেওয়া হয় না। কিন্তু পরিনিষ্ঠিত বা প্রক্রিয়ার দ্বারা সিদ্ধ শব্দ যখন সূত্রেই উল্লিখিত হয় তখন তাহাকে নিপাতন বলে। এখানে সিদ্ধ শব্দ 'ঋত্বিক্' সূত্রেই উক্ত হইয়াছে বলিয়া ঋত্বিক্ শব্দের নিপাতন হইয়াছে। এতাদৃশ নিপাতিত শব্দ কোনও সূত্রের প্রসিদ্ধ নিয়মের বিরোধী হইলেও সাধু বলিয়াই গণ্য হইবে।

তাৎপর্য—হু-ধাতুর উত্তর অথবা হ্বে-ধাতুর উত্তর তৃন্ প্রত্যয় বিহিত হইয়াছে 'তৃন্' সূত্রের (৩।২।১৩৫) দ্বারা। হু তৃন্>হু উ তৃ>হু ও তৃ ('সার্বধাতুকার্ধধাতুকয়োঃ' সূত্রে গুণ)। অথবা হ্বে তৃন্>হ্ব্ এ তৃ>হু উ এ তৃ (বহুলং ছন্দসি—৬।১।৩৪—সূত্রে সম্প্রসারণ) হু উ তৃ> ('সম্প্রসারণাচ্চ' সূত্রে পূর্বরূপ একাদেশ)>হু ও তৃ (সার্বধাতুকার্ধধাতুকয়োঃ)>হোতৃ। এই শব্দ যে-ভাবেই ব্যুৎপন্ন হউক না কেন নিৎ প্রত্যয়ের (তৃন্ প্রত্যয়ের) দ্বারা নিষ্পন্ন হওয়ায় আদ্যুদাত্ত হইবে। অম্-বিভক্তিটি সুপ্ স্বরে অনুদাত্ত। সুতরাং হোতারম্ পদে আদিস্বর ওকার উদাত্ত, তৎপরবর্তী অনুদাত্ত (আ) স্বরিত ও তৎপরবর্তী অনুদাত্ত (অ) প্রচয় হইয়া হোতারম্ হইবে।

মন্ত্র—১, সন্দর্ভ—৩৫

অনুবাদ—রত্নশব্দ 'নব্ বিষয়স্যানিসন্তস্য' সূত্রে আদ্যুদাত্ত। বেদে [অন্যত্র ঐরূপেই এই শব্দ] পঠিত হইয়াছে—'রত্নং ধাত' (ঋক্ সং ৪।৩৫।৮)। রত্নসমূহ যিনি ধারণ করেন—ইহাই বিগ্রহবাক্য। সমাস বলিয়া ['সমাসস্য' সূত্রে] রত্নধা-শব্দ অন্তোদাত্ত। অথবা, কৃদন্ত উত্তরপদের প্রকৃতিস্বর হইয়াছে। তমপ্-প্রত্যয়টি পিৎস্বরের দ্বারা অনুদাত্ত হইলে স্বরিত ও প্রচয় হইবে। সংহিতাপাঠে প্রথম অক্ষর প্রচয় ও দ্বিতীয় অক্ষর সন্নতর হইবে।

তাৎপর্য—রত্নধা-শব্দের অন্তর্গত রত্ন-শব্দটি যে আদ্যুদাত্ত তাহা ফিট্‌সূত্রের দ্বারা সাধিত হইতেছে। নপুংসক বুঝাইতে সূত্রে নপ্ বলা হইয়াছে। নপ্ +বিষয়=নব্ বিষয় অর্থাৎ যাহা নিত্যনপুংসক। ন ইসন্ত=অনিসন্ত। যে নিত্যনপুংসক শব্দের অন্তে ইস্ নাই তাহার আদিস্বর উদাত্ত—ইহাই 'নব্ বিষয়-স্যানিসন্তস্য' সূত্রের অর্থ। সুতরাং রত্নশব্দ আদ্যুদাত্ত। রত্ন-ধা+বিচ্= রত্নধা। 'আতো মনিন্‌ক্বনিব্ বনিপশ্চ' সূত্রে আকারান্ত ধা-ধাতুর উত্তর বিচ্ প্রত্যয় করিলে বিচ্ প্রত্যয়ের কিছুই অবশিষ্ট থাকে না। ('হলন্ত্যম্' সূত্রে চ্ লোপ, ইকার উচ্চারণার্থ, 'বেরপৃক্তস্য' সূত্রে ব্ লোপ।) ধা+বিচ্=ধা। 'চিতঃ' সূত্রে ধা-শব্দ অন্তোদাত্ত। সমাস হইলে রত্নধা শব্দের অন্ত্যস্বর উদাত্ত হইবে 'সমাসস্য' সূত্রে। অন্যভাবেও সমাধান প্রদত্ত হইয়াছে। পূর্বপদ রত্ন উপপদ বলিয়া এবং উত্তর পদ ধা কৃদন্ত বলিয়া 'গতিকারকোপপদাৎ কৃৎ' সূত্রে উত্তরপদের প্রকৃতিস্বর হইলে ধকারাকার উদাত্ত হইবে এবং এই রত্নধা-শব্দের

অবশিষ্ট স্বর অনুদাত্ত হইবে। অনন্তর যে তমপ্ প্রত্যয় বিহিত হইয়াছে তাহা 'অনুদাত্তৌ সুপ্‌পিতৌ' সূত্রে সর্বানুদাত্ত। এখন রত্নধাতম শব্দে মধ্যস্বরটি উদাত্ত ও অবশিষ্ট স্বর অনুদাত্ত। উদাত্তের পরবর্তী হওয়ায় তকারাকার স্বরিত ও তৎপরবর্তী মকারাকার স্বরিতের পরে বিদ্যমান থাকায় প্রচয় হইবে। পদপাঠে ইহাই রত্নধাতম শব্দের স্বর। কিন্তু সংহিতাপাঠে হোতারম্ পদের পরে রত্নধাতম পদ থাকায় রেফাকার স্বরিতের পরে থাকায় প্রচয় হইবে এবং ত্ন এর নকারাকার স্বরিতের পরে বিদ্যমান অথচ উদাত্তপূর্ববর্তী বলিয়া 'উদাত্তস্বরিতপরস্য সন্নতরঃ' সূত্রে সন্নতর হইবে।

মন্ত্র—১, সন্দর্ভ—৩৬

অনুবাদ—বেদের আবির্ভাবে (বা প্রকাশে) প্রথম ঋক্‌টির অর্থ প্রপঞ্চিত (বিস্তৃতি-পূর্বক ব্যাখ্যাত) হইল, [তাহাতে] বেদের গাম্ভীর্য জানা গেল। তারপর (পরবর্তী মন্ত্রগুলি) সংক্ষেপে ব্যাখ্যাত হইতেছে।

তাৎপর্য—বেদের মন্ত্র পড়িয়া যেরূপ আপাতলভ্য অর্থ পাওয়া যায় তাহাই বেদের অর্থ নয় কিন্তু মননের দ্বারা তাহা হইতে গম্ভীরার্থ নিঃসৃত হয়। এই গম্ভীরার্থ বুঝাইবার জন্য ব্যাখ্যাকর্তাকে বহু বিস্তৃত ব্যাখ্যা করিতে হয়, তাহাতে গ্রন্থের আকার বৃদ্ধি পায়, দীর্ঘ সময়ের প্রয়োজন হয়। এইজন্য ভাষ্যকার সায়ণ কেবলমাত্র প্রথম ঋক্‌টির বিস্তৃত ব্যাখ্যা করিয়া পথ প্রদর্শন করিয়াছেন। পরবর্তী ঋক্‌গুলির স্থলে আর ঐরূপ বিশদ ব্যাখ্যা তিনি করেন নাই, সংক্ষেপে বক্তব্য উপস্থাপিত করিয়াছেন।

মন্ত্র—২, সন্দর্ভ—১

অনুবাদ—এই অগ্নি পূর্ব ঋষিগণ কর্তৃক অর্থাৎ পুরাতন ভৃগু, অঙ্গিরা প্রভৃতি ঋষিগণকর্তৃক ঈড্য অর্থাৎ স্তুত্য (স্তুতিযোগ্য) এবং নূতন অর্থাৎ ইদানীন্তন [ঋষি] আমাদিগের কর্তৃকও স্তুত্য। সেই অগ্নি স্তুত হইয়া এখানে অর্থাৎ যজ্ঞে হবির্ভোজনকারী দেবগণকে আবহন করুন। বহ্ ধাতুর অর্থ প্রাপণ; অর্থাৎ লইয়া আসুন।

তাৎপর্য—অগ্নি যে সর্বকালে সকল ঋষিগণের স্তুতির যোগ্য তাহাই মধুচ্ছন্দা কর্তৃক দৃষ্ট এই মন্ত্রে প্রতিপাদিত হইয়াছে। মধুচ্ছন্দা নিজেই এই সূক্তের ষষ্ঠ মন্ত্রে অঙ্গিরস্ নামক প্রাচীন ঋষির নাম উল্লিখিত করিয়াছেন। ঐ

প্রসঙ্গে যে উপাখ্যান রহিয়াছে (ঐঃ ব্রাঃ ১৩।৯) তাহাতেই ভৃগুর নামও আসিয়া পড়ে। সম্ভবতঃ এই জন্যই ভাষ্যকার সায়ণ প্রাচীন ঋষির নাম উল্লেখ-প্রসঙ্গে ভৃগু, অঙ্গিরা প্রভৃতি বলিয়াছেন। যাহা হউক, মধুচ্ছন্দা হইতে প্রাচীন ও মধুচ্ছন্দার সমকালীন অর্থাৎ আধুনিক ঋষি সকলেই অগ্নির স্তুতি করিয়া থাকেন। যথাযথভাবে স্তুতি লাভ করিলে অগ্নি যজমানের যজ্ঞনিষ্পত্তিতে সহায়তা করেন অর্থাৎ যজ্ঞে হবির্ভোজনকারী দেবগণকে আহ্বান করিয়া যজ্ঞস্থানে লইয়া আসেন। 'বক্ষতি' শব্দটি বহ্ ধাতু হইতে নিষ্পন্ন এবং বহ্ ধাতু প্রাপণার্থক। সুতরাং 'দেবান্ আবক্ষতি' অংশের অর্থ—'দেবগণকে যজ্ঞস্থানে প্রাপ্ত করুন বা লইয়া আসুন'।

এখানে আধুনিক পণ্ডিতগণ একটি শঙ্কা উপস্থাপিত করেন। কোনও একটি বিশিষ্ট কালকে অপেক্ষা করিয়াই তাহার তুলনায় 'প্রাচীন ও নবীন' ঋষির উল্লেখ করা চলে। সুতরাং এই মন্ত্রে একটি বিশিষ্ট কাল উল্লিখিত আছে এবং তাহাই এই মন্ত্রের রচনাকাল। ফলে এই মন্ত্রের নিত্যত্ব, অনাদিত্ব, অপৌরুষেয়ত্ব থাকিল না। এই শঙ্কার উত্তরে বেদপন্থী পণ্ডিত বলিবেন যে, মন্ত্রটি প্রাতরনুবাকে হোতার পাঠ্য হওয়ায় যিনি যখন হোতৃপদ অলঙ্কৃত করিবেন তিনিই তখন তাঁহার দৃষ্টিতে প্রাচীন ও নবীন ঋষিগণের কথা ভাবিয়া এইরূপ বলিবেন। সুতরাং রচনাকালের দৃষ্টিতে প্রাচীন ও নবীন (পূর্ব ও নূতন) শব্দদ্বয় উল্লিখিত হয় নাই কিন্তু পাঠকালের দৃষ্টিতেই উক্ত শব্দদ্বয়ের প্রয়োগ বুঝিতে হইবে।

অন্য দুইটি সমাধান 'বিবরণম্' এ বলা হইয়াছে।

মন্ত্র—২, সন্দর্ভ—২

অনুবাদ 'পূর্বেভিঃ' শব্দে ভিস্ এর স্থানে ঐস্ আদেশ হয় নাই যেহেতু সূত্র রহিয়াছে 'বহুলং ছন্দসি'। পুর্ব্, পর্ব্, গর্ব্, ধাতুগুলির অর্থ পূর্ণ করা। পুর্ব্ (পূর্বতি) ধাতুর উত্তর উণাদি প্রত্যয় অন্ হইয়াছে। ঋষিশব্দটি ইন্-প্রত্যয়ান্ত। 'ঋষ্যন্ধক' ইত্যাদি সূত্রের দ্বারা নিপাতন বশতঃ [ধাতুর] উপধার লঘুস্বরের গুণ হয় নাই। অথবা এইস্থলে প্রত্যয়টিকে (ইন্-কে) কিৎ বলিয়া মনে করিতে হইবে। শব্দ দুইটি (পূর্ব ও ঋষি) নিৎস্বর বশতঃ আদ্যুদাত্ত।

তাৎপর্য—পূর্বশব্দের তৃতীয়ার বহুবচনে ভিস্ প্রত্যয় করিলে 'অতো ভিস ঐস্' সূত্রের দ্বারা পূর্ব ভিস্ > পূর্ব ঐস্ হওয়ার প্রাপ্তি থাকিলেও 'বহুলং ছন্দসি'

(৭।১।৭০)[১] সূত্রের দ্বারা ঐসাদেশ 'বহুলম্' হইবে অর্থাৎ না হইতেও পারে। এখানে ঐস্ না হওয়ায় পূর্ব ভিস্ অবস্থায় 'বহুবচনে ঝল্যেৎ' সূত্রের প্রাপ্তি আছে। বহুবচনে ঝলাদি সুপ্ পরে থাকিলে অকারান্ত অঙ্গের একারাদেশ হয়। পূর্ব শব্দ অকারান্ত এবং ভিস্‌ও ঝলাদি সুপ্। সুতরাং পূর্ব ভিস্>পূর্বেভিস্ হইবে। স্ স্থানে রু এবং রু স্থানে বিসর্গ হইয়া পূর্বেভিঃ হইল। পূর্ব শব্দের ব্যুৎপত্তি হইল পুর্ব্+অন্। পুর্ব্ ধাতুর উকারের দীর্ঘ হইয়াছে 'উপধায়াং চ' সূত্রানুসারে। যে ধাতুর উপধায় র্ বা ব্ থাকে এবং অন্তে ব্যঞ্জন থাকে তাহার উপধার পূর্বভাবী ইকার বা উকারের দীর্ঘ হয়। যাহা হউক, পুর্ব্ অন্>পূর্ব্ অন্> পূর্ব্ অ>পূর্ব। শব্দটি নিৎপ্রত্যয়ান্ত হওয়ায় আদ্যুদাত্ত।

ঋষিশব্দ সম্বন্ধে পূর্বে (110-13 এবং xxii পৃষ্ঠায়) আলোচনা করা হইয়াছে। ইন্ প্রত্যয়ান্ত বা নিৎপ্রত্যয়ান্ত শব্দ বলিয়া ইহা আদ্যুদাত্ত।

মন্ত্র—২, সন্দর্ভ—৩

অনুবাদ—ঈড্যশব্দ ণ্যৎপ্রত্যয়ান্ত হওয়ায় 'তিৎ স্বরিতম্' সূত্রে [প্রত্যয়টি] স্বরিত এবং [ঐ শব্দের] অবশিষ্টস্বর অনুদাত্ত হওয়ার প্রাপ্তি থাকিলে তাহার অপবাদস্বরূপ 'ঈডবন্দ' ইত্যাদি সূত্রের দ্বারা (শব্দটি) আদ্যুদাত্ত হইয়াছে। 'নবস্য নূ ত্নপ্-তনন্-খাশ্চ' বার্তিকের দ্বারা নব শব্দের স্থানে নূ আদেশ এবং তনন্‌প্রত্যয় মহাবার্তিকে বিহিত হইয়াছে। অনন্তর নিৎস্বরের দ্বারা [শব্দটি] আদ্যুদাত্ত হইল। অগ্নি হইতে নূতন পর্যন্ত [শব্দগুলিতে] অবশিষ্ট (অনুক্ত) স্বরগুলি পূর্বের ন্যায় (পূর্বযুক্তিতে) বুঝিয়া লইতে হইবে। উত-শব্দটি যদিও বিকল্পার্থে প্রসিদ্ধ তথাপি তাহা নিপাত বলিয়া অনেকার্থবিশিষ্ট হওয়ায় ঔচিত্য বশতঃ এখানে সমুচ্চয় অর্থই গ্রহণ করিতে হইবে। 'বহুবিধ অর্থে নিপতিত (ব্যবহৃত) হয়' বলিয়াই নিপাতত্ব হয়। তাহা হইলে 'নিপাতা আদ্যুদাত্তাঃ' সূত্রে উকারের উদাত্ত প্রাপ্ত আছে ; এইরূপ মনে করিলে বলিতে হয়—না, কারণ (ইহা) প্রাতঃশব্দের ন্যায় অন্তোদাত্ত। যেমন প্রাতঃশব্দ অন্তোদাত্তরূপে স্বরাদিগণে পঠিত হইয়াছে সেইরূপ উত-শব্দেরও [ঐ গণে] পাঠ আছে বলিয়া জানিতে হইবে

১। পাণিনি "বহুলং ছন্দসি" বলিয়া একাদশটি সূত্র করিয়াছেন। সুতরাং সূক্ষ্মতার দিক্ হইতে চিন্তা করিলে কেবলমাত্র 'বহুলং ছন্দসি' বলিয়া সূত্র উদ্ধৃত করা অসঙ্গত পরন্তু সূত্রসংখ্যার সহিত সূত্রটিকে উদ্ধৃত করা উচিত।

যেহেতু স্বরাদি আকৃতিগণ। অথবা, 'এবাদীনামন্তঃ' সূত্রের দ্বারা [উত-শব্দ] অন্তোদাত্ত।

তাৎপর্য—ঈড্ ধাতুর উত্তর ণ্যৎ প্রত্যয় করিয়া নিষ্পন্ন ঈড্যশব্দের যকারাকার স্বরিত হয় 'তিৎ স্বরিতম্' সূত্রে। যে-প্রত্যয়ের ত্ ইৎ যায় তাহার অন্তস্বর স্বরিত হয় বলিয়া ণ্যৎ প্রত্যয়ের যকারাকার স্বরিত হয় এবং ঈড্যশব্দের অবশিষ্ট স্বর অর্থাৎ ঈ অনুদাত্ত হয়। এইরূপ সম্ভাবনা থাকিলেও 'তিৎ স্বরিতম্' সূত্রের অপবাদ স্বরূপ 'ঈডবন্দবৃশংসদুহাং ণ্যতঃ' সূত্রের দ্বারা ণ্যৎপ্রত্যয়ান্ত ঈড্যশব্দ আদ্যুদাত্ত হইবে। নবশব্দের উত্তর তনন্ প্রত্যয় করিলে নব তন অবস্থায় নবশব্দের স্থানে নু আদেশ হইয়া 'নূতন' হইয়াছে।

অবশিষ্ট অংশ অনুবাদেই স্পষ্টীকৃত হওয়ায় পুনরায় 'তাৎপর্য' বলা হইল না।

মন্ত্র—২, সন্দর্ভ—৪

অনুবাদ 'সঃ' শব্দে ফিট্স্বর হইয়াছে। দেবশব্দ [ও তাহার স্বর] পূর্ববৎ। দেবান্ পদের নকারের সংহিতাতে 'দীর্ঘাদটি' ইত্যাদি সূত্রে রু হইয়াছে। 'অত্রানুনাসিকঃ' ইত্যাদি সূত্রের অনুবৃত্তি থাকিলেও (অনুবৃত্তির দ্বারা বৈকল্পিক অনুনাসিকের প্রাপ্তি থাকিলেও) 'আতোঽটি নিত্যম্' সূত্রে আকার [নিত্যই] অনুনাসিক। 'ভোভগো' ইত্যাদি সূত্রে রু-স্থানে যকার হইয়াছে। এবং তাহা 'লোপঃ শাকল্যস্য' সূত্রে লোপ পাইয়াছে। তাহা অসিদ্ধ বলিয়া পুনরায় সন্ধিকার্য হইবে না। আঙ্ নিপাত বলিয়া আদ্যুদাত্ত। ইদম্ শব্দের উত্তর হ-প্রত্যয় করিয়া নিষ্পন্ন ইহ-শব্দে প্রত্যয়স্বর [বলবান্] হইয়াছে। বহ্ধাতুর উত্তর লোটের অর্থে ছান্দসত্বের জন্য লৃট্ হইয়াছে। সেই (লৃটের) স্য-প্রত্যয়ের যকারের লোপও ছান্দস [জানিতে হইবে]। অথবা, লেট্লকারে 'সিব্বহুলম্' ইত্যাদি সূত্রে সিপ্প্রত্যয় হইয়াছে। 'লেটোঽডাটৌ' সূত্রে অট্ আগমও হইয়াছে। তাহাতে বক্ষতি পদ সম্পন্ন হইল। তাহা তিঙন্ত বলিয়া অনুদাত্ত। সংহিতাতে (সংহিতাপাঠে) স্বরগুলি পূর্ববৎ [বুঝিতে হইবে]।

তাৎপর্য—তদ্ শব্দটি অব্যুৎপন্ন প্রাতিপদিক বা ফিট্ স্বীকার করিলে তকারাকার উদাত্ত। ত্ এর স্থানে স্ হইয়া 'সঃ' পদ নিষ্পন্ন হইয়াছে 'তদোঃ সঃ সাবনন্ত্যয়োঃ' সূত্রে। দ্ এর স্থানে অ হইয়াছে 'ত্যদাদীনামঃ' সূত্রে।

'অতো গুণে' সূত্রে দুইটি অকারের পূর্বরূপ একাদেশ হইয়াছে। যাহা হউক্, 'সঃ' অন্তোদাত্ত। দেবান্ এহ > দেবাঁরু এহ ('দীর্ঘাদটি সমানপাদে') > দেবাঁরু এহ ('আতোঽটি নিত্যম্' সূত্রে আকার অনুনাসিক) > দেবাঁয্ এহ ('ভোভগো' ইত্যাদি সূত্রে রু স্থানে যকার) > দেবাঁ এহ ('লোপঃ শাকল্যস্য' সূত্রে য্ লোপ)। এখন 'বৃদ্ধিরেচি' সূত্রে আঁ এবং এ দুইয়ের স্থানে বৃদ্ধি একাদেশ হওয়ার প্রাপ্তি থাকিলেও তাহা 'পূর্বত্রাসিদ্ধম্' (৮।২।১) সূত্রের জন্য হইতে পারিবে না। পাণিনি ব্যাকরণের আটটি অধ্যায়ের প্রত্যেকটিতে চারটি করিয়া পাদ আছে। সম্পূর্ণ সাতটি অধ্যায় ও অষ্টম অধ্যায়ের প্রথম পাদ পর্যন্ত অংশকে সপাদসপ্তাধ্যায়ী বলা হয় এবং অষ্টমাধ্যায়ের অবশিষ্ট তিনটি পাদকে ত্রিপাদী বলা হয়। সপাদসপ্তাধ্যায়ীর দৃষ্টিতে ত্রিপাদী অসিদ্ধ। অসিদ্ধত্বের একটি ফল হইল আদেশের প্রতিষেধ। যাহা হউক্, এখানে লোপঃ শাকল্যস্য (৮।৩।১৯) সূত্রটি ত্রৈপাদিক হওয়ায় তাহা 'বৃদ্ধিরেচি'(৬।১।৮৮) এই সপাদসপ্তাধ্যায়ীস্থ সূত্রের দৃষ্টিতে অসিদ্ধ হইবে। অর্থাৎ লোপরূপ আদেশের প্রতিষেধ হইবে। এইজন্য যখনই 'বৃদ্ধিরেচি' সূত্রের প্রয়োগ করিতে যাওয়া হইবে তখনই লোপের প্রতিষেধ মনে করিতে হইবে অর্থাৎ যকার আছে মনে করিতে হইবে। যকার থাকিলে আর সন্ধির সম্ভাবনাই নাই। কিন্তু যদি 'বৃদ্ধিরেচি' প্রয়োগ করিতে না যাওয়া হয় তবে লোপে বাধা নাই, লোপ হইয়াই যাইবে এবং দেবাঁ এহ থাকিবে। সরলভাবে বলিতে গেলে—লোপের পরে সন্ধি হয় না; ইহাই পরবর্তী বৈয়াকরণেরা বলিয়াছেন। কিন্তু ইহা অপাণিনীয়।

বক্ষতি পদের সাধনের প্রক্রিয়া 'বিবরণে' বিস্তৃতভাবে বলা হইয়াছে।

পদপাঠে ঈড্যঃ পদের যকারাকার স্বরিত কিন্তু সংহিতাতে অনুদাত্ত। তজ্জন্য 'নোদাত্তস্বরিতোদয়মগার্গ্যকাশ্যপগালবানাম্' সূত্র দ্রষ্টব্য। একটি উদাত্তের পরে বিদ্যমান অনুদাত্ত স্বরিত হয়, ইহাই উৎসর্গ। কিন্তু বিশেষ স্থলে স্বরিতের নিষেধ করা হইয়াছে। একটি উদাত্তের পরে একটি অনুদাত্ত এবং তাহার পরে একটি উদাত্ত বা স্বরিত থাকিলে অনুদাত্তটি আর স্বরিত হইবে না, ইহা গার্গ্য-কাশ্যপ-গালব ব্যতীত বৈয়াকরণগণ বলেন। গার্গ্যাদিমতে এখানেও স্বরিত হইবে। সুতরাং এতাদৃশ অবস্থায় বৈদিক প্রয়োগে অনুদাত্তটি স্বরিত হইলে বলিতে হইবে যে, গার্গ্যাদিমত প্রযোজ্য; আর অনুদাত্তই থাকিয়া গেলে অন্যান্য বৈয়াকরণের মত প্রযোজ্য। 'ছন্দসি দৃষ্টানুবিধিঃ' বলিয়া যেমন দেখিতে পাওয়া যাইবে সেইরূপ ব্যাখ্যা করিতে হইবে। এখানে গার্গ্যাদিভিন্ন মতে যকারাকার অনুদাত্ত রহিয়াছে।

মন্ত্র—৩, সন্দর্ভ—১

অনুবাদ –[এই ঋক্‌টি] আধানে তৃতীয়েষ্টিতে (তৃতীয় পবমানেষ্টিতে) প্রথম আজ্যভাগের অনুবাক্যা (পুরোঽনুবাক্যা)। [ইহাই] সূক্তের তৃতীয় ঋক্।

তাৎপর্য—আধানের সমাপ্তি তিনভাবে হইতে পারে। ইহা পূর্বে (xii পৃষ্ঠা) বলা হইয়াছে। তন্মধ্যে ইষ্ট্যন্ততাপক্ষে যে তিনটি পবমানেষ্টি করিতে হয় তাহার তৃতীয়টির অনুষ্ঠানকালে দুইটি আজ্যভাগ অনুষ্ঠেয়। প্রথম আজ্যভাগের দেবতা অগ্নি, দ্বিতীয়টির দেবতা সোম। অগ্নিদেবতাক প্রথমাজ্যভাগের পুরোঽনুবাক্যাই হইল এই ঋকৃটি।

মন্ত্র—৩, সন্দর্ভ—২

অনুবাদ—যে-অগ্নি হোতা কর্তৃক স্তুত্য সেই অগ্নি নিমিত্ত হইলে যজমান রয়ি বা ধন প্রাপ্ত হন। কিরূপ ধন? দিনদিন বৃদ্ধিপ্রাপ্তই অর্থাৎ [যে-ধন] প্রতিদিন পুষ্টিলাভ করিয়া বৃদ্ধিপ্রাপ্ত হইতেছে, কিন্তু কখনও ক্ষয় পাইতেছে না। যশস অর্থাৎ দানাদির দ্বারা যশোযুক্ত। বীরবত্তম অর্থাৎ পুত্রভৃত্যাদি বীরপুরুষের দ্বারা অতিশয় মিলিত। ধন হইলে (জন্মাইলে) লোকেরা উৎপন্ন হয় (আবির্ভূত হয়)। রয়ি-শব্দ 'মঘ' প্রভৃতি ধনবাচক নামগুলির মধ্যে পঠিত হইয়াছে।

তাৎপর্য—মন্ত্রটির এই সন্দর্ভে কোনও দুরূহ বিষয় নাই, অনুবাদাদির দ্বারাই অর্থ স্পষ্ট হইয়াছে।

মন্ত্র—৩, সন্দর্ভ—৩

অনুবাদ—সেখানে (রয়িশব্দে) ফিট্‌স্বর [হইয়াছে]। অশ্‌ধাতুর লেট্‌লকারে ব্যত্যয়ের দ্বারা তিপ্‌ [হইয়াছে]। 'ইতশ্চ লোপঃ' ইত্যাদি সূত্রে ইকারলোপ। 'লেটোঽডাটৌ' সূত্রে অট্‌আগম। তারপর (তাহাতে) অশ্নবৎ [পদটি] হইয়াছে। তাহা সর্বানুদাত্ত।

তাৎপর্য—রয়িশব্দটি অখণ্ড প্রাতিপদিক বা ফিট্, সুতরাং 'ফিষোঽন্ত উদাত্তঃ' সূত্রে অন্তোদাত্ত। 'অশ্নবৎ' পদসাধন করা হইতেছে—অশ্‌ +লেট্‌ প্রথম পুরুষ একবচন>অশ্‌ ত>অশ্‌ তিপ্‌ (ব্যত্যয়ের দ্বারা পরস্মৈপদ)>অশ্‌ তি>অশ্‌ ত্ ('ইতশ্চ লোপঃ পরস্মৈপদেষু' সূত্রে ইকারলোপ)>অশ্‌নুত্ ('স্বাদিভ্যঃ শ্নুঃ' সূত্রে শ্নু-বিকরণ)>অশ্‌ নু ত্ (শ্‌লোপ)>অশ্‌ নো ত্ ('সার্বধাতুকার্ধধাতুকয়োঃ' সূত্রে গুণ)>অশ্‌ নো অট্‌ ত্ ('লেটোঽডাটৌ')> অশ্‌ নো অ ত্>অশ্নবৎ। এখন অশ্নবৎ পদটি 'তিঙ্‌ঙতিঙঃ' সূত্রে সর্বানুদাত্ত।

মন্ত্র—৩, সন্দর্ভ—৪

অনুবাদ—ঘঞ্‌ প্রত্যয়ান্ত বলিয়া পোষ-শব্দ আদ্যুদাত্ত। এব-শব্দ নিপাত হইলেও 'এবাদীনামন্তঃ' সূত্রে অন্তোদাত্ত হইয়াছে। বকারান্ত দিব্‌ শব্দের উত্তর সপ্তমীর স্থানে 'সুপাং সুলুক্' ইত্যাদি সূত্রে 'শে' হইলে 'সাবেকাচঃ' ইত্যাদি সূত্রের দ্বারা অথবা 'উডিদম্পদাদি' ইত্যাদি সূত্রের দ্বারা তাহা ('শে') উদাত্ত হইবে। 'নিত্যবীপ্সয়োঃ' সূত্রে দ্বিত্ব হইলে উত্তরভাগটি (পরবর্তী 'দিবে' অংশটি) 'অনুদাত্তং চ' সূত্রে অনুদাত্ত হইবে।

তাৎপর্য—পুষ্‌ ঘঞ্‌ করিয়া নিষ্পন্ন পোষ শব্দ আদ্যুদাত্ত কারণ ঘঞ্‌ প্রত্যয়টি ঞিৎ। দিব্‌ শব্দের সপ্তমীর একবচনে দিব্‌ ঙি> দিবি হওয়ার সম্ভাবনা থাকিলেও ঙি-র স্থানে 'সুপাং সুলুক্‌পূর্বসবর্ণাচ্ছেয়াডাড্যাযাজালঃ' সূত্রে শে হইয়াছে। [বেদে সুপ্‌এর স্থানে অর্থাৎ যে-কোনও শব্দবিভক্তির স্থানে সু, লুক্, পূর্বসবর্ণ, আ, আৎ, শে, যা, ডা, ড্যা, যাচ্‌ ও আল্ হয়।] দিব্‌ শে> দিব্‌ এ (শ্‌-লোপ)> দিবে। এখন 'নিত্যবীপ্সয়োঃ' সূত্রে দ্বিত্ব হইয়া দিবেদিবে হইয়াছে। স্বরসাধন প্রদর্শিত হইতেছে। ঙি-বিভক্তির স্থানে বিহিত 'শে' প্রত্যয় সুপ্‌ বলিয়া গণ্য এবং তাহা অনুদাত্ত হওয়ার প্রাপ্তি থাকিলেও 'সাবেকাচস্তৃতীয়াদির্বিভক্তিঃ' অথবা 'উডিদম্পদাদ্যপ্‌পুম্‌রৈদ্যুভ্যঃ' সূত্রে তাহা উদাত্ত হইবে। দিব্‌শব্দের সু (প্‌) বিভক্তিতে দ্যুব্ হওয়ায় এবং সু (অথবা য্‌) বাদ দিয়া ঐ পদে একটি মাত্র অক্ষর থাকে বলিয়া দিব্‌শব্দের তৃতীয়াদি বিভক্তি (টা হইতে সুপ্‌ পর্যন্ত ১৫টি) উদাত্ত হইবে। অতএব ঙি-স্থানিক শে উদাত্ত হইবে। 'উডিদম্' ইত্যাদি সূত্রের দ্বারাও শে উদাত্ত হইতে পারে। যেহেতু উঠ্‌, ইদম্‌···দিব্‌ শব্দের অসর্বনামস্থান বিভক্তি (শস্ হইতে সুপ্‌) উদাত্ত হয়। এখন দিবে অবস্থায় দ্বিত্ব হইলে পরবর্তী 'দিবে' অনুদাত্ত হইবে 'অনুদাত্তং চ' সূত্রে। সুতরাং দিবে-দিবে> দিবেদিবে হইবে।

মন্ত্র—৩, সন্দর্ভ—৫

অনুবাদ—ইহার যশ আছে, এই বিগ্রহে [যশস্ শব্দের উত্তর] 'অর্শআদিভ্যোঽচ্‌' সূত্রে অচ্‌ প্রত্যয় হইয়াছে। চিৎস্বরকে বাধিত করিয়া ব্যত্যয় বশতঃ [যশস শব্দ] মধ্যোদাত্ত হইয়াছে। ফিট্‌স্বরহেতু অন্তোদাত্ত বীরশব্দের উত্তর [বিদ্যমান] মতুপ্‌ ও তমপ্‌ পিৎপ্রত্যয় বলিয়া অনুদাত্ত। 'হ্রস্বনুড্‌ভ্যাম' ইত্যাদি সূত্র প্রযোজ্য হইবে না যেহেতু [বীরশব্দের] প্রথমার একবচনের রূপটি অবর্ণান্ত হওয়ায়

'ন গোশ্বন্' ইত্যাদি সূত্রে [হ্রস্বনুড্ভ্যাম্' সূত্রের] প্রতিষেধ হইয়াছে।

তাৎপর্য—মন্ত্রে উল্লিখিত 'যশসম্' পদটি যশস শব্দের দ্বিতীয়ার একবচন। যশস্ (যশ) যাহার আছে এই অর্থে যশস্+অচ্ > যশস্ অ> যশস শব্দ হইয়াছে ; অর্থ—যশোযুক্ত। অচ্ প্রত্যয় হইলে 'চিতঃ' সূত্রে পদটি অন্তোদাত্ত হওয়ার প্রাপ্তি থাকিলে ব্যত্যয়ের দ্বারা মধ্যোদাত্ত হইয়াছে। বীর+মতুপ্+তমপ্>বীর বৎ তম। এখানে বীরশব্দ ফিট্ বলিয়া অন্তোদাত্ত, পরবর্তী দুইটি প্রত্যয় পিৎ বলিয়া অনুদাত্ত। সুতরাং রেফাকার উদাত্ত, বকারাকার স্বরিত, পরবর্তী দুইটি স্বর প্রচয়। মতুপ্-প্রত্যয়টি অনুদাত্ত না হইয়া 'হ্রস্বনুড্ভ্যাং মতুপ্' সূত্রে উদাত্ত হওয়ার প্রাপ্তি ছিল যেহেতু বীরশব্দটি হ্রস্বান্ত এবং অন্তোদাত্ত। [যাহা হ্রস্বান্ত হইয়া অন্তোদাত্ত তাহার পর এবং নুটের পর বিদ্যমান মতুপ্ উদাত্ত হয়।] এইরূপে মতুপের উদাত্তত্ব প্রাপ্ত থাকিলেও 'ন গোশ্বন্' সূত্রে বীর-শব্দের সু-তে অর্থাৎ প্রথমার একবচনে প্রাপ্ত 'বীরঃ' পদটি অবর্ণান্ত বলিয়া মতুপের ঐ উদাত্তত্ব নিষিদ্ধ হইয়াছে। [সূত্রার্থ—২০২ পৃঃ, পাদটীকা]

মন্ত্র—৪, সন্দর্ভ—১

অনুবাদ—অভিপ্লবষড়হের মধ্যবর্তী উক্থ্যগুলিতে (উক্থ্যসংজ্ঞক দিনগুলিতে) তৃতীয় সবনে 'অগ্নে যং যজ্ঞম্' ইত্যাদি তৃচটি মৈত্রাবরুণের বৈকল্পিক অনুরূপ [বলিয়া জানিতে হইবে এবং এই তৃচের ইহাই বিনিয়োগ।] [ইহা আশ্বলায়ন-শ্রৌতসূত্রের] সপ্তমাধ্যায়ে 'এত্যেষু' ইত্যাদিখণ্ডে (অষ্টম খণ্ডে) সূত্রিত রহিয়াছে—'অগ্নিং বো বৃধন্তমগ্নে যং যজ্ঞমধ্বরম্' (আঃ শ্রৌঃ সূঃ ৭।৮)।

তাৎপর্য—পূর্বেই (xii পৃষ্ঠা) বলা হইয়াছে যে, যাগ ত্রিবিধ—ইষ্টি, পশু ও সোম। সোমযাগে সোমলতার রস আহুতি দিতে হয়। সুত্যাদিনে (ix পৃষ্ঠা দ্রষ্টব্য) প্রাতঃকালে, মধ্যাহ্নে ও অপরাহ্নে সোমরস নিষ্কাশন করিয়া অংশবিশেষ আহুতি দেওয়া কর্তব্য। সোমরস আহুতি দিয়া যে যাগ নিষ্পন্ন হয় তাহাই সোমযাগ। ইহা একদিনে সম্পন্ন হইলে একাহ যাগ, দুইদিনে দ্ব্যহ, এইরূপে ছয় দিনে ষড়হ যাগ অনুষ্ঠিত হয়। বহুদিনসাধ্য সোমযাগের স্বরূপ বুঝিতে হইলে প্রথমে একাহ সোমযাগ জানিতে হয়। একাহ সোমযাগের সাতটি প্রকারভেদ বা সংস্থা আছে—অগ্নিষ্টোম, উক্থ্য, ষোড়শী অতিরাত্র, অত্যগ্নিষ্টোম, বাজপেয়, অপ্তোর্যাম। এই সাতটির মধ্যে আবার অগ্নিষ্টোমই প্রকৃতি (xii পৃষ্ঠা দ্রষ্টব্য)। সুতরাং তাহার স্বরূপ প্রথমে নির্ণীত হইতেছে। এক একটি যাগে বহু কৃত্য থাকিলেও এখানে স্তোত্র-শস্ত্রের দৃষ্টিতেই সোমযাগগুলির পরস্পর ভেদ প্রদর্শিত হইতেছে। যে-দেবতার উদ্দেশ্যে হবিঃ প্রদান

করা হয় তাঁহার স্তুতির জন্য স্তোত্রগান করা হয় এবং তদনন্তর শস্ত্রপাঠ করা হয়। সর্বত্র যাগে স্তোত্রের ও শস্ত্রের সমান সংখ্যা দৃষ্ট হয়। সুতরাং অগ্নিষ্টোমে ১২টী স্তোত্র হওয়ায় শস্ত্রও ১২টি। উক্‌থ্যে স্তোত্র-শস্ত্রের সংখ্যা ১৫, ষোড়শীতে ১৬ ইত্যাদি। প্রাতঃকালে অনুষ্ঠেয় প্রাতঃসবনে এবং মধ্যাহ্নে অনুষ্ঠেয় মাধ্যন্দিন-সবনে সকল সংস্থাতেই স্তোত্র-শস্ত্রসংখ্যা মাত্র পাঁচটি। অগ্নিষ্টোমসংস্থাতে অপরাহ্নে অনুষ্ঠেয় তৃতীয় সবনে শস্ত্রসংখ্যা দুই, উক্‌থ্যে পাঁচ, ষোড়শীতে ছয় ইত্যাদি। অগ্নিষ্টোমের স্তোত্র-শস্ত্রগুলি নিম্নরূপ—

প্রাতঃসবনে—(১) বহিষ্পবমানস্তোত্র, হোতৃপাঠ্য আজ্যশস্ত্র ; (২) আজ্যস্তোত্র-১, হোতৃপাঠ্য প্রউগশস্ত্র ; (৩) আজ্যস্তোত্র-২, মৈত্রাবরুণপাঠ্য মৈত্রাবরুণ শস্ত্র ; (৪) আজ্যস্তোত্র-৩, ব্রাহ্মণাচ্ছংসিপাঠ্য ব্রাহ্মণাচ্ছংসিশস্ত্র ; (৫) আজ্যস্তোত্র-৪, অচ্ছাবাকপাঠ্য অচ্ছাবাকশস্ত্র। **মাধ্যন্দিনসবনে**—(৬) মাধ্যন্দিনপবমানস্তোত্র, হোতৃপাঠ্য মরুত্বতীয়শস্ত্র ; (৭) পৃষ্ঠস্তোত্র-১, হোতৃপাঠ্য নিষ্কেবল্যশস্ত্র ; (৮) পৃষ্ঠস্তোত্র-২, মৈত্রাবরুণপাঠ্য মৈত্রাবরুণশস্ত্র ; (৯) পৃষ্ঠস্তোত্র-৩, ব্রাহ্মণাচ্ছংসিপাঠ্য ব্রাহ্মণাচ্ছংসিশস্ত্র ; (১০) পৃষ্ঠস্তোত্র-৪, অচ্ছাবাকপাঠ্য অচ্ছাবাকশস্ত্র। **তৃতীয়সবনে**—(১১) আর্ভবপবমানস্তোত্র, হোতৃপাঠ্য বৈশ্বদেবশস্ত্র ; (১২) অগ্নিষ্টোমস্তোত্র, হোতৃপাঠ্য আগ্নিমারুতশস্ত্র।

উক্‌থ্যসংস্থাক সোমযাগের তৃতীয়সবনে আরও তিনটি অতিরিক্ত স্তোত্রশস্ত্র আছে—(১৩) উক্‌থ্যস্তোত্র-১, মৈত্রাবরুণপাঠ্য মৈত্রাবরুণশস্ত্র ; (১৪) উক্‌থ্যস্তোত্র-২, ব্রাহ্মণাচ্ছংসিপাঠ্য ব্রাহ্মণাচ্ছংসিশস্ত্র ; (১৫) উক্‌থ্যস্তোত্র ৩, অচ্ছাবাকপাঠ্য অচ্ছাবাকশস্ত্র।

ছয় দিনে সম্পাদ্য ষড়হ যাগ প্রধানতঃ দ্বিবিধ—অভিপ্লব ও পৃষ্ঠ্য। অভিপ্লব ষড়হের প্রথম ও ষষ্ঠ দিনে অগ্নিষ্টোম ও মধ্যবর্তী চার দিনে উক্‌থ্য অনুষ্ঠেয়। পৃষ্ঠ্য ষড়হের প্রথম দিনে অগ্নিষ্টোম, চতুর্থ দিনে ষোড়শী এবং অবশিষ্ট দিনগুলিতে উক্‌থ্য অনুষ্ঠেয়। দ্বিবিধ ষড়হের অন্য একটি পার্থক্যও উল্লেখযোগ্য – অভিপ্লবে মাধ্যন্দিনসবনের প্রথম পৃষ্ঠস্তোত্রটি (সপ্তম স্তোত্রটি) গান করিবার জন্য নির্দিষ্ট সাম (সুর) হইল—প্রথম দিনে রথন্তর, দ্বিতীয় দিনে বৃহৎ, তৃতীয় দিনে রথন্তর, চতুর্থ দিনে বৃহৎ, পঞ্চম দিনে রথন্তর, ষষ্ঠ দিনে বৃহৎ। কিন্তু পৃষ্ঠ্য ষড়হের ছয় দিনে ঐ স্তোত্রটি (পৃষ্ঠস্তোত্র-১) গান করিবার জন্য নির্দিষ্ট সাম নিম্নরূপ—প্রথমাদি ছয়দিনে যথাক্রমে রথন্তর, বৃহৎ, বৈরূপ, বৈরাজ, শাক্বর, রৈবত।

যাগে যথাযথভাবে শস্ত্র পাঠ করিতে হইলে শস্ত্রাবয়বগুলির যথাবিধি অনুষ্ঠান

করিতে হয়। প্রাতঃসবনের আজ্যশস্ত্রে যে অবয়বগুলি অনুষ্ঠেয় তাহা প্রদর্শিত হইতেছে। (১) **হোতৃজপ**, (২) **আহাব** যেমন 'শোংসাবোম্'। এই মন্ত্রের দ্বারা হোতা অধ্বর্যুর দৃষ্টি আকর্ষণ করেন, (৩) **প্রতিগর** যেমন শংসামোদৈবোম্', এই মন্ত্রে অধ্বর্যু হোতাকে শস্ত্র পাঠের অনুজ্ঞা করেন। (৪) **তুষ্ণীংশংস** নামক তিনটি মন্ত্র হোতা মনে মনে জপ করেন। (৫) **নিবিৎ**-সংজ্ঞক মন্ত্রে দ্বাদশটি পদ বা ভাগ আছে। এই মন্ত্রগুলিও হোতৃপাঠ্য। (৬) অনন্তর শস্ত্রের মুখ্য ভাগ **শস্ত্রসূক্ত** পঠনীয়। (৭) পরে **উকৃথবার্য** এবং (৮) সর্বশেষে **শস্ত্রযাজ্যা**। কতকগুলি শস্ত্রে আবার এতদ্ব্যতীত আরও কয়েকটি অবয়ব থাকে যেমন প্রতিপদ, অনুচর, স্তোত্রিয়তৃচ, অনুরূপতৃচ, স্তোত্রিয়প্রগাথ, অনুরূপপ্রগাথ ইত্যাদি।

যাহা হউক, যখন একাধিক দিবস ব্যাপিয়া সোমযাগ চলে (যেমন বর্তমান স্থলে ষড়হযাগ) তখন পূর্বাপর দিবসগুলিতে অনুষ্ঠেয় ক্রিয়াসমূহের সান্তত্য (ধারা) রক্ষা করার উদ্দেশ্যে অনুরূপতৃচ পাঠ করা হয়। যে তৃচে (তিনটি ঋকে) সাম আরোপিত করিয়া স্তোত্র গান করা হয় সেই মূলীভূত তৃচকে (যোনিতৃচকে) স্তোত্রিয় তৃচ বলে। আগামী দিবসে যে তৃচে সাম আরোপিত করিয়া গান করা হইবে তাহা আগামী দিনের স্তোত্রিয় কিন্তু সেই আগামী দিনের স্তোত্রিয়কে আজ পাঠ করার বিধান আছে এবং আগামী দিনের পাঠ্য স্তোত্রিয়ই আজ অনুরূপ তৃচ নামে জ্ঞাত হয়। স্তোত্রিয়ের সদৃশ (অনুরূপ) বলিয়া ঐ তৃচকে অনুরূপ তৃচ বলা যুক্তিসঙ্গত। মনে রাখা কর্তব্য যে, স্তোত্রিয়ের ঠিক্ পরেই অনুরূপ পাঠ্য এবং এই স্তোত্রিয়ানুরূপ তৃচদ্বয় মুখ্যশস্ত্র পাঠের পূর্বে পঠনীয়।

অভিপ্লব ষড়হের দ্বিতীয়াদি চারটি দিনেই উক্থ্যসংস্থাক যাগ বিধেয়। এই দিনগুলিতে তৃতীয়সবনে যে পাঁচটি শস্ত্র আছে তন্মধ্যে তৃতীয় শস্ত্রটি মৈত্রাবরুণ-পাঠ্য। তিনি স্বীয় শস্ত্র পাঠ করার সময়ে মুখ্য শস্ত্র পাঠের পূর্বে স্তোত্রিয় ও অনুরূপ পাঠ করেন। এই স্তোত্রিয়ানুরূপ তৃচযুগল হইল "এহ্যূষু ব্রবাণি ত আগ্নিরগামি ভারতঃ" (আঃ শ্রৌঃ সূঃ ৬।১।২) অর্থাৎ 'এহ্যূষু ব্রবাণি তে' তৃচটি হইল স্তোত্রিয় এবং 'আগ্নিরগামি ভারতঃ' তৃচটি হইল অনুরূপ। এই যুগলের বিকল্পরূপে আরও নয়টি যুগল আশ্বলায়ন তাঁহার শ্রৌতসূত্রের সপ্তমাধ্যায়ের অষ্টমখণ্ডে উল্লিখিত করিয়াছেন। অপর বৈকল্পিক নয়টি যুগলের অন্যতম হইল—'অগ্নিং বো বৃধন্তমগ্নে যং যজ্ঞমধ্বরম্'। সুতরাং 'অগ্নে যং যজ্ঞমধ্বরম্' তৃচটি হইল মোট দশটি বৈকল্পিক অনুরূপের একটি। এইজন্যই সায়ণ বলিয়াছেন যে, এই তৃচটি মৈত্রাবরুণের বৈকল্পিক অনুরূপ তৃচ। (বিস্তৃতির জন্য বিবরণম্ দ্রষ্টব্য)।

মন্ত্র - ৪, সন্দর্ভ—২

অনুবাদ—হে অগ্নে, তুমি যে-যজ্ঞের সর্বদিকে পরিবেষ্টিত হইয়া রহিয়াছ তাহাই অর্থাৎ সেই যজ্ঞই দেবগণের তৃপ্তি সাধনের জন্য স্বর্গে

যায় (যাইতেছে)। পূর্ব প্রভৃতি চার দিগন্তে আহবনীয়, মার্জালীয়, গার্হপত্য ও আগ্নীধ্রীয় স্থানগুলিতে অগ্নি বিদ্যমান। পরি শব্দের দ্বারা হোতা প্রভৃতির ধিষ্ণ্যে (অগ্নিস্থানে) অগ্নির ব্যাপ্তি (পরিব্যাপন) বিবক্ষিত হইয়াছে। কিরূপ যজ্ঞ? অধ্বর অর্থাৎ হিংসারহিত। অগ্নির দ্বারা সর্বতো ভাবে পালিত যজ্ঞে রাক্ষসাদি হিংসা (হত্যা) করিতে সমর্থ হয় না।

তাৎপর্য—অগ্নি যজ্ঞস্থলে বিদ্যমান থাকায় রাক্ষসগণ ঋত্বিক্‌গণকে বা যজমানকে হিংসা করিতে পারে না। ফলে নির্বিঘ্নে যজ্ঞ পরিসমাপ্ত হয় এবং দেবগণও সেই যজ্ঞের হবির্ভাগ লাভ করিয়া তৃপ্তি অনুভব করেন। যজ্ঞে অগ্নি বহুভাবে এবং বহু স্বরূপে উপস্থিত থাকেন। যজ্ঞের বেদী (বেদি) নির্মাণ করিবার প্রণালী শুল্বসূত্রে ও ব্রাহ্মণাদিতে উল্লিখিত আছে। তদনুসারে সোমযাগের অনুষ্ঠানের জন্য বিশালাকার বেদী নির্মিত হয়। সৌমিকী বেদীর দুইটি ভাগ আছে—পশ্চিমদিকে প্রাকৃতী বেদী, ইহা ইষ্টি যাগের বেদীর তুল্য। পূর্বভাগে বিদ্যমান বৃহদাকার বেদীকে মহাবেদী বলা হয়। মহাবেদীর পূর্বে আহবনীয় অগ্নি, উত্তরে আগ্নীধ্রীয়, পূর্বে মার্জালীয়; প্রাকৃতী বেদীর দক্ষিণে দক্ষিণাগ্নি, পশ্চিমে গার্হপত্য; ইহা ছাড়া মহাবেদীতে সদস্ নামক স্থানে ছয়জন ঋত্বিকের নামাঙ্কিত ছয়টি ধিষ্ণ্যে (অগ্নিস্থানে) ছয়টি অগ্নি থাকেন। এই ধিষ্ণ্যগুলি হইল অচ্ছাবাকের, নেষ্টার, পোতার, ব্রাহ্মণাচ্ছংসীর, হোতার এবং মৈত্রাবরুণের। (Appendix I দ্রষ্টব্য)

এই মন্ত্রে 'যজ্ঞমধ্বরম্' অংশে যজ্ঞকে অধ্বর বা হিংসারহিত বলায় একটি সমস্যার উদ্ভব হইয়াছে। যজ্ঞে পশুবধ হইলে আর তাহা হিংসারহিত থাকিতে পারে না। ইহার উত্তরে বেদবাদী বলেন—এখানে 'হিংসারহিত' বলার উদ্দেশ্য 'অধর্মরহিত'; অর্থাৎ সর্বত্র হিংসা হইতে অধর্ম জন্মিলেও 'অগ্নীষোমীয়ং পশুমালভতে' (তৈঃ সং ৬।১।১১।৬) ইত্যাদি শ্রুতিবাক্যে পশুহিংসার বিধান থাকায় যজ্ঞে পশুহিংসা অধর্ম-জনক হইবে না। আরও বক্তব্য, পাপপুণ্যবিষয়ে বেদই প্রমাণ। যে-কার্যে পাপ হয় বলিয়া বেদ নির্দেশ করিবেন তাহা হইতেই পাপ হইবে। পুণ্যের ক্ষেত্রেও তাহাই। সুতরাং বেদে যদি যজ্ঞপ্রয়োজনে পশুহিংসা বিহিত হয় তবে আর তাহা হইতে পাপের কোনও সম্ভাবনাই নাই। এই বেদবিহিতা হিংসাকে অহিংসা বলিয়াই জানিতে হইবে (মনু ৫।৪৪)। (বিস্তৃতির জন্য বিবরণম্ দ্রষ্টব্য)। এই সমস্যাকে সম্পূর্ণরূপে পরিহার করিয়া অন্য পন্থায় ব্যাখ্যা করিয়া সায়ণ বলিলেন যে, অগ্নি যে-যজ্ঞকে রক্ষা করেন সেই যজ্ঞে রাক্ষসগণ কোনও প্রকারে হিংসা করিতে পারে না অর্থাৎ তাদৃশ যজ্ঞ হিংসারহিত হয়।

মন্ত্র—৪, সন্দর্ভ—৩

অনুবাদ—অগ্নিশব্দের সম্বোধনে [পাণিনি-ব্যাকরণের] ষষ্ঠ অধ্যায়ের সূত্র অনুসারে [অগ্নে শব্দটি] আদ্যুদাত্ত হইবে। 'যাহাতে হিংসা নাই' এই [বিগ্রহে] বহুব্রীহি সমাস করিলে 'নঞ্‌সুভ্যাম্' সূত্রে [অধ্বর শব্দটি] অন্তোদাত্ত হইবে। বিশ্বতঃ শব্দে তসিল্ প্রত্যয়ের প্রত্যয়স্বরকে বাধিত করিয়া 'লিতি' এই সূত্রের দ্বারা [প্রত্যয়ের] পূর্ববর্ণ উদাত্ত হইবে। পরিভূঃ এই স্থলে [তৎপুরুষসমাসে] পূর্বপদ অব্যয় হওয়ায় তাহার প্রকৃতিস্বর প্রাপ্ত হইলে তাহার অপবাদ করিয়া কৃদন্ত উত্তরপদের প্রকৃতিস্বর হইবে। অসি এই তিঙন্ত পদটি 'যদ্বৃত্তান্নিত্যম্' সূত্রে অনুদাত্ত হইবে না।

তাৎপর্য—সম্বোধনে যে প্রথমা বিভক্তি হয় তদন্ত শব্দস্বরূপ আমন্ত্রিত নামে অভিহিত হয়। ('সাঽঽমন্ত্রিতম্' ২।৩।৪৮)। পাণিনিব্যাকরণে 'আমন্ত্রিতস্য চ' সূত্রটি দুইবার উল্লিখিত আছে—৬।১।১৯৮ এবং ৮।১।১৯। বার্ষ্টিক (ষষ্ঠাধ্যায়গত) সূত্রটির অর্থ—আমন্ত্রিতের আদি স্বর উদাত্ত হয়। আষ্টমিক সূত্রটির অর্থ—যে আমন্ত্রিত শব্দ কোনও পদের পরে অবস্থিত এবং পাদাদিস্থিত নয় সেই আমন্ত্রিতের সবগুলি স্বর অনুদাত্ত হয়। এখানে অগ্নে পদটি আমন্ত্রিত এবং তাহা পাদের আদিতে অবস্থিত থাকায় ষষ্ঠাধ্যায়গত সূত্রের দ্বারা আদ্যুদাত্ত হইয়াছে। অধ্বর শব্দটি বহুব্রীহিসমাসনিষ্পন্ন। 'নঞ্‌সুভ্যাম্' সূত্রের অর্থ—বহুব্রীহি সমাসে পূর্বপদ যদি 'নঞ্' অথবা 'সু' হয় তবে উত্তরপদটি অন্তোদাত্ত হয়। অধ্বর-শব্দের উত্তরপদ 'ধ্বর' এইজন্য অন্তোদাত্ত হইলে সমগ্র অধ্বর-শব্দটিই অন্তোদাত্ত হইবে। বিশ্ব শব্দের উত্তর বিহিত তস্ বা তসিল্ প্রত্যয় 'আদ্যুদাত্তশ্চ' সূত্রানুসারে আদ্যুদাত্ত হইতে পারিত কিন্তু 'লিতি' এই বিশেষ সূত্রের দ্বারা তাহা বাধিত হইয়াছে। লিৎ প্রত্যয় পরে থাকিলে প্রত্যয়ের পূর্ববর্তী স্বরটি উদাত্ত হয়; এইজন্য তসিলের পূর্ববর্তী বকারাকার উদাত্ত হইয়াছে। **পরিভূঃ** শব্দে পরি ও ভূঃ শব্দদ্বয়ের সমাস হইয়াছে। পূর্বপদটি অব্যয় এবং উত্তরপদটি কৃদন্ত। 'তৎপুরুষে তুল্যার্থ...অব্যয় দ্বিতীয়াকৃত্যাঃ' সূত্রে পূর্বপদের প্রকৃতিস্বর প্রাপ্ত হইলেও 'গতিকারকোপপদাৎ কৃৎ' সূত্রে কৃদন্ত উত্তরপদ ভূঃ এর প্রকৃতিস্বর হইবে। 'ধাতোঃ' সূত্রে ভূঃ শব্দে ধাতুর অন্তোদাত্ত হয়, ক্বিপ প্রত্যয় পিৎ হওয়ায় সর্বানুদাত্ত। সুতরাং উকার উদাত্ত হয়, সমগ্র

'পরিভূঃ' শব্দেও ঐ উকারই উদাত্ত থাকিবে। **অসি** শব্দটি তিঙন্ত হইলেও 'তিঙ্ঙতিঙঃ' সূত্রে সর্বানুদাত্ত হইবে না যেহেতু 'যদ্বৃত্তান্নিত্যম্' এই বাধক সূত্রের প্রাপ্তি আছে। যদ্বৃত্তের (অর্থাৎ বিভক্ত্যন্ত যৎ শব্দের) পরে বিদ্যমান তিঙন্ত সর্বনিঘাত হয় না। অস্+সিপ্ এই অবস্থায় সিপ্ পিৎ বলিয়া সর্বানুদাত্ত, অস্ ধাতুস্বরে অন্তোদাত্ত। সুতরাং 'অসি' পদে অকারটি উদাত্ত।

মন্ত্র—৫, সন্দর্ভ—১

অনুবাদ—এই অগ্নিদেব অন্য হবির্ভুক্ দেবগণের সহিত এই যজ্ঞে আগমন করুন। কিরূপ অগ্নি? হোতা অর্থাৎ হোমনিষ্পাদক। কবিক্রতু—এখানে 'কবি' শব্দটি ক্রান্ত বা অতিক্রান্ত অর্থ বুঝাইতেছে কিন্তু মেধাবী অর্থ বুঝায় না। 'ক্রতু' শব্দটি জ্ঞান বা কর্মের বাচক। সুতরাং [কবিক্রতু শব্দের অর্থ—] যিনি অতীত বিষয় জানেন বা অতীত কর্ম জানেন। সত্য অর্থাৎ মিথ্যারহিত, যিনি অবশ্যই ফল প্রদান করেন। চিত্রশ্রবস্তম শব্দে 'শ্রব' শব্দের অর্থ যাহা শ্রুত হয় অর্থাৎ কীর্তি। [সমস্ত পদের অর্থ] যিনি অতিশয়রূপে বিবিধ কীর্তিতে যুক্ত।

তাৎপর্য—পূর্বমন্ত্রে বলা হইয়াছে যে, অগ্নি যজ্ঞস্থানের বা যজ্ঞবেদীর সর্বত্র বিরাজমান অর্থাৎ যে কোন দেবতার উদ্দেশ্যে অগ্নিস্থানগুলির যে কোন একটিতে আহুতি প্রদত্ত হইলে অগ্নিই আহুতিগুলি উপযুক্ত দেবতার নিকটে লইয়া যাইবেন। এখন বলা হইতেছে যে, অগ্নি উপযুক্ত আহূত দেবগণকে যজ্ঞস্থানে আনয়ন করিবেন, ইহাতে দেবগণ সাক্ষাৎ ভাবে হবিঃ গ্রহণ করিতে পারিবেন। অগ্নিকে হোতা বা হোমনিষ্পাদক বলা যায় কিনা ইহা XLV পৃষ্ঠায় বিস্তৃতরূপে বলা হইয়াছে। সংক্ষেপে বক্তব্য যে, অগ্নি হোমাধিকরণ হইলেও তাঁহাতে হোমকর্তৃত্বের বিবক্ষা হইয়াছে। নিরুক্তকার যাস্ক যদিও কবি, ক্রান্তদর্শী ও মেধাবী শব্দগুলিকে সমার্থকরূপে নির্দেশ করিয়াছেন (নিঃ ১২।১৩) তথাপি এই মন্ত্রে সায়ণ 'কবি' শব্দের মেধাবী অর্থ গ্রহণ করেন নাই। ক্রতুশব্দের দুইপ্রকার অর্থ সায়ণকর্তৃক স্বীকৃত—জ্ঞান ও কর্ম। সুতরাং কবিক্রতু শব্দের অর্থ—যাঁহার অতিক্রান্ত বিষয়ে বা অতীত বিষয়ে জ্ঞান আছে অথবা যিনি কর্মকে অতিক্রম করিয়াছেন। যিনি অতীত বিষয় জানেন, তাঁহার পক্ষে অনাগত বিষয় জানা বোধ করি স্বাভাবিক। এইজন্য কবিক্রতু বা ক্রান্তপ্রজ্ঞ শব্দের দ্বারা বাস্তবিকপক্ষে সর্বদর্শিত্ব বা মেধাবিত্বই সূচিত হয়। অগ্নিদেবতার উদ্দেশ্যে প্রদত্ত আহুতি বিফল হয় না, কর্মের ফল সত্য অর্থাৎ অবশ্যই পাওয়া যায়। এইজন্যই অগ্নিকে 'সত্য' বলা হইয়াছে। চিত্র অর্থাৎ বিবিধ, বিচিত্র; শ্রবস্ অর্থাৎ কীর্তি। সুতরাং 'চিত্রশ্রবস্তমঃ' শব্দের অর্থ—যিনি অতিশয়রূপে বিবিধ কীর্তির দ্বারা মণ্ডিত।

মন্ত্র—৫, সন্দর্ভ—২

অনুবাদ—কবিক্রতুঃ এবং চিত্রশ্রবস্তমঃ এই উভয়স্থলেই বহুব্রীহি সমাস হওয়ায় পূর্বপদের প্রকৃতিস্বর হইবে। সৎ কার্যাবলীতে সাধু (দক্ষ) সত্য। 'সত্যাদশপথে' (পাঃ সূঃ ৫।৪।৬৬) সূত্রে 'সত্য' শব্দটি অন্তোদাত্ত বলিয়া [পদমঞ্জরীকার] হরদত্ত নিপাতন করিয়াছেন। [গমৎ পদে] লোট্-লকারান্ত 'গচ্ছতু' শব্দের ছকার আগম হয় নাই এবং [গচ্ছতু শব্দের] উকারলোপ বৈদিক [বৈশিষ্ট্য]। এইভাবে গমৎ রূপটি হইয়াছে। অবশিষ্ট স্পষ্টই (বিনা ব্যাখ্যায় বুঝা যাইতে পারে)।

তাৎপর্য—**কবিক্রতু** শব্দটিতে বহুব্রীহিসমাস, সুতরাং পূর্বপদের (কবি) প্রকৃতিস্বর হইবে। কবি শব্দ অব্যুৎপন্ন প্রাতিপদিক হইলে অন্তোদাত্ত অথবা √কু+ইন্ ব্যুৎপত্তিতে নিৎস্বরে আদ্যুদাত্ত প্রাপ্ত হইলেও 'ঘৃতাদীনাং চ' (ফিঃ সূঃ ২১) সূত্রে অন্তোদাত্ত হইবে। অর্থাৎ কবিশব্দে ইকার উদাত্ত হওয়ায় সমস্তপদ 'কবিক্রতু' শব্দেও ঐ একই ইকার উদাত্ত হইবে। **চিত্রশ্রবঃ** শব্দটিও বহুব্রীহি হওয়ায় এবং চিত্রশব্দটি অব্যুৎপন্ন হওয়ায় অন্ত্যস্বর রেফাকার উদাত্ত হইলে সমস্ত পদেও ঐ একই রেফাকার উদাত্ত হইবে। শোভন কর্ম প্রভৃতিতে সাধু বা দক্ষ অর্থ বুঝাইতে 'তত্র সাধুঃ' (৪।৪।৯৮) সূত্রে সৎ+যৎ হইয়া সত্য শব্দ নিষ্পন্ন হইয়াছে। যৎ প্রত্যয়ের ত্ ইৎ হইলেও 'তিৎ স্বরিতম্' সূত্রের অপবাদ করিয়া 'যতোঽনাবঃ' (৬।১।২১৩) সূত্র প্রযুক্ত হইয়াছে। ইহার অর্থ—দুইস্বরবিশিষ্ট যৎপ্রত্যয়ান্ত শব্দের আদিস্বর উদাত্ত হয়, কিন্তু নৌশব্দের উত্তর যৎ প্রত্যয় হইলে তাহা হইবে না। সুতরাং সত্যশব্দটি আদ্যুদাত্ত হওয়া সঙ্গত হইলেও এখানে মন্ত্রে সত্যশব্দটি অন্তোদাত্ত হইয়াছে। ব্যাকরণ অনুসারে এই অন্তোদাত্তত্বকে সমর্থন করিতে কাশিকাবৃত্তির ব্যাখ্যাতা হরদত্ত তাঁহার পদমঞ্জরী টীকায় বলিয়াছেন যে, 'সত্যাদশপথে' (৫।৪।৬৬) সূত্রটি পাঠকালে সূত্রকার পাণিনি অন্তোদাত্তরূপে সত্যশব্দটিকে পাঠ করিয়াছেন। এইভাবে পরিনিষ্ঠিত সত্য শব্দের অন্তোদাত্তরূপেই আচার্য পাণিনি নিপাতন করিয়াছেন। গমৎ পদের ব্যুৎপত্তি প্রদর্শন করিতে গিয়া সায়ণাচার্য ছান্দস প্রক্রিয়ায় দুইটি ব্যত্যয় স্বীকার করিয়াছেন। তাঁহার মতে গচ্ছতু শব্দে ছকারাদেশ না হওয়ায় এবং উকারলোপ ঘটায় 'গমৎ' হইয়াছে। ইহা সম্যক্‌ভাবে বুঝিবার জন্য গচ্ছতু পদের নিষ্পত্তিপ্রক্রিয়া জানা আবশ্যক। গম্ লোট্ তিপ্>গম্ শপ্ তিপ্ (কর্তরি শপ্)>গম্ অ তি>গ ছ্ অ তি ('ইষুগমিযমাং ছঃ' সূত্রে মকারের স্থানে ছকার)>গ ছ্ অ তু ('এরুঃ' সূত্রে ইকারের স্থানে উকার)। অনন্তর সন্ধির নিয়মে হ্রস্বের পর ছকার থাকায় তুক্ (অথবা ত্) আসিয়া, ত্ এর স্থানে চ্ হইয়া গচ্ছতু হয়। যাহা হউক্, গ ছ্ অ তু অবস্থায় যদি ছ্ আদেশ না হয় তবে গম্ অ তু হয় এবং তখন উকার লোপ হইলে গমৎ হয়। সায়ণ-

প্রদত্ত এই ব্যুৎপত্তি গ্রহণযোগ্য কিনা তাহা পণ্ডিতগণই বিচার করিবেন। পাণিনি ব্যাকরণের সাহায্যেই এতগুলি ব্যত্যয় স্বীকার না করিয়াই ব্যুৎপত্তি সম্ভব, তজ্জন্য ২২২ পৃষ্ঠার পাদটীকা ৫ দ্রষ্টব্য।

মন্ত্র—৬, সন্দর্ভ—১

অনুবাদ—'অঙ্গ' শব্দটি একটি নিপাত এবং ইহা [অগ্নিকে] অভিমুখ করার জন্যই ব্যবহৃত হইয়াছে। অঙ্গ অগ্নে অর্থাৎ হে অগ্নে, তুমি হবিঃ-প্রদানকারী যজমানকে তাহার প্রীতির জন্য যে-ভদ্র অর্থাৎ ধন-গৃহ-সন্তান-পশুরূপ কল্যাণ প্রদান করিয়া থাক সেই কল্যাণ তোমারই। 'সুখের হেতু' এই অনুক্ত অংশ পূরণ করিয়া লইতে হইবে (অর্থাৎ তাহা তোমারই সুখের হেতু।) হে অঙ্গিরঃ বা অগ্নে, ইহা সত্য, ইহাতে কোনও বিমতি নাই। যজমানের ধনাদিপ্রাপ্তি ঘটিলে তিনি পুনরায় যজ্ঞ অনুষ্ঠান করিলে অগ্নিরই সুখ হইয়া থাকে। ভদ্র-শব্দের অর্থ সামবেদের শাট্যায়নশাখীরা বলেন—"যাহা পুরুষের ধন তাহা ভদ্র, গৃহ ভদ্র, প্রজা (সন্তান) ভদ্র, পশুগুলি ভদ্র।"

তাৎপর্য—পূর্বপূর্বমন্ত্রগুলিতে বলা হইয়াছে যে, অগ্নি যজ্ঞের সর্বত্র বিরাজমান, তিনি যজ্ঞে দেবগণের উদ্দেশ্যে আহুত হবিঃ যথাযথভাবে নির্দিষ্ট দেবগণের নিকটে লইয়া যান এবং কখনও অন্যান্য দেবগণকে যজ্ঞস্থানে আনয়নও করেন। এখন অগ্নির অপর একটি বৈশিষ্ট্য বলা হইতেছে যে, অগ্নির উদ্দেশ্যে হবিঃ প্রদান করিলে তিনি তাহার বিনিময়ে যজমানকে বিত্ত, গৃহ, প্রজা, পশু এই চতুর্বিধ কল্যাণ প্রদান করিয়া থাকেন। যজমানও চিন্তা করেন যে, কেবলমাত্র হবিঃ প্রদান করিয়াই যদি এইরূপ বহুমূল্য কাম্যবস্তু লাভ করা যায় তবে পুনরায় যজ্ঞ অনুষ্ঠান করিলে বহুতর কাম্যবস্তু লাভ করা যাইবে। এইভাবে যজমানকর্তৃক হবিঃপ্রদান ও অগ্নি-কর্তৃক ভদ্রপ্রদানরূপ দানাদানচক্র চলিতেই থাকে, উভয়ে (দেবতা ও যজমান) সুখেই কালাতিপাত করিতে থাকেন।

মন্ত্র—৬, সন্দর্ভ—২

অনুবাদ—অঙ্গ শব্দ নিপাত হইলেও অভ্যাদিগণে অন্তর্ভুক্ত হওয়ায় অন্তোদাত্ত। 'দাশ্বান্‌সাহ্বান্‌....' (৬।১।১২) এই সূত্রে 'দাশৃ দানে' এই [দানার্থক দাশ্‌] ধাতুর উত্তর ক্বসুপ্রত্যয় করিয়া শব্দটি নিপাতিত হইয়াছে। সেখানে প্রত্যয়স্বর। [অগ্নে এই] আমন্ত্রিত অগ্নিশব্দটি পদের পরে বিদ্যমান বলিয়াই আষ্টমিক অনুদাত্তত্ব হইবে বলিয়া শঙ্কা

করা উচিত নয় যেহেতু 'অপাদাদৌ' এইরূপে [অন্য একটি] নিষেধও রহিয়াছে। [এখানে অগ্নে পাদাদিতে বিদ্যমান,] এইজন্য ষাষ্ঠিক আদ্যুদাত্ত হইবে। ভদ্র শব্দ নিত্যনপুংসক হওয়ায় আদ্যুদাত্তত্বের প্রাপ্তি থাকিলেও 'ভদি কল্যাণে' এই [কল্যাণার্থক ভদি] ধাতুর উত্তর রক্‌প্রত্যয় করিয়া নিপাতনে অন্তোদাত্ত হইবে। এই বাক্যে যচ্ছব্দ-প্রয়োগ থাকায় "নিপাতৈর্যদ্‌যদিহন্ত...." ইত্যাদি (৮।১।৩০) সূত্রে অনুদাত্তের নিষেধ হওয়ায় 'সতিশিষ্টস্বরায়ে' স্য-প্রতায়ের স্বরে করিষ্যসি-শব্দের উপান্ত্যস্বরটি উদাত্ত হইয়াছে। 'তব' শব্দে 'যুষ্মদস্মদোর্ঙসি' সূত্রে (৬।১।২১১) আদি স্বর উদাত্ত।

তাৎপর্য—অঙ্গ শব্দটি নিপাত, নিপাতের আদিস্বর উদাত্ত হয় বলিয়া এখানেও আদ্যুদাত্ত হওয়ার সম্ভাবনা থাকিলেও এই শব্দটি অভ্যাদিগণের মধ্যে ধরিয়া লইয়া অভিশব্দের (নিপাতের) ন্যায় এই নিপাতটিকে অন্তোদাত্ত বলা যাইবে। [এখানে দোষ এই যে, 'উপসর্গাশ্চাভিবর্জম্' এই ফিট্‌সূত্রে (৮০) কেবল অভি নিপাতটিকেই অন্তোদাত্ত বলা হইয়াছে, অভ্যাদি বলিয়া কোনও গণ স্বীকার করা হয় নাই। এই কারণে 'এবাদীনামন্তঃ' (৮২) সূত্রে অন্তোদাত্ত বলা সঙ্গত।] **দাশ্‌** (দাশৃ) ধাতুর উত্তর ক্বসু প্রত্যয় করিলে পুংলিঙ্গে যে দাশ্বান্ পদ হয় তাহা স্বয়ং পাণিনিই তাঁহার সূত্রে নিপাতন করিয়াছেন অর্থাৎ ঐ পরিনিষ্ঠিত শব্দটিকে সূত্রের অঙ্গীভূত করিয়াছেন। এখানে ক্বসু (বা বস্‌) প্রত্যয়ের বকারাকার উদাত্ত হইয়াছে, সুতরাং দাশ্বান্ অন্তোদাত্ত। ঐ দাশ্বস্ শব্দের চতুর্থীর একবচনে দাশুষে (২২৬-২৭ পৃঃ দ্রষ্টব্য) হইলে ঙে (চতুর্থীর একবচন বিভক্তি) সুপ্‌ বলিয়া অনুদাত্ত হওয়ায় দাশুষে শব্দটি মধ্যোদাত্ত হইল। পূর্বে (মন্ত্র-৪, সন্দর্ভ-৩) বলা হইয়াছে যে, দুইটি আমন্ত্রিতস্বরবিধায়ক সূত্র আছে। এখানে দ্বিতীয় পাদের প্রথমে অবস্থিত **অগ্নে** শব্দটি আমন্ত্রিত। ইহা পদের পরে অবস্থিত বটেই কারণ ইহার পূর্বে প্রথমপাদের শব্দগুলি আছে। তথাপি ইহা সর্বানুদাত্ত হইবে না। সর্বানুদাত্ত হওয়ার জন্য আমন্ত্রিত শব্দটি কোনও পাদের আদিতে বিদ্যমান থাকিতে পারিবে না। এখানে অগ্নে দ্বিতীয়পাদের আদিতে থাকায় আষ্টমিক সূত্রে সর্বানুদাত্ত হইতে পারিল না কিন্তু ষাষ্ঠিক সূত্রে আদ্যুদাত্তই থাকিল। **ভদ্র** শব্দটি নিত্যনপুংসক ও ইসন্তবর্জিত হওয়ায় (মন্ত্র-১, সন্দর্ভ-৩৫ দ্রষ্টব্য) আদ্যুদাত্তত্বের প্রাপ্তি থাকিলেও ভদ্‌ রক্‌ > ভদ্র ব্যুৎপত্তিতে প্রত্যয়ের স্বর বলবান্ হওয়ায় শব্দটি অন্তোদাত্ত হইয়াছে। ভদ্র শব্দটি সিদ্ধ বা পরিনিষ্ঠিত স্বরূপেই সূত্রে উল্লিখিত থাকায় নিপাতন বলিতে হয়। সূত্রটি নিম্নরূপ "ঋজ্রেন্দ্রাগ্র...ভদ্র..." (২২৭ পৃঃ দ্রষ্টব্য)। [বৈয়াকরণগণের মতে এখানে ব্যত্যয়ের দ্বারা অন্তোদাত্ত বলিতে হইবে যেহেতু "ঋজ্রেন্দ্রাগ্র..." সূত্রে বিহিত প্রত্যয়টি হইল রন্, রক্ নয়। রন্ নিৎ বলিয়া ভদ্র

আদ্যুদাত্ত হইয়া পড়ে।] **করিষ্যসি**-শব্দটি তিঙন্ত হওয়ায় 'তিঙ্‌ঙতিঙঃ' সূত্রে সর্বানুদাত্তত্বের প্রাপ্তি ছিল। কিন্তু 'নিপাতৈর্যদ্যদি…' ইত্যাদি (৮।১।৩০) সূত্রে বলা হইয়াছে যে যৎ, যদি প্রভৃতি নিপাতের দ্বারা যুক্ত তিঙন্ত অনুদাত্ত হয় না। এইজন্য এই বাক্যে 'যৎ' শব্দ থাকায় করিষ্যসি শব্দ সর্বানুদাত্ত হয় নাই, স্য প্রত্যয়ের স্বর অনুসারে যকারাকার উদাত্ত হইয়াছে, সিপ্‌ পিৎ বলিয়া তাহা অনুদাত্ত। এখন যকারাকারই সতিশিষ্ট ন্যায়ে বলীয়ান্‌ হওয়ায় সেই স্বরটিই উদাত্ত থাকিল। **তব**-পদটি যুষ্মদ্‌ ঙস্‌ করিয়া নিষ্পন্ন হইয়াছে। তজ্জন্য সূত্র হইল—'তবমমৌ ঙসি'। ঙস্‌ প্রত্যয় পরে থাকিলে যুষ্মদ্‌ এবং অস্মদ্‌ শব্দের স্থানে যথাক্রমে তব ও মম আদেশ হয়। ইহার স্বরের জন্য আবশ্যক সূত্র—"যুষ্মদস্মদোর্ঙসি" অর্থাৎ ঙসি প্রত্যয়ান্ত যুষ্মদ্‌ ও অস্মদ্‌ শব্দ আদ্যুদাত্ত হয়। অতএব তব আদ্যুদাত্ত।

মন্ত্র—৬, সন্দর্ভ—৩

অনুবাদ—যাস্ক বলিয়াছেন 'অঙ্গিরা অঙ্গার' [অর্থাৎ অঙ্গার শব্দ হইতে অঙ্গিরা শব্দ হইয়াছে।] ঐতরেয়শাখিগণও প্রজাপতি কর্তৃক দুহিতার ধ্যান (কামনা) বিষয়ক উপাখ্যানে বলিয়াছেন—'যাহা অঙ্গার ছিল তাহাই অঙ্গিরা (অঙ্গিরস্‌) হইল।' সুতরাং অঙ্গিরস্‌ নামক মুনির কারণ অঙ্গাররূপ অগ্নি হইতেই অগ্নির অঙ্গিরস্ত্ব হইয়াছে। এখানে (এই শব্দে) আষ্টমিক অনুদাত্ত হইয়াছে যেহেতু ইহা পদের পরে বিদ্যমান [এবং পাদাদিতে বিদ্যমান নয়।]

তাৎপর্য—'অঙ্গিরা অঙ্গারাঃ' এই নিরুক্ত পঙ্‌ক্তিটি বুঝিতে হইলে নিরুক্তের ঐ স্থল হইতে আরও কিছু অংশ উদ্ধৃত করা প্রয়োজন—'অর্চিষি ভৃগুঃ সংবভূব… অঙ্গারেষ্বঙ্গিরাঃ, অঙ্গারা অঙ্কনা অঞ্চনাঃ।' (নিরুক্ত, ৩।১৭)। প্রজাপতি নিজের শুক্র অগ্নিতে আহুতি দিয়াছিলেন। সেই আহুতিদ্রব্য অগ্নিতে প্রজ্বলিত হইল। প্রজ্বলিত শিখা হইতে ভৃগু জন্মগ্রহণ করিলেন এবং জ্বলিতশেষ অঙ্গার হইতে অঙ্গিরা উৎপন্ন হইলেন। যেখানে অঙ্গার থাকে সেখানেই কালো ছাপ পড়ে অর্থাৎ অঙ্ক বা চিহ্ন থাকে। সেই চিহ্ন হইতেই অঙ্গারের জ্ঞান (অঞ্চন) হয়। সুতরাং অঞ্চনই অঙ্কন, তাহাই অঙ্গার।

ঐতরেয় ব্রাহ্মণে বলা হইয়াছে যে, একদা প্রজাপতি নিজদুহিতাতে এতই অনুরক্ত হইয়াছিলেন যে, কন্যা মৃগীরূপ পরিগ্রহ করিলে তিনিও মৃগরূপ ধারণ করিয়া তাহাতে উপগত হইলেন। তৎকালে প্রজাপতির রেতঃ বহুল পরিমাণে নির্গত হওয়ায় তাহা ভূমিতে পতিত হইল। বৈশ্বানর অগ্নি সেই দ্রবীভূত শুক্রকে পিণ্ডাকার প্রদান করিলেন। সেই রেতঃপিণ্ড হইতে আদিত্য, ভৃগু এবং অন্যান্য দেবতা জন্মগ্রহণ করিলেন। দগ্ধ রেতঃপিণ্ড অঙ্গাররূপ প্রাপ্ত হইলে তাহা হইতে অঙ্গিরস্‌

নামক মুনিগণ উৎপন্ন হইলেন। এই উপাখ্যান অনুসারে (বৈশ্বানর) অগ্নি অঙ্গিরস্ নামক মুনিগণের কারণ হইলেও কারণ ও কার্যের মধ্যে ভেদদৃষ্টি পরিত্যাগ করিলে কার্যস্বরূপ অঙ্গিরস্ নামক মুনিগণকে অগ্নি বলা চলে এবং কারণস্বরূপ অগ্নিকে অঙ্গিরস্ বলা যায়। বর্তমান মন্ত্রে তাহাই করা হইয়াছে।

অঙ্গিরঃ পদটি আমন্ত্রিত। তাহা পাদের আদিতে নাই, অনেকগুলি পদের পরে বিদ্যমান। সুতরাং এখানে আষ্টমিক নিঘাত (অনুদাত্ত) হইয়াছে।

মন্ত্র—৭, সন্দর্ভ—১

অনুবাদ—'উপ ত্বাগ্নে' ইত্যাদি তৃচটি অগ্নীষোমপ্রণয়নে পঠনীয়। ইহা ব্রাহ্মণে উক্ত হইয়াছে—"[হোতা] 'উপ ত্বাগ্নে দিবেদিবে' ইত্যাদি তৃচ (তিনটি ঋক্) এবং 'উপ প্রিয়ং পনিপ্নতম্' ইত্যাদি একটি ঋক্ পাঠ করেন।" সেই তৃচে যাহা প্রথমা [ঋক্] তাহাই এই সূক্তের সপ্তমী [ঋক্]। [ঋষি] এই সেই সপ্তমী ঋক্ বলিতেছেন।

তাৎপর্য—একটি একাহ সোমযাগের যথাবিধি অনুষ্ঠানের জন্য তৎপূর্বে চারটি প্রস্তুতির দিবসে কতকগুলি অনুষ্ঠান করিতে হয়। এইভাবে একাহ সোমযাগ সম্পাদন করিতে মোট পাঁচ দিন আবশ্যক। তন্মধ্যে দ্বিতীয় দিবসে একটি অপ্রাপ্ত-যৌবনা বৎসতরীর (স্ত্রী-বাছুর) বিনিময়ে সোম ক্রয় করা হয়। এই ক্রয়পদ্ধতির পশ্চাতে একটি প্রাচীন ঘটনার অনুকরণ রহিয়াছে। অমৃতত্বের সাধন সোম পূর্ব-কালে গন্ধর্বগণের অধীনেই বিদ্যমান ছিল। দেবগণ গন্ধর্বগণকে স্ত্রীকাম লক্ষ্য করিয়া বাগ্‌দেবীর বিনিময়ে সোম ক্রয় করিয়া লন। বাগিন্দ্রিয় ব্যতীত কেহ সার্থকভাবে বাঁচিতে পারে না বলিয়া দেবগণ বাগ্‌দেবীর প্রার্থনা করিলে তিনি পুনরায় দেবগণের নিকটে ফিরিয়া আসেন। আজও বৎসতরীকে বাগ্‌দেবীসদৃশী মনে করিয়া তাহার বিনিময়ে সোমবিক্রয়ীর নিকট হইতে সোম ক্রয় করিয়াও ক্রেতা প্রবঞ্চনাপূর্বক বৎসতরীকে ফিরাইয়া লইয়া সোমবিক্রয়ীকে স্বর্ণ দান করেন এবং পরে ঐ স্বর্ণখণ্ডও হঠাৎ কাড়িয়া লন। ফলে সোমবিক্রয়ী কেবলমাত্র অজা, বস্ত্রখণ্ড ইত্যাদি কয়েকটি দ্রব্যমাত্র পাইয়া থাকে।

যাহা হউক, দ্বিতীয় দিবসে ক্রীত ঐ সোমকে শকটে স্থাপন করিয়া যজ্ঞস্থানে আনয়ন করিতে হয়। (৩০৭-৮ পৃঃ)। সোমযাগের জন্য যে বেদীবিশেষ আবশ্যক তাহার দুইটি প্রধান ভাগ রহিয়াছে—পশ্চিমে ঐষ্টিকী বেদী বা প্রাকৃতী বেদী এবং পূর্বে বৃহদাকার মহাবেদী। ঐষ্টিকবেদীর আচ্ছাদন স্বরূপে নির্মিত প্রাচীনবংশ নামক মণ্ডপের অভ্যন্তরে আহবনীয় অগ্নির দক্ষিণে আসন্দী (টেবিল) রক্ষিত থাকে। তাহার উপরে সোম রাখিতে হয়। এই দ্বিতীয় দিবসে স্থাপিত সোমকেই চতুর্থ দিবসে আহবনীয় অগ্নির সহিত একসঙ্গে মহাবেদীতে লইয়া যাইতে হয়। অগ্নি ও

সোমের এই সহ-প্রণয়নকেই অগ্নীষোমপ্রণয়ন বলে। এই প্রক্রিয়া আরও স্পষ্টভাবে প্রদর্শিত হইতেছে।

অধ্বর্যু আহবনীয় অগ্নি হইতে জ্বলন্ত কাষ্ঠ কোনও বালুকাপূর্ণ পাত্রে গ্রহণ করেন এবং হোতাকে নির্দেশ দেন—'অগ্নীষোমাভ্যাং প্রণীয়মানাভ্যামনুব্রূহি'। অধ্বর্যুর সহকর্মী ঋত্বিক্‌গণ গ্রাব-দ্রোণকলশাদি পাত্র লইয়া অধ্বর্যুর সহিত চলিতে থাকেন। ব্রহ্মা (মতান্তরে যজমান) সোমকে গ্রহণ করিয়া অগ্নির (অধ্বর্যুর) অনুসরণ করেন। তাঁহারা প্রাচীনবংশমণ্ডপের পূর্বদ্বার দিয়া বাহিরে আসিয়া মহাবেদীর ভিতরে সদোমণ্ডপের উত্তরে যান এবং অধ্বর্যু আগ্নীধ্রীয় অগ্নিতে ঐ প্রণীত অগ্নিকে স্থাপন করেন। অনন্তর ব্রহ্মা, অধ্বর্যু, যজমান মহাবেদীর পূর্বদিকে বিদ্যমান উত্তর-বেদীতে যে আহবনীয় অগ্নি অবস্থিত আছেন তাহার সমীপে গমন করেন। অধ্বর্যু এখন ব্রহ্মার (বা যজমানের) নিকট হইতে সোম গ্রহণ করিয়া পূর্বদ্বার দিয়া হবির্ধানমণ্ডপে প্রবেশ করেন। এই মণ্ডপের মধ্যে পৃষ্ঠ্যানামক মধ্যরেখার উত্তরে ও দক্ষিণে যে দুইটি হবির্ধানশকট থাকে তাহার মধ্যে দক্ষিণদিকের শকটে অধ্বর্যু সোমলতাকে স্থাপন করেন। (৩০৭-৮ পৃঃ)। ইহাই অগ্নীষোমপ্রণয়ন।

এখন হোতার কার্য বিশেষভাবে বলা হইতেছে—'অগ্নীষোমাভ্যাং প্রণীয়মানা-ভ্যামনুব্রূহি' এইরূপে অধ্বর্যুর নিকট হইতে প্রৈষ লাভ করিয়া হোতা 'সাবীর্হি' ইত্যাদি মন্ত্র পাঠ করেন। অনন্তর ৪।৫ টি ঋক্‌ হোতা পাঠ করেন। ইতিমধ্যে ঋত্বিক্‌গণ আগ্নীধ্রীয় অগ্নির (ধিষ্ণ্যের) সমীপবর্তী হইয়াছেন। তখন হোতা 'উপ ত্বাগ্নে' তৃচটির দুইটি ঋক্‌ পাঠ করিয়া তৃতীয়টির প্রথমার্ধ অর্থাৎ 'অগ্নে সূপায়নো ভব' পর্যন্ত অংশ পাঠ করিয়া বিরত হন। তারপর অধ্বর্যু আগ্নীধ্রীয় ধিষ্ণ্যে অগ্নি স্থাপন করিয়া সেখানে আহুতি প্রদান করিলে হোতা অবশিষ্টাংশ অর্থাৎ 'সচস্বা নঃ স্বস্তয়ে' অংশ পাঠ করেন। এইভাবে এই তৃচের বিনিয়োগ প্রদর্শিত হইল।

অগ্নিপ্রণয়ন ও অগ্নীষোমপ্রণয়নে একটি পার্থক্য লক্ষ্য করা উচিত—অগ্নিপ্রণয়নে ঐষ্টিকবেদীর আহবনীয় হইতে জ্বলন্ত কাষ্ঠ উদ্ধৃত করিয়া মহাবেদীর অন্তর্গত উত্তর-বেদীর নাভিস্থানে লইয়া যাইতে হয় এবং সেখানে অগ্নি বা জলন্ত কাষ্ঠ স্থাপিত করিতে হয়। [তখনই সেই প্রণীত অগ্নি আহবনীয়ের মর্যাদা লাভ করে এবং ঐষ্টিকবেদীর মূল আহবনীয়টি গার্হপত্যতুল্য হইয়া যায়।] কিন্তু অগ্নীষোমপ্রণয়নে ঐষ্টিকবেদীর আহবনীয় হইতে অগ্নি উদ্ধৃত করিয়া মহাবেদীর উত্তরে আগ্নীধ্রীয় অগ্নিতে স্থাপন করিতে হয়।

মন্ত্র—৭, সন্দর্ভ—২

অনুবাদ—হে অগ্নে, আমরা অর্থাৎ অনুষ্ঠাতৃগণ দিবেদিবে অর্থাৎ প্রতিদিন দোষাবস্তঃ অর্থাৎ রাত্রিতে এবং দিনে বুদ্ধিপূর্বক নমস্কার সম্পাদন করিতে করিতে তোমার সমীপে আগমন করিতেছি।

তাৎপর্য—এখানে অগ্নিকে অভিমুখ করার জন্য এবং তাঁহার সন্তোষ উৎপাদিত করার জন্য বলা হইতেছে যে, হে অগ্নি, আমরা প্রতিদিন তোমাকে নমস্কার করিতেছি। কদাচিৎ কোনও বিশেষ উদ্দেশ্যে প্রণাম করিলে তাহার দ্বারা প্রণন্তার নিতান্ত স্বার্থপরতাই সূচিত হয়। কিন্তু যে-ব্যক্তি প্রত্যহ প্রণাম করে তাহার সম্বন্ধে ঐরূপ অভিযোগ করা যায় না। পরন্তু তাহাতে তাহার নিষ্ঠাই প্রমাণিত হয়। এইস্থলে হোতা বা মন্ত্রপাঠক বলিতেছেন যে, তিনি প্রতিদিন দিনে (বস্তঃ) ও রাত্রিতে (দোষা) অগ্নিকে নমস্কার করেন। ফলে তাঁহার একাগ্রতা সংশয়াতীতরূপে সিদ্ধ হয়। পুনরায় বলা হইয়াছে যে, ঐ নমস্কার যদিও কায়, মন ও বাক্যের দ্বারা সম্পন্ন হইতে পারে তথাপি বুদ্ধিপূর্বক অর্থাৎ মনে-মনেই তাহা সম্পাদিত হইয়া থাকে। কোনওরূপ বাহ্য প্রদর্শনের চেষ্টা না রাখিয়া অন্তরের অন্তস্তলে শ্রদ্ধা ও নিষ্ঠা সহকারে প্রণতি জ্ঞাপন করা উচ্চস্তরের মনঃস্থিতির পরিচায়ক। অগ্নির সমীপে গমন করিলে সহজেই আনুকূল্য লাভ হইতে পারে, সম্ভবতঃ এই চিন্তায় মন্ত্রপাঠক অগ্নির সমীপে গমন করিতে অভিলাষী। (দোষাবস্তঃ শব্দটির বিবিধ ব্যাখ্যার জন্য ৪৭-৪৯ পৃঃ ; ২৪০-২৪৩ পৃঃ এবং ২৮৬-৮৭ পৃঃ দ্রষ্টব্য।)

মন্ত্র – ৭, সন্দর্ভ – ৩

অনুবাদ – উপ-শব্দের নিপাতস্বর হইয়াছে। 'ত্বামৌ দ্বিতীয়ায়াঃ' সূত্রে যুষ্মদ্ শব্দের স্থানে [দ্বিতীয়ার একবচনে] ত্বা আদেশ হইয়াছে। দোষা শব্দটি রাত্রিবাচক, বস্তঃ শব্দটি দিনবাচক। দ্বন্দ্বসমাসে কার্তকৌজপাদিগণ অনুসারে [সমস্ত পদটি] আদ্যুদাত্ত। 'সাবেকাচঃ' ইত্যাদি সূত্রে ধীশব্দের বিভক্তি উদাত্ত। নমঃ একটি নিপাত। ভরন্তঃ এইস্থলে শপ্ পিৎ হওয়ায় এবং [অতুপদেশের পর] শতৃপ্রত্যয় ল-সার্বধাতুক হওয়ায় অনুদাত্ত হইলে ধাতুস্বর অবশিষ্ট থাকে। ইমসি এইস্থলে 'ইদন্তো মসি' সূত্রে [মসি] আদেশ এবং তাহা অনুদাত্ত।

তাৎপর্য—'নিপাতা আদ্যুদাত্তাঃ' সূত্রে উপ আদ্যুদাত্ত। 'ত্বামৌ দ্বিতীয়ায়াঃ' সূত্রের অর্থ—যুষ্মদ্ ও অস্মদ্ শব্দের দ্বিতীয়ার একবচনে যথাক্রমে ত্বা ও মা আদেশ হয়, ইহারা সর্বানুদাত্ত। সুতরাং ত্বা শব্দটি অনুদাত্ত হইয়াছে। রাত্রিবাচক দোষা ও দিনবাচক বস্তঃ শব্দের দ্বন্দ্বসমাসে যে দোষাবস্তঃ শব্দ নিষ্পন্ন হইয়াছে তাহার স্বর নিরূপণের জন্য একটি সূত্রের আশ্রয় লওয়া হইয়াছে। 'কার্তকৌজপাদয়শ্চ' সূত্রের অর্থ—দ্বন্দ্বসমাসনিষ্পন্ন কার্তকৌজপৌ প্রভৃতি শব্দের পূর্বপদের প্রকৃতিস্বর হয়।

এখানে দোষাবস্তঃ শব্দটি উক্ত গণে পঠিত না থাকিলেও গণটিকে আকৃতিগণ বলিয়া স্বীকার করা যাইতে পারে এবং তাহাতে দোষাবস্তঃ শব্দটিরও পূর্বপদের প্রকৃতিস্বর হইতে পারে। দোষা-শব্দটিকে অব্যুৎপন্ন প্রাতিপদিক (ফিট্) বলিয়া অন্তোদাত্ত বলিলে মন্ত্রপঠিত স্বরের সিদ্ধি হয় না। কারণ মন্ত্রে ঐ দোষাবস্তঃ শব্দটি আদ্যুদাত্ত আছে। এইজন্য বাধ্য হইয়া দোষা শব্দটিকে বৃষাদিগণে অন্তর্ভুক্ত ধরিয়া আদ্যুদাত্ত করিতে হইবে এবং তাহাতে দোষাবস্তঃ সমস্তপদটিও আদ্যুদাত্ত হইতে পারিবে। 'সাবেকাচঃ' ইত্যাদি সূত্রে (মন্ত্র-৩, সন্দর্ভ ৪ দ্রষ্টব্য) ধী শব্দের তৃতীয়ৈকবচন বিভক্তিটি উদাত্ত। **নমঃ** শব্দটি নিপাত হওয়ায় আদ্যুদাত্ত। **ভরন্তঃ** পদের সিদ্ধির জন্য বিবরণ দ্রষ্টব্য (২৩৭- ৮ পৃঃ)। সংক্ষেপে ভৃ অ (শপ্) অৎ (শতৃ)+অস্ (জস্) >ভৃ অ অ ন্ ত্ অস্ (নুম্ আগম)। এই অবস্থায় জস্ এর অকার অনুদাত্ত কারণ তাহা সুপ্। 'ভর' এই অদুপদেশের পর শতৃ-প্রত্যয়ের অকার লসার্বধাতুক হওয়ায় তাহা অনুদাত্ত [১]। শপ্ পিৎ বলিয়া অকার অনুদাত্ত। সুতরাং অবশিষ্ট ধাতুস্বরটিই উদাত্ত হইবে। ভৃ ধাতুর ঋকার গুণ হইয়া অর্ হওয়ায় ঐ অকার এখন ধাতুর অবয়ব। সুতরাং ঋকারস্থানিক অকারটিই এখন উদাত্ত। **ইমসি** শব্দটি তিঙন্ত, তাহা অতিঙন্ত 'আ' শব্দের অব্যবহিত পরে বিদ্যমান থাকায় 'তিঙ্ঙ-তিঙঃ' সূত্রে সর্বানুদাত্ত হয়। 'ইদন্তো মসি' সূত্রে লট্ উত্তম পুরুষ বহুবচনে মস্ প্রাপ্ত হইলেও মসি হইয়া যায়।

১। এখানে যে সূত্রটির সাহায্যে অনুদাত্ত হইয়াছে তাহা নিম্নরূপ—"তাস্যনু-দাত্তেন্ঙিদদুপদেশাল্লসার্বধাতুকমনুদাত্তমহ্ন্বিঙোঃ" (৬।১।১৮৬)। ইহার অর্থ—তাস্, অনুদাত্তেৎ, ঙিৎ এবং অদুপদেশের পরে বিদ্যমান লসার্বধাতুক অনুদাত্ত হয়। হ্নুঙ্ এবং ইঙ্ এর পরে অনুদাত্ত হয় না। এখানে ভরন্তঃ পদটিতে অদুপদেশের পর ল-সার্বধাতুক আছে। অৎ অর্থাৎ অকার, অদুপদেশ অর্থাৎ যাহা উপদেশে অকারান্ত। এখানে ভর অর্থাৎ শপ্ সহিত ভৃ ধাতুকে অদুপদেশ ধরিতে হইবে। 'লটঃ, শতৃশানচৌ…' সূত্রানুসারে অৎ (শতৃ) এবং আন (শানচ্) লটের স্থানে হইয়া থাকে। শতৃ ও শানচ্ প্রত্যয়ের শ্ ইৎ যাওয়ায় 'তিঙ্ শিৎ সার্বধাতুকম্' সূত্রে তাহারা সার্বধাতুক। লটের বা লকারের স্থানে বিহিত সার্বধাতুক শতৃ বা শানচ্ ল-সার্বধাতুক। ভরন্তঃ পদে 'ভর' এই অদুপদেশের পরে বিদ্যমান ল-সার্বধাতুক 'অৎ' অনুদাত্ত হইয়াছে।

মন্ত্র;-৮-সন্দর্ভ-১

অনুবাদ—পূর্বমন্ত্রে অগ্নিকে উদ্দেশ করিয়া 'ত্বাম্ উপেমঃ' বা তোমার নিকটে যাইতেছি এইরূপ বলা হইয়াছে। তুমি কিরূপ? (কিরূপ তোমার নিকট?) দীপ্যমান। রাক্ষসকৃতহিংসারহিত যজ্ঞসমূহের রক্ষক। অবশ্যম্ভাবী কর্মফলরূপ ঋতের (বা সত্যের) পুনঃপুনঃ বা অত্যন্ত প্রকাশক। আহুতির আধার অগ্নিকে দেখিয়া শাস্ত্রপ্রসিদ্ধ কর্মফল স্মরণ করা হইতেছে। নিজগৃহে অর্থাৎ যজ্ঞশালায় হবিঃসমূহের দ্বারা বৃদ্ধিপ্রাপ্ত।

তাৎপর্য—এই মন্ত্রগত পদগুলির দ্বারা কোনও বাক্য সমাপ্ত হয় না। পূর্বমন্ত্রের 'ত্বামুপেমঃ' (বা 'ত্বামুপেমসি') অংশ এই মন্ত্রের সহিত মিলিত করিলে বাক্যটি সম্পূর্ণ হইবে। ত্বাম্ পদের চারটি বিশেষণমাত্র এই মন্ত্রে রহিয়াছে—রাজন্তম্, অধ্বরাণাং গোপাম্, ঋতস্য দীদিবিম্, স্বে দমে বর্ধমানম্। রাজ্-ধাতুর অর্থ দীপ্তি পাওয়া। সুতরাং এখানে 'রাজন্তম্' পদে অগ্নির দীপ্যমানার্থ গৃহীত হইবে। অধ্বর শব্দের যে ব্যুৎপত্তিগত অর্থ হিংসারহিত এবং তাহা যে যজ্ঞশব্দের সহিত সমার্থক, ইহা ১।১।৪ মন্ত্রের ব্যাখ্যায় বলা হইয়াছে। অগ্নিই যজ্ঞের রক্ষক; তিনি যজ্ঞকে রক্ষা করিলে রাক্ষসগণ আর কোনও প্রকারে যজ্ঞের বিঘ্ন সম্পাদন করিতে সমর্থ হয় না। গোপা-শব্দটি মুখ্যতঃ গরুর পালক অর্থে ব্যবহৃত হওয়া সঙ্গত হইলেও বহুলপ্রয়োগের ফলে গো-সম্বন্ধ পরিত্যক্ত হইয়া পালকমাত্র অর্থ বুঝায়। ঋত শব্দটি সত্যার্থক। কর্মের ফল অবশ্যই পাওয়া যায় বলিয়া তাহার অন্যথা না হওয়ায় কর্মফলকেই ঋতশব্দের দ্বারা বুঝানো হইয়াছে। বেদের বহুস্থলে ঋতশব্দটি কর্মফলার্থক, উদাহরণস্বরূপ 'ঋতং পিবন্তৌ সুকৃতস্য লোকে' (কঠ উঃ ১।৩।১) এই মন্ত্রটি উল্লিখিত হইতে পারে। দীদিবি শব্দের অর্থ দ্যোতক বা প্রকাশক। এই পদে দিব্-ধাতুর দ্বিত্ব হওয়ায় পৌনঃপুন্য বা আতিশয্য অর্থ লব্ধ হয়। অগ্নি কর্মফলকে পুনঃ পুনঃ বা অতিশয়ে প্রকাশ করেন। সায়ণ যদিও এই প্রকাশকে কালকৃত (পুনঃপুনঃ) এবং আংশিকভাবে দেশকৃত অতিশয় বলিয়াছেন তথাপি অগ্নির প্রকাশসামর্থ্যকে সম্প্রসারিত করিয়া আমরা বলিতে পারি যে, অগ্নি সর্বকালে, সর্বদেশে ও সর্ববস্তুতে প্রকাশমান। সায়ণ অন্যভাবে ব্যাখ্যা করিয়াছেন—অগ্নি কর্মফলের স্মারক বা উদ্বোধক। অগ্নিতে ঘৃতাদি আহুতি দিলে কর্মফল লাভ

করা যায় কিন্তু অগ্নির (বা আহুতির আধারের) দর্শনে আহুতির স্মরণ হয় এবং তাহা হইতে আহুতির কার্য কর্মফলের স্মরণ হয়। এই দৃষ্টিতে অগ্নিকে কর্মফলের প্রকাশক বা স্মারক বলা যায়। অগ্নি যজ্ঞশালায় বিদ্যমান থাকিয়া ঘৃতাদি হবিঃপদার্থের সাহায্যে অথবা কাষ্ঠাদির সাহায্যে সদাই বৃদ্ধিপ্রাপ্ত হইতেছেন।

মন্ত্র—৮, সন্দর্ভ—২

অনুবাদ—রাজন্তম্ এবং বর্ধমানম্ এই উভয় স্থলেই পূর্বের ন্যায় (ভরন্তঃ শব্দের ন্যায়) ধাতুস্বর অবশিষ্ট থাকে। দীদিবিশব্দে 'অভ্যস্তানামাদিঃ' সূত্রে আদিস্বর উদাত্ত। দমশব্দটি বৃষাদিত্ববশতঃ আদ্যুদাত্ত।

তাৎপর্য—**রাজন্তম্** পদটি শতৃপ্রত্যয়ান্ত সুতরাং পূর্বমন্ত্রের ভরন্তঃ পদের ন্যায় এইস্থলেও শতৃ প্রত্যয় (অৎ) অতুপদেশের (রাজ) পর বিদ্যমান থাকায় তাহা অনুদাত্ত হইবে। অনুরূপভাবে **বর্ধমানম্** পদটিতে বর্ধ এই অতুপদেশের পরে বিদ্যমান লসার্বধাতুক শানচ্ (আন বা মুক্-আগম সহিত মান) অনুদাত্ত হইবে। ফলে দুইটি পদেই ধাতুর স্বর হইবে অর্থাৎ 'ধাতোঃ' সূত্রে রাজ্‌ধাতুর রেফাকার ও বৃধ্ ধাতুর ঋকারস্থানিক অকার উদাত্ত হইবে। **দীদিবি** পদটির সায়ণসম্মত ব্যুৎপত্তি হইল দিব্ কি (বাহুলকাৎ) > দিব্‌দিব্ কি (লিড্‌বদ্‌ভাব, সুতরাং দ্বিত্ব) > দি দিব্ কি ('হলাদিঃ শেষঃ' সূত্রে বকারলোপ) > দি দিব্ ই (ককার ইৎ) > দীদিব্‌ই ('তুজাদীনাং দীর্ঘোঽভ্যাসস্য' সূত্রে অভ্যাসের দীর্ঘ) > দীদিবি। দিব্‌দিব্ এইরূপে যখন দ্বিত্ব হইয়াছিল তখন সম্পূর্ণ দিব্‌দিব্ অভ্যস্তসংজ্ঞা লাভ করিয়াছিল যেহেতু সূত্র আছে—'উভে অভ্যস্তম্'। কি-প্রত্যয়টির লিড্‌বদ্‌ভাব হওয়ায় তাহা আর্ধধাতুক হওয়াই সঙ্গত কিন্তু 'ছন্দস্যুভয়থা' (৩।৪।১১৭) সূত্রে তাহাকে সার্বধাতুক বলিয়া গ্রহণ করা হয়। এই 'কি' প্রত্যয়টি লকারের (লিট্ এর) স্থানে হওয়ায় তাহা লসার্বধাতুক বলিয়া গণ্য। এখন 'অভ্যস্তানামাদিঃ' সূত্রের প্রাপ্তি হইতেছে। এই সূত্রের অর্থ—অনিট্ অজাদি লসার্বধাতুক পরে থাকিলে অভ্যস্তের আদিস্বর উদাত্ত হয়। এখানে কি অথবা ই প্রত্যয়টি অনিট্ (ইট্ আগম হয় নাই), ইহা অজাদি এবং লসার্বধাতুক বলিয়া এই প্রত্যয় পরে থাকায় তৎপূর্ববর্তী অভ্যস্ত দিব্‌দিব্ (বা দীদিব্) এর আদিস্বর উদাত্ত হইবে। অতএব দীদিবি শব্দ আদ্যুদাত্ত। **দম** শব্দটি আদ্যুদাত্ত। ইহার আদ্যুদাত্তত্ব অন্য কোনও প্রক্রিয়ায় সাধিত করিতে না পারায় সায়ণ অগতিক গতির আশ্রয় লইয়া বলিয়াছেন

যে, দম শব্দটি বৃষাদিগণের অন্তর্ভুক্ত মনে করিতে হইবে। বৃষাদিগণপঠিত সকল শব্দই আদ্যুদাত্ত।

মন্ত্র—৯, সন্দর্ভ—১

অনুবাদ—হে অগ্নে, সেই তুমি আমাদিগের জন্য সুপায়ন বা শোভনপ্রাপ্তিযুক্ত হও। সেইরূপ আমাদিগের স্বস্তির জন্য বা অবিনাশের জন্য সমবেত হও। এই উভয়ের (উভয়বিধ প্রার্থনার) দৃষ্টান্ত হইল—যেরূপ পুত্রের জন্য পিতা সুপ্রাপ বা অনায়াসপ্রাপ্য হন এবং প্রায়ই [অবিনাশে] সমবেত হন সেইরূপ।

তাৎপর্য—অন্যান্য দেবগণকে স্তুতি করিয়া তাঁহাদিগের উদ্দেশ্যে হবিঃ প্রদান করিলেও তাঁহারা ঋত্বিক্ ও যজমানের দৃষ্টিগোচর হন না কিন্তু অগ্নি দৃষ্টি গোচর হন। তিনি অনায়াসলভ্য হন বলিয়া তাঁহার সহিত যজমানের এরূপ নিবিড় সম্বন্ধ গড়িয়া ওঠে যে, অত্যন্ত আপনজনের ন্যায় তাঁহার নিকটে যজমান বহুবিধ প্রার্থনা (আবদার) করিয়া বসেন। তাদৃশ প্রার্থনার অন্যতম হইল—তিনি (অগ্নি) যেন চিরদিনই সুলভ হন যেমন পুত্রের নিকট পিতা সুলভ। পরোক্ষভাবে হইলেও এখানে অগ্নিকে পিতৃরূপে সম্বোধন করা হইয়াছে। তাঁহার প্রতি পিতৃব্যবহার আমাদের দৃষ্টি আকর্ষণ না করিয়া পারে না। এই সুলভত্ব-প্রার্থনার অপেক্ষা আরও একটি দুর্লভ বস্তুর প্রার্থনা অতি আপনজন অগ্নির কাছেই করা চলে যেমন পিতার কাছে পুত্র করিয়া থাকে। পুত্রের শত অপরাধও পিতার নিকট ক্ষম্য। পুত্রের বিনাশ তিনি কদাচ কামনা করেন না, পুত্রের কল্যাণ ও স্বস্তি তাঁহার নিয়ত কামনার বিষয়। এইজন্য যজমানের প্রার্থনা যে, অগ্নি যেন পুত্রের (যজমানের) অবিনাশে বা স্বস্তিতে সর্বদাই সংলগ্ন থাকেন।

মন্ত্র—৯, সন্দর্ভ—২

অনুবাদ—অস্মদ্ শব্দের আদেশ নঃ পদটির স্বর 'অনুদাত্তং সর্বম্…' ইত্যাদি সূত্রে অনুদাত্ত। 'চাদয়োঽনুদাত্তাঃ' সূত্রে ইব শব্দ অনুদাত্ত। 'ইবেন নিত্যসমাসঃ পূর্বপদপ্রকৃতিস্বরত্বং চ বক্তব্যম্' এই সূত্রে সমাসবদ্ধ পিতেব শব্দটি মধ্যোদাত্ত। [সু] শোভন উপায়ন যাহার [এই বিগ্রহে] বহুব্রীহি সমাসে 'নঞ্সুভ্যাম্' সূত্রে [সূপায়ন] অন্তোদাত্ত। সচস্ব এই পদটি কোনও পদের পরে বিদ্যমান না থাকায় (অর্থাৎ দ্বিতীয়ার্ধের আদিতে বিদ্যমান থাকায়) অনুদাত্ত হয় নাই। লসার্বধাতুক অনুদাত্ত হওয়ায় ধাতুর স্বরই অবশিষ্ট থাকিবে।

তাৎপর্য—'বহুবচনস্থ বস্‌নসৌ' (৮।১।২১) সূত্রে অস্মদ্ শব্দের ষষ্ঠীর বহু বচনে অস্মদ্ আম্ এই অবস্থায় নস্ আদেশ হইয়াছে। উদ্ধৃত সূত্রটির অর্থ— বহুবচনান্ত যুষ্মদ্ ও অস্মদ্ শব্দের ষষ্ঠী, চতুর্থী এবং দ্বিতীয়াতে যথাক্রমে বস্ ও নস্ আদেশ হয়। এই সূত্রের পূর্বে 'অনুদাত্তং সর্বমপাদাদৌ' (৮।১।১৮) সূত্রটি আছে, তাহা অধিকার-সূত্র এবং এই পাদের সমাপ্তি পর্যন্ত অর্থাৎ ৮।১।৭৪ পর্যন্ত এই সূত্রের অনুবৃত্তি যাইবে। ফলে বস্, নস্ আদেশদ্বয় অপাদাদিতে থাকিবে অর্থাৎ পাদের আদিতে বিদ্যমান থাকিতে পারিবে না এবং তাহা সর্বানুদাত্ত হইবে। এখানে 'নঃ' পাদের আদিতে নাই ও তাহা অনুদাত্ত হইয়াছে। 'চাদয়োঽনুদাত্তাঃ' এই ফিট্‌সূত্রান্তর্গত চাদিগণে **ইব**-শব্দ পঠিত থাকায় তাহা সর্বানুদাত্ত। ইব-শব্দটি সর্বদাই সমাসবদ্ধ থাকে, পূর্বপদের বিভক্তির লোপ হয় না এবং পূর্বপদের প্রকৃতি-স্বর হয়। এখানে **পিতা ইব** এই দুইটি পদের সমাস হইয়াছে। পূর্বপদের (পিতৃ সু) সু-বিভক্তির লোপ হয় নাই এবং পিতা এই পূর্বপদটির স্বরই 'পিতেব' সমস্তপদের স্বর বলিয়া গণ্য হয়। পিতৃ শব্দটি ফিট্ হওয়ায় তাহা অন্তোদাত্ত। সুতরাং ঋকারস্থানিক আকার উদাত্ত। এখন সমস্ত পিতেব পদেও ঐ আকার উদাত্ত থাকিবে। পিতা ইব এই পদদ্বয়ের সন্ধিতে আকার ও ইকারের একাদেশ হইয়া একার হইয়াছে। আকার উদাত্ত, ইহার অনুদাত্ত। সুতরাং একাদেশ একারটি উদাত্ত হইবে। এই ভাবে পিতেব শব্দ মধ্যোদাত্ত। **সূপায়নঃ** পদে বহুব্রীহি সমাস হইয়াছে। এখানে 'নঞ্‌সুভ্যাম্' সূত্র প্রযোজ্য। তাহার অর্থ— নঞ্ ও সু এর পরে বিদ্যমান উত্তরপদ বহুব্রীহি সমাসে অন্তোদাত্ত হয়। এই সূত্রে উত্তরপদ উপায়ন শব্দটি অন্তোদাত্ত হইলেও সমগ্র সূপায়নঃ পদটিও অন্তোদাত্ত হইবে। **সচস্ব** পদটি তিঙন্ত হইলেও 'তিঙ্ঙতিঙঃ' সূত্র প্রযোজ্য হইবে না যেহেতু ইহা দ্বিতীয়ার্ধের আদিতে বিদ্যমান। ঋগ্‌মন্ত্রে এবং শ্লোকে প্রথমার্ধের সহিত দ্বিতীয়ার্ধের সন্নিধি স্বীকৃত হয় না। এইজন্য এরূপ স্থলে সন্ধিও হয় না। সেইরূপ দ্বিতীয়ার্ধের আদিতে বিদ্যমান 'সচস্ব' পদটিকে কাহারও পরে বিদ্যমান বলিয়া স্বীকার করা যাইবে না। ফলে ইহা অতিঙন্তের পরে বিদ্যমানও বলা যাইবে না। অতএব এখানে 'তিঙ্ঙতিঙঃ' সূত্রের প্রসক্তিই নাই। এইরূপ অবস্থায় পূর্ববৎ (ভরন্তঃ, রাজন্তম্, ইত্যাদির ন্যায়) লসার্বধাতুক অনুদাত্ত হইবে। এখানে 'সচ' এই অদুপদেশের পরে লসার্বধাতুক 'স্ব' প্রত্যয়টি অনুদাত্ত হইলে ধাতুর (সচ্ ধাতুর) স্বর অবশিষ্ট থাকিবে। তাহাতে 'ধাতোঃ' সূত্রে সকারাকার উদাত্ত হইবে।







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